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membership. (2) Return to the old footing, in everything, of the Dutch Church. (3) In order to peace, that the present Consistory resign. (4) That a new Consistory be chosen, half by each side. (5) That after installation, the new Consistory join with Rev. Frelinghuysen in full peace, and for the preservation of order, against that dissenter. (6) That future disputes be settled by our own preachers and all the others of this land, or to five of them, being orthodox. (7) That certificates of membership from other churches, be honored. (8) That you show proper respect to all other of our ministers, and apologize to those whom you have offended — They offer to agree to the above, and (1) They will acknowledge Frelinghuysen as their pastor. (2) When his Consistory resign their offices, the Complainants will also resign theirs (in their seceded congregations). (3) That they will comply with the Dutch Church Order in all things, and will live in Christian unity — These Peace-Articles to be subscribed yearly by all newly elected members of Consistory — Wish for a favorable answer.. 2566–2568

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April 3 Church of New York — Calling of Haeghoort left to the Ruling Consistory 2573–2575

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8 Classis of Amsterdam to Rev. Peter Van Driessen — Praises his zeal for the Indians — Desires more accurate information in order to give a satisfactory reply 2576, 2577

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18 Consistory of Kinderhook to the Classis of Amsterdam — The zeal of Rev. Peter Van Driessen to secure ordination for his brother John — Receives ordination at New Haven — Called to labor on Livingston Manor — Settled at Kinderhook and Claverack — Installed by his brother — Preaches eloquently and acceptably — Spirit of Jealousy and division at Claverack — Ask advice of Classis 2580, 2581

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9 Acts of the Deputies — Classis receives letter from Haeghoort, dated May 1, 1750 — Will remain at Second River — Objects to certain expressions in letter of Classis to his church — Aquackononck and Second River will not unite — Coetus makes but little progress in reference to calls; gives no redress to misused ministers 3121, 3122

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Aug. 8 Action of churches of Kings Co. on the decision of Classis of April 7 3124–3127

10 Church of Bergen — Certificate to Peter de Wint as a Candidate 3127

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him — Request the Classis to examine and ordain him — The expense of sending him to Holland, great 3127, 3128

Aug. 10 Revs. Du Bois and Ritzema with elder Abrm. Lefferts to the Classis of Amsterdam — Reply to clanders of Arondeus — Arondeus will not appear in Coetus in September — Arondeus says that he, Boel and Mancius are the only maintainers of the Church in America — They are the stirrers up of discord — Mr. Clopper will verbally explain matters — Request the letters of the Arondeus faction to be sent to Coetus 3128, 3129

10, or 20. Action of churches of Queens Co., on decision of Classis of April 7 3129–3131

Sept. 7 Affairs of Dorsius, Coetus of New York, and domine Haeghoort, in statu 3131

7, 11 Ritzema notifies Arondeus of the approaching meeting of Coetus; requests him to be present — Arondeus replies that he and his Consistories have no business with the Coetus. 3132

11–14 Acts of the Coetus — Correspondence with the Classis, read — Correspondence with Holland, read — Citation to Arondeus and his answer read — The business relating to Oyster Bay left in the hands of Ritzema — Van Hoevenberg and elders appeared from Livingston Manor, but not complying with conditions, withdrew — Call of Verbryck to Tappan; approved his ordination — Advice given to church of Fishkill — Directing how to manage affairs at Tappan — Falsehood of John Van Driessen — Letter to Classis concerning Kings County affair, approved — Circuit (Ring) of Orange, constituted — Directions how to manage matters at New Paltz, as between Mancius and Fryenmoet 3132–3135

14 The Coetus to the Classis of Amsterdam — Minutes sent — Coetus cannot receive charges against Van Sinderen from the Arondeus party, which does not recognize the Coetus — Their recognition of the Classis is a mere pretence — A call, regular or irregular, all the same to them — The exhortations of Classis to opponents of Coetus, all vain — Coetus has no aim toward independence — Meetings difficult, because of the great distances — No requests now for more examinations, although many thought it hard to require De Wint to cross the seas again — Case of John Van Driessen — Union of Aquackononck and Second River impossible — Hope for decision of Classis on the Arondeus case. 3135 3136

14 (Supplementary.) Arrival of John Frelinghuysen with letters from Classis — Received Acts of Synod of North Holland and document against the Herrenhutters — Rejoice that the complainants against Van Sinderen are ordered to present their case to Coetus — The citation of Arondeus and his answer — Coetus decided Van Sinderen the only lawful minister in Kings County, and Arondeus, unlawful; yet this

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awaits the ratification of Classis — Request that the Classis would silence Arondeus once for all — A decision concerning his Consistory also needed — Verbryck is settled at Tappan, and Muzelius is emeritus — Hope for a formal decision, as a separate document, signed and sealed by the Classis, on the Kings County Case 3137, 3138

Oct. 5 Deputies reported that Dorsius had been censured in Pennsylvania; keeps out of sight — Letters to the Coetus of New York and to Haeghoort, approved — No letter yet received from the Conventus of Surinam 3138, 3139

Classis of Amsterdam to Rev. Haeghoort — Letters received — Classis offended at expressions in Haeghoort's letter about the letter of Classis to his people — Admonition — Charity of Classis to him in his trying circumstances 3139

Classis of Amsterdam to the Coetus of New York — Acts of Coetus of Nov. 1749, and letters received — Congratulations on the progress of the Coetus — Pleased with action in reference to Muzelius and Verbryck — Coetus must not allow intrusions into the ministry — Endorsed the approval of Frelinghuysen's Catechism — Regrets the continued difficulties in Kings County — Haeghoort and the churches of Aquackononck and Second River commended to the loving interest of the Coetus — Case of De Wint — Classis fears that too many examinations and ordinations by the Coetus, being under a foreign government, might produce unpleasant complications 3140, 3141

18 Church of New Paltz, *vs.* the church of Kingston — Testimony as to the independence of New Paltz — The instructions of the Coetus and the letter of Mancius read to the New Paltz Consistory — New Paltz, originally a French church, independent of Kingston; but now willing to unite, temporarily, in support of a minister — Some of the New Paltz people had united with Kingston — John Van Driessen's ministry at the Paltz led some of the people to make confession of faith before Mancius at Kingston — The Paltz had an independent Consistory from 1683 for many years — No Consistory when Van Driessen went there; he appointed one — The Paltz always a church by itself, and independent of Kingston — Fryenmoet installs a Consistory, 1750. 3141–3143

Nov. ? Classis receives letter of Arondeus, dated Aug. 10, 1750 — Denies his unlawful running about — Says he had a lawful call back to Kings County — Would like to know his accusers — Did not understand that the Classis referred him and his case to Coetus; would rather resign than go before that body 3143, 3144

Dec. 8 Rev. Peter Wynstock to Peter De Windt — Congratulates him on his arrival in Holland; upon his call to Bergen, and his speedy examination (Jan. 1751), by the Classis of Amsterdam 3144

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Dec. 10 The Church of Kingston, per G. W. Mancius, to the Classis of Amsterdam — Inquiries made of Ritzema whether the Coetus had authorized J. H. Goetschius to administer the sacraments at New Paltz — Ritzema could not answer, not having the Minutes at hand — He requested the proofs that the church of New Paltz belonged to that of Kingston — Proofs furnished by Mancius: — Contributions to the salaries of the Kingston ministers until the arrival of John Van Driessen, (1732); by the members uniting with the Kingston church from the Paltz; the Paltz had had no other Consistory than that of Kingston, until John Van Driessen made one — Goetschius's preaching there was an intrusion Ritzema expressed his thanks — Fryenmoet had ordained a Consistory there, by order of Coetus, as was said — Mancius inquires of Ritzema about this — Ritzema unable to report, but had handed the letter to Fryenmoet to answer — Was this ecclesiastical? — Classis requested to examine documents about the differences between Kingston and Rev. Peter Van Driessen — Wish decision of Classis; else will go to the Synod 3144–3146

27 Church of New York — Questions about playing the organ, and paying the organist — Rules for bell-ringing 3146

June 7, 1725.

After calling on God's name, it was Resolved by the Consistory that Messrs. Philip Cortland, William Roseboom, Abrm. Lefferts and Cornelius Van Horne, Jr., be a committee to obtain information during the coming week, about every farm on the Manor, and make the same known to the Consistory. This is done in order to regulate the leases to the best profit of the church. The lessees shall be spoken to, in preparation, but nothing shall be consummated without the approval of the Consistory.

Statement or Declaration, of the Undersigned Ministers, to those Cited, Concerning the Publication of this Complaint [Against Frelinghuysen]. See Above.

(June 8, 1725.)

We recognize with regret that the conduct of the "Citers" of (the Church) of Raritan with their minister, Theodorus Jacobus Frelinghuysen, toward you, Messrs. Peter Du Mont, Simon Wyckoff, Henry Vroom, Daniel Sebering, and all the others included in the "Secession", appears to be so singular, as well as contrary to the Order of the Dutch Reformed Church, that we consider that you had good reasons to publish to the world the "Complaint" (Klagte) which you have made to us, against these "Citers" with their minister; so that the same may serve as a Reply in Defense, to their irregular and unparalleled "Citations"; and also to submit these "Citations" together with your "Complaint" concerning them, to all truth-loving Christians, with the sincere prayer that they would give them a careful examination that they may understand all the facts in this important business.

This is all the more important, because the "Citers" and their minister, pretend to appeal to the Rev. Classis of Amsterdam as

their Competent Judge; but notwithstanding, as if they could be both a party in the case and a judge, they persist in their conduct toward you concerning their amazing act of excommunication, although illegally performed, being in direct opposition to the plain teaching of the 76th Article of the Synod of Dort, 1618–19, which says: "No one shall be excommunicated except by previous advice of the Classis". This, however, was done to you, as you show in your "Complaint".

This "Complaint", in which the "Citations" are answered in detail, is submitted to all lovers of truth that they may understand whether you, the "Cited" or whether the "Citers" in their rashness have departed from the pure doctrine and discipline of the true Dutch Reformed Church.

In our opinion you have been driven to make this "Complaint", as must be admitted by all lovers of peace. For your opponents were unwilling that this important business in dispute, should be submitted to the impartial judgement, either of all the Dutch Churches in this country, or of their pastors, in particular. This is evident even from the writings of the "Citers" and their minister.

It is therefore a "Complaint" in defence of your cause, which, we beg all lovers of truth to whom it may come, carefully to consider. This should be done, especially, because you yourselves and the majority of your congregation at Raritan, are recognized members of the Dutch Reformed Church, and, so far as we know, sound in doctrine and pure in life; also, in order that some desirable means may be found for the removal of offences which have arisen in those regions, unto the grief of all godly people; and that the spirit of division may be resisted, and that the church may become again united in sentiment and feeling, and practice the Truth among themselves, in love.

We must, indeed, complain of these "Citers" and their minister, not only in their relation to you, but also in their relations

to us, and protest against their actions before all lovers of truth in general and in particular, before the Rev. Classis of Amsterdam, inasmuch as it tends to the destruction of the Christian peace of the Dutch Reformed Churches in this country. For they do not cease to offend us, unjustly, in reference to our public worship, which they render fruitless, so far as lies in their power; and also in regard to the members of our congregations, whom they seek to prejudice against us, as will appear from your "Complaint" as we believe, to all fairminded individuals.

Not only the ministry but also the laity of the Dutch Reformed Church should be on their guard against all such conduct, and admonish others to do the same. This duty is shown by "Extracts" from several resolutions of the Synods. Among these, we refer to the Synod of North Holland, held at Hoorn in 1683, Arts. 25, 26; the Synod held at Edam, 1679, which treats of the Labadists and of Rev. J. Koelman, which reads as follows: "The several Classes declared that every one connected with them, were on the watch against both these — (the Labadists and Koelman), and it was enjoined on them to be very careful; inasmuch as J. Koelman sought to render the work of the ministry fruitless, and to excite prejudices among the church-members against the ministers". Now this, our Statement has originated, because we in this country, have taken to heart that which we subscribed to in Holland.

For such reasons, it is our candid opinion, Gentlemen, that you should furnish to the Rev. Classis of Amsterdam the "Citations", (issued to you), as well as your "Complaint", with the request that Classis would give them their careful consideration. Thus it may appear whether the "Citers", or yourselves, in this far-off land, are the sincere professors and the faithful defenders of the pure doctrine and discipline of the Christian Church, according to the Word of God, and the Order of the Church.

Meanwhile, it remains the desire of our hearts that the kingdom

of God may continually increase and prosper, by one and the same Spirit, and by the bonds of Christian love and harmony.

Gualtherus Du Bois, Minister in New York.
Vincentius Antonides, Minister on Long Island.
Petrus Vas, Minister at Kingston.
Henricus Boel, Minister in New York.

New York,
June 8, 1725.

Rev. Petrus Van Driessen, minister at Albany, in the name of his Consistory, makes the clear declaration that he warmly supports this good cause; but that because of several pressing engagements, he could not come down. He prays that a blessing may rest on the finished work.

To the same effect is the written statement of Rev. Thomas Brouwer, minister at Schenectady, in which he gives assurance of his high regard, and earnestly asks to be excused on account of ill health.

[This "Statement" or "Declaration" (Verklaaring) follows the title page. Then follows these poems, addressed to the authors of the Complaint, consisting of a Prelude, a Response, and a Conclusion, with a Supplementary Poem upon the Complaint itself. These are ironical in character.]

VOOR DE UITGEEVERS VAN DEZE KLAGTE.
FOR THE AUTHORS OF THIS COMPLAINT.

VOOR-ZANG.

Darde Ooit een Streveling bestaan
(Niet opgeblaaze en trots van Waan)
Te roemen op zyn Helden-Daaden,
En gadelooze Deught-Cieraarden,
Dat ze and 're ver te boven gaan?

PRELUDE.

Did mortal e'er attempt the feat,
Unless puffed up with self-conceit,
Of boasting that, for deeds victorious
And every matchless virtue glorious,
None live who can with him compete?

Of was voit iemant zoo vermaart
Van waare Wysheit, vroom van Aart,
Dat by geen Laster hadt te schroomen,
Schoon by bekladt wiert by de Vroomen,
Daar Schyn en Godvrugt nimmer paart?

Or, was one ever so renowned
For wisdom true, and piety sound,
He did not need have fear of slander,
Though smutched by those who, lacking candor,
Should with the pious not be found?

Neen! zoo een was daar nooit gemest;
De Deugt alleen heeft onbevreest,
Als onbevlekt, de Loogen,
En Laster van elk tarten mogen,
Waar in men niet dan Volsheit leest.

No, never was there such an one.
But VIRTUE — it is she alone
Who, spotless, without fear, defying
All craftiness, deceit and lying,
Has with undimmed lustre shone.

Wel wie dan; dan de blanke Deugt,
Gelyk een Maagt in haare jeugt
Geen Rimpels heeft; wie anders
Zal't zyn, die by de Raretanders
Zig zoo in eige Roem verheugt?

Well, who then is this VIRTUE rare,
A maiden young, unwrinkled, fair,
But one who, on the Raritan dwelling,
In boasting of himself, is telling
What only she can well declare?

Dat zoo durft tarten: Tong nog Pen
En maakt my anders dan ik ben;
Steeds blyve ik van Quaad-spreekers Monden.
Nog even schoon en engeschonden;
Als elk moet tuigen, die my ken.

Who dares my word to challenge men —
"I'm not unmade by tongue or pen;
Inviolate from slanderers talking,
As ever in my purity walking,
I can appeal to others' ken."

De Deugt alleen doch heeft die Naam,
Dat geen Basuin-klank van de Faam,
'K Laat staan de Lof der Redenaaren,
Hoewel bespraakt, kan enenaaren
Haar Glans en Waarde, eyk aargenaam.

Yet, only VIRTUE has a name
Which needs no trumpet sound of fame,
Much less the praise of oratory,
However glib, to give her glory;
Her preciousness — always the same.

1725

TEGEN-ZANG.

Zoo it 't; de Deugt, in haaren aart,
Is voor den Laster onvervaart;
Maar mil ook nooit haar zelven roemen,
Gelyk ze leert de Trotsheit doemen,
Gaat zy met Zeedigheit gepaart.

ANTI-STROPHES.

Yes, VIRTUE, in her native light,
Can face foul slander without fright;
And yet without herself exalting,
Against all haughtiness revolting,
With MODESTY she will unite.

Daar 't regt Cieraat eens van het Hert
(De Nedrigheit) gebooren werdt;
Daar schuuwt men 't self-roem-rugtig-sprecken,
En heeft me een afkeer van die Treeken,
Wier Loon maar zyn zol Ziele-smart.

Where once that heart-born ornament,
Humility, brings sweet content,
There, one's averse to loud self-praising,
And cannot bear to think of raising
Strains to the soul's embitterment.

Wie wagte den niet dit beleit,
Met goede Geest nan onderscheit,
Van hen, die als Gods Heyl-Gezanten,
Zig tegen Trotsheit moeten kanten
En hand 'len met Zagtmoedgheit.

Who does not look for care and tact —
A spirit for discerning fact —
In those who, Heralds of Salvation,
Do Pride suppress with reprobation,
With meekness mark their every act?

Dat's Leeraars Pligt, 't is waar; maar by
Verbeelde Godvrugt, Veynzery,
En Heerschzugt, was dat nooit te vinden.
Waar dat men zig zoo dwaas wrblinde,
En vondt men niet den snorkery.

That preacher's duty is, 'tis true;
But it can never have to do
With fancied piety's condition,
Dissimulation and ambition;
'T would be but braggadocio.

Hy krenkt zig zelf, maar and're met,
Die onbedagtzaam niet ontziet
Zig zelo' hertnekkig te verklaaren,
Wie need'rig sprak, met meer bedaaren,
Zig, Zelf-verheffing, wys outriedt.

He who is inconsiderate,
In self-laudation obstinate,
Hurts but himself, and not another.
Who humbly speaks and gives no bother —
He wisely keeps his own estate.

Hy, die de Godvrugt zoo betragt,
Zal, van de Vroomen hoog-geagt,
Ligt konnen Eige-roem outbeeren.
Zyn Stigting zal zyn Naam in Eere
Doen duuren zelf by 't Nageslagt.

Who does thus practice godliness,
And godly men's regard possess,
Can well do without self-laudation;
His name in honor — a creation —
Endures posterity to bless.

SLOT-ZANG.

Wel zalig dan Gods Gunstgenoot,
Die Godt zoo trouw bleef tot de Doodt.
Het Heil van zulke Waarheit Tolken
Zal stygen boven 't Drift der Wolken
Ter eeuw' ge Rust in Abrah'ma Schoot.

CONCLUSION.

How are God's best beloved blest,
Whose faithfulness can stand death's test
Who, happy while the truth defending,
Above the drifting clouds ascending,
Shall once in Abraham's bosom rest!

Gezeegent Landt dan ook, en kerk,
Daar zoo getrouw God's Akker-werk
Beyvert wiert aan all' de Leeden;
Daar wiert geen Lidt versmaat, vertreeden;
Daar bleef elk binnen Pligt en Perk.

Blest is the land; the Church as well,
Where thus God's husbandry does tell
Of faithfulness in all the members!
Not one's despised, and each remembers
What place to him by duty fell!

Wien (dien God's Heil ter Herte gaat,
Met Zugt op Zugt, om zulken Staat;
Maar die, wyl 't hem niet mogt gebeuren,
Men, des gehoout, zag bitter treuren)
Gaf men geen Trorst met rype Raadt?

Should one who takes to hear God's will,
Sighs, longing such a place to fill,
Instead of insult for his failing,
Causing him most bitter wailing,
Not have more help and comfort still?

Die nimmer oreemde Leere dreef,
Maar trouw de Hervormde Godsdienst bleq,
Nogthans zag (als Verrottee Leeden
Geschiet) zig plotslyk afgesneeden,
Klaagde over die, die dat bedreef.

Shouldn't he who ne'er strange doctrine brought,
But true Reformed Religion taught,
Yet saw himself, like one low rated,
Suddenly excommunicated,
Complain of him this ill had wrought!

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Ja! klaagde regt aan Arm en Ryk.
Of dat niet was ees Ongelyk,
Waarover elk moest zyn bewoogen,
Met Waarheit-minnend mede-doogen.
O! Dat men een regt Oordeel stryk!

Complain, indeed! — to poor and rich!
Ask, if it's not an injury which
Must move to pity all who're seeking,
In love of truth and justice speaking,
A righteous judgement for all such!

Die lyden voor haar goede Zaak,
Van Schyn-deugts Heerschzugt, tothaar Wraak,
Geduldig, zal God uitkomst geeven
Eens, is 't niet hier, 'tis na dit Leemen,
In eeuwig zalig Ziel Vermaak.

Them who've a good cause to advance,
Pained by false Virtue's arrogance,
But patiently no vengeance taking —
God will aid now; or, at the awaking,
Their souls with endless joy entrance.

OP DE KLAGTE ZELF. ON THE COMPLAINT ITSELF.

Nu Klaag-schrift, Klaag, spoe n geswint,
Klaag Ouwde en jonge, Vreemde en Vrind,
't Lang-Eylandt en Nieuw Jersey over.
Toon aan 't Verbystert Raretan
't Onregt desgoeden — Naams Verdover
Door zyn onchristelyke Ban.

Go, now, Complaint; speed thee from here
To old and young, those far and near,
Of him, who would a good name cover
Long Island and New Jersey over.
Inform bewildered Raritan
With his unjust, unchristian ban.

Hy, niet zyn blinden Aanhang, wreet,
Schoon met een Lams-vel overkleet,
Is u niet magtig te verschrekken.
Gy toont, hoe men, die Scheuring wrogt,
Moet vangen in zyn eige Strikken;
Waar mee zig in verwerring brogt.

He, with his followers blind and mad,
Himself though in a lambskin clad,
Has not the power you to frighten.
Ye know how one who schism has wrought
Can in his own snares, when they tighten
To his confusion, best be caught.

Ga, lang getergt, nu moedig voort,
Door Zugt voor Waarheit aangespoort,
Outdek aan all', die U outmoeten,
Het Oogwit van zyn Schyn-geiaat;
Tree in, by die u welkom groeten;
En overtuig ben van zyn guaat.

Go, long provoked, go boldly on,
Spurred by the wish that truth be won.
Disclose to wayfarers that meet thee
The mark of his false countenance:
And all such as in welcome greet thee
Convince of his base impudence —

Zyn quaat Beleidt, dat, ongestuit,
Zou kank'ren, als vesgistig kruit.
Ja! wie niet hooren, roept; Verblinden!
Wat gaat u aan, dat ge u verkeert
Zo laat misleiden en verslinden,
O! Gy en weet niet waar 't u deert.

His evil craft, which, hindered not,
Would, like a poisonous herb, cause rot:
To those who hear not cry: "ye blinded,
Why face your ruin so inert,
Misguided thus by the wrong-minded?
Ye do not know where ye are hurt!"

Wat! zal men, als het Pausdom play,
Vervoert door menschelyk Gezag,
Die, om eens anders wil, outeeren
Met Ban, die voor de Waarheit staan?
Neen; dat is tegen 's Heilands Leere
Lyn-regt, en Kerken-Orders aan.

What? one shall, as is popedom's way,
By man's authority led astray,
Dishonor with his ban far-reaching
Who firmly take a stand for truth?
No! straight against the Savior's teaching —
Church orders too — that is forsooth!

O! wil met aandagt my doorblaan,
'K Wys u op 't regte Padt te gaan,
Niet in den Weg van Menschen Vonden,
Maar zuiver naar Gods Leevend Woort:
Daar, daar alleen oint men de Gronden,
Waar na d' Hervormde Godsdienst hoort.

O, heed me as ye read me through.
I show you the right path to go;
Not in the way of Man's inventions,
But as declares God's living word.
With that alone, sound in intentions,
Reformed Religion does accord.

PREFACE.

[The following is the Preface to the book known as the "Klagte" or "Complaint against Frelinghuysen." It is signed by a number of persons from the several congregations of the one Church of the entire Raritan District; but it was written by lawyer Boel of New York. It is very partizan in its character, and the parties complained of, Frelinghuysen, Schureman and Hendrick Fisher, have always been held in the highest esteem, both in Church and State. The ultimate moral results of Frelinghuysen's course, however criticized at the time, have been only beneficial. The locality where he officiated has been known ever since as "The Garden of the Dutch Church." The above "Statement" and this Preface were written, apparently, several months after the Complaint, and perhaps after Freeman's Defence had been published, and is an effort to bolster up the Complaint.]

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To all Impartial and Truth-loving Persons: but especially To the Dutch Reformed Congregations in the two Provinces of New York and New Jersey.

We, the undersigned — the authorized Committee of the joint subscribers, in behalf of ourselves and others, together with the professors and supporters of the pure doctrine and discipline of the Reformed Dutch Church, and who are connected with the four congregations of the entire Raritan district, in the Province of New Jersey, in North America,— feel ourselves compelled to request the Christian Reader, before he peruses this volume, to give this Preface his careful consideration, that he may properly understand this business:

For a number of years past, certain persons have been coming from other Dutch congregations in this land, to take up their home in this Raritan district. In reference to religious privileges, these have been served by some of the neighboring ministers. But when, by the blessing of God, our numbers multiplied, we greatly desired to have a minister to reside among us — one who should come from Holland — and be settled according to the Dutch Reformed Church Order, both Synodical and Classical. To this end we wrote to Holland, and in the year 1720, Rev. Theodore James (Jacobus) Frelinghuysen came over to reside among us. He was accompanied by a young man named James (Jacobus) Schureman.

We welcomed him with joy and love, hoping that his services would be to our edification. But alas! to our sorrow, we soon found, and that in an ever increasing degree, that the results were otherwise. There were severe and bitter denunciations uttered against all of us from the pulpit, as well as by this Schureman. This was done everywhere and on all occasions; and were to the effect that we were, all of us, unconverted; and we were discouraged from approaching the Lord's Table.

Rev. Mr. Freeman was finally spoken to on the subject, and he informed the other ministers about it. They attempted, in May, 1720, more than once, to have a conference with Rev. Frelinghuysen, but he avoided them. He finally went away, but left Schureman at the house of Rev. (Gualterus) Du Bois. At that place, on Saturday, May 21st, Schureman declared that the preachers in New York were false guides, (verleyden); and when he was contradicted in this, he left (uytliep) the house.

On Monday, May 23, he went to Rev. (Henricus) Boel, and attacked him also, as he had Rev. Du Bois. This was done in the presence of Boel's brother, who was a lawyer, and it again related to the character of their religious services. He maintained what he had said at the house of Rev. Du Bois, namely, that a minister ought to be able to see, whether or not a man had been born again. If he could not, he was yet an unconverted teacher himself — (een natuurlyke Leeraar.) He applied his remark to the Rev. Boel, who had denied that a minister could thus judge. Schureman then also declared, that in behalf of Rev. Frelinghuysen, he would warn all who would listen to him against Revs. Du Bois and Boel.

For the preservation of the peace of the Church, the Consistory now resolved to contradict these and similar errors publicly from the pulpit. This was done. It was also suggested that a complaint, in writing, should be sent to the Consistory of Raritan, concerning Schureman's slanders against Revs. Du Bois and Boel. These ministers, however, deemed it best to postpone such action, because they understood that the feeling of dissatisfaction against Rev. Frelinghuysen was already very general, and that it would be better to await developments of Frelinghuysen's action, in reference to Schureman; for they still cherished the hope of friendly redress.

During the summer the Rev. Du Bois had a conference with Rev. Frelinghuysen about these matters, and was answered that Schureman denied them. When Du Bois urged in reply the testimony of both Domine Boel and his brother, and asked whether Schureman was an infallible apostle, Rev. Frelinghuysen replied,

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"I have never found Schureman in a falsehood," and so he departed. About September he was again approached by Revs. Du Bois and Antonides, with lawyer Boel, (Rev. Boel was away from home at the time), for the purpose of bringing Schureman to his senses. But Rev. Frelinghuysen insisted on his former language about Schureman. Revs. Du Bois and Antonides now remarked that in acting thus, he ruptured fraternal relations. Frelinghuysen remained silent, and departed.

In the meantime Frelinghuysen himself, but especially through the agency of Schureman, continued his strange practices among us (on the Raritan.) He severely condemned other pastors and their services, and thus continued to excite restlessness in the church of New York. The Consistory partly provided against this, by exhorting the pastors to greater watchfulness. They also gave ecclesiastical advice to us whenever we made complaints. For the Consistory of Rev. Frelinghuysen was simply put out of all countenance (overbluft) by him, and because of his threats, absented themselves from the Communion; and so he alone played the master, under the pretense of enlightenment superior to theirs. But the ecclesiastical custom is, that in such circumstances there should be consultation with neighboring ministers.

And Domine Frelinghuysen, with the help of Schureman, continued on in his old way. We now learned from a published writing, that Rev. Freeman of Long Island, and Rev. Guilliam Bartholf of Hackensack, had had a conference on June 14, 1721, with Revs. Du Bois and Boel, and the latter's brother, in the presence of Messrs. John Cruger and Oliver Teller, as witnesses. This was the day before Frelinghuysen signed his (first book of) sermons, with the approval of these two ministers, which occurred on June 15, 1721.*

Rev. Bartholf acknowledged that, in the preceding year, he had, in the presence of Antonides, admonished Frelinghuysen to refrain from his strange practices in his services at Raritan. Subsequently, we were also informed, that Bartholf had declared that Frelinghuysen ought to know, that the Raritan Church was very feeble in spiritual knowledge; and that there was danger, by his harsh treatment, of making them into Quakers, or theists, or suicides, or Pharisees: into Quakers, because of his demanding of them so much "to pray from the spirit," and of "special illumination;" or, into atheists, because of his threats of hell and damnation, as if there were no heaven (for them), and also no God (to save them); or into suicides, because before regeneration, he demanded "Despair", which is the path to suicide; or into Pharisees, because he demanded that they should declare whether they were regenerated, (or not,) thus causing men to depend not on God, but on their own judgement of themselves.

And also Rev. Freeman said, among other things: that he did not know what anyone could have against Rev. Frelinghuysen; that some, indeed had complained of his harsh dealings, but Frelinghuysen had satisfied him (in reference to these things); that he (Frelinghuysen) had continued to defend Schureman, and wished him to persevere in the same course of conduct as before; but Rev. Freeman had nothing to do with Schureman, but he spoke as a minister ought to speak in behalf of another minister; yet he suggested that Frelinghuysen should be allowed again to preach in New York; for when he had done this a few times, the people would soon tire of him; for he knew what the preaching was, of the ministers there; and that, in comparison, the preaching of Frelinghuysen would be only like pancakes (pannekocken), from which men soon turn away in disgust. This remark, however, was left out of the publication for Freeman's sake; but he afterward declared that it should have been inserted.

Before the arrival of Messrs. Cruger and Teller, Rev. Bartholf related, that only the day before, he had rebuked Rev. Frelinghuysen, because he sustained Schureman in such insults concerning the religious services of Revs. Du Bois and

* This book consisted of only three sermons. They were recommended by Revs. Freeman and Bartholf. These, with others were translated and reprinted, 1856, in one volume. See pages 23, 24.

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Boel, and had thus caused a rupture of fraternal relations. He had also shown that he was in agreement with Schureman in his antagonism to those ministers. But Rev. Frelinghuysen maintained that he did no wrong in so doing. This exhibited his continued inflexibility (onversetlykheyd) in behalf of Schureman, although the ordinances of the Reformed Church, and the plighted faith of all upright ministers, obliged to watchfulness against such evils.— We also found him in perfect agreement with Schureman in our congregations, so that the services of other teachers were despised.

In consequence of these publicly sustained wrongs and slanders, the Consistory of New York on August 17, 1721, informed the Great Consistory of that Church of all that had occurred up to date, with their precautions against the same, as well as of the conversations with Revs. Freeman and Bartholf. This Great Consistory consists of all those who have previously been Elders, Deacons or Church-Masters. They approved of everything that had been done, and thanked the Ruling Consistory, and especially the ministers, for their zeal. They also exhorted them to increased watchfulness, and to help the anxious ones (bekommerden) at Raritan. They also promised to defend their ministers publicly.

When all this came to our ears as a public affair, we felt strengthened in the hope of having their much needed help in our good cause, as well as the general benefit which would accrue to God's Church. But in the meantime, to our great sorrow, we saw in print, the approval of Rev. Frelinghuysen's sermons, notwithstanding his persistency with Schureman, in their former course, and in their constant association together with the use of the same phraseology, and their living together in the same house.

Several times we invited Frelinghuysen and members of his Consistory to confer with us, about our differences, in the presence of neighboring ministers; and although we were in the right, this was scoffingly refused. Having discovered, therefore, that notwithstanding all our patience, no relief nor assistance could be obtained from the Consistory, but that matters only became continually worse, we learned that, according to the Rules of the Church, our only help was with the neighboring pastors. Therefore, about the year 1723, we took our complaints to New York, and asked for help from Revs. Du Bois and Boel, according to the Rules of the Church. They, together with Antonides, promised, in all good faith, to help us; but in reference to Rev. Freeman, although he had been our correspondent in the Call, (Beroep-Brief), matters took the shape which the sequel will show. For after consultation with him, he placed in the hands of Frelinghuysen a written statement against us. Frelinghuysen voluntarily gave us a copy of this document. A careful perusal of this statement, and of our remarks upon the same, will disclose the fact that Freeman sustained Frelinghuysen, and was against us and our correspondence. It is as follows:

(Rev. Freeman's account of a visit of some of the members of Frelinghuysen's Church, to him, making charges against their Pastor; on March 12, 1723.)

Copy of Rev. Freeman's writing against us.

1. On the 12th of March, 1723, at Midwout, (Flatbush,) Messrs. Pieter Dumon, Simon Wyckoff and Hendrick Vroom, residents of Raritan and belonging to the Dutch Reformed Congregation there, came to my house and told me that their object was to lay against their pastor, Rev. Frelinghuysen, the charge that he did not teach correct doctrine. I said to them, Brethren, be careful that you do not unjustly accuse your pastor, for he is abundantly certified by the Synod of Emderland, as also by the Rev. Classis of Amsterdam, which declared him to be orthodox, and sent him to you.

2. Dumon replied to this that he had taught at Raritan that there was no one in the congregation that had exhibited true sorrow for sin; at another time that they had eaten judgement to themselves at the Lord's table; and at another again, that they were still unrenewed. Also that he had refused to baptize a child.

3. I answered, That is not heresy, nor soul-destroying doctrine. You separate his utterances from their foundations, the text from the context. If you come indeed to accuse him of errors in the fundamentals of the faith, you are under obligation to furnish the proof.

4. Simon Wyckoff asked, What are the fundamentals of the faith. To this I replied, Do you not know? How then can you so boldly accuse your pastor?

5. The principal doctrines of the faith are: There is one God, Father, Son and Holy Spirit, one divine being in three persons; who made the world out of nothing and supports it. He created man. Man has sinned. Through grace, God delivers man, by his Son. The Son of God is both divine and human. His offices, his sufferings, his resurrection, his glorification, (are fundamentals.) He will come again for judgement. God has his church on earth. There are two sacraments. The remission of sins is proclaimed in the church. The dead shall rise. There is an eternal life. These are fundamentals of the faith.

6. Well, said Peter Dumon, although we could not prove anything against him in reference to these points, yet we could show him to be untrue; and such a man is a teacher of false doctrine.
I replied, Mr. Dumon, now do I perceive that you are all affected by the spirit of hatred and revenge. Because he sharply exposes sin, you try to help the devil, and to cause the devil to trample upon the Church of Christ. Even your inference is not correct. David said in his haste, All men are liars. Did the prophet Samuel or others, who had their imperfections, teach false doctrine? Hendrick Vroom related, that Rev. Frilinghuysen had performed pastoral visitations, but he not being at home, the minister had not asked for his wife, who is a member, and so on. I answered, These are circumstances of the kind of which you adduce many. I also said, These are faults, but not false doctrines. I remarked: Simon Wyckoff, if any one in your house, should strike your son on the head, or rebuke him for some misconduct, he should receive this in love, and interpret it in the best manner. Even so should you love your spiritual father, who earnestly reproves you, and accepting it in love, apply it to your improvement.

7. But Simon Wyckoff said, Domine Freeman, we desire you to advise us what is proper for us to do in this affair. I replied, I can advise you if you are disposed for peace. Simon Wyckoff and Hendrick Vroom said, Yes, we are for peace; but Dumon answered, There is no peace in his teaching false doctrine. I replied, if you can prove that he teaches soul-destroying errors, there certainly is no peace in that, and I will join you in opposing him. We (will) have it in writing and signed. I said, all that you have brought forward so far are only circumstances. Hear what the advice is that I give you. Draw up in writing a list of your grievances; subscribe it with your own hand, and give it to your Consistory. They, and they only, are obliged, according to their office, to give heed to the doctrine of their pastor, and also to the doctrine and conduct of the congregation. If you should do differently, and come to New York, or to this place, you and all who join with you, will be regarded by all honest people, as creators of schism in your church at Raritan. They replied, But the elders will not listen to us. I said to them, They must listen to your complaint in accordance with their office. Suppose there were members here, in our congregation, who had a grievance against their pastor, would they go to New York or to Raritan, to offer their complaints? No; every church has its own Consistory. Wyckoff replied, Every minister gives his own kind of advice.

8. Simon Wyckoff asked, Would you convoke all the ministers, and summon Rev. Frelinghuysen and us? I replied, I will think of it. Why? they asked. I answered, Because Rev. Frelinghuysen would not come, but you must appear before his Consistory, and there dispose of the affair. Simon Wyckoff said, Well, if Rev. Frelinghuysen should not come, you can easily pass judgement upon our grievances. I said, not if he has had no hearing; for this would be against the Order of the Church; for the Rev. Frelinghuysen was certainly examined and

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qualified by the Classis of Amsterdam, the members of which are his proper judges. Therefore I will have nothing to do with you except for the establishment of peace; and that you follow the advice, to appear with your complaints before your Consistory; and that you receive a written answer, by which it shall be shown whether your pastor teaches true or false doctrine.

Mr. Frelinghuysen requested me to give him a written account of the statements made by the above mentioned members, in reference to his office. I certify, as appears from my signature, that the above occurred.

Signed, B. Freeman.

Date as above.

Done at Midwout.

Our Remarks on this Writing of Freeman, concerning our Conversation.

In the first place, Peter Dumont, Simon Wyckoff and Hendrick Vroom, deny that Peter Dumont was the first to reply to Freeman, as Freeman avers in his Statement; for Simon Wyckoff and Hendrick Vroom had long been in conversation with Rev. Freeman before Dumont spoke a single word, as the sequel will show.

They aver that as soon as Wyckoff begun his complaints against Rev. Frelinghuysen, to Rev. Freeman, that the latter said, "I always thought that it would end in this way. Had Frelinghuysen never brought that ass, (ezel), Schureman, with him, matters would never have come to this, neither would there have been any trouble nor quarreling."

The conversation with Rev. Freeman began thus: Wyckoff asked Freeman for advice in the matter between them and Rev. Frelinghuysen. Freeman answered — About what matter? Wyckoff replied: that Frelinghuysen had gone astray from the true Reformed Doctrine. Thereupon Freeman replied, that we should state some of the points. Wyckoff replied, that Frelinghuysen had said in his preaching, that of six or seven members, who had come to the Table of the Lord, there were some who had eaten judgement to themselves, and had drunk to their damnation. (And he asked) Now could a minister know this? Freeman answered. No! Wyckoff also said that he had not made a wise choice of a Consistory; that grievous charges had been made against Hendrick Fisher; but Rev. Frelinghuysen, nevertheless, would install him in the office. It was asked, Whether he had a right to do this? Rev. Freeman answered: If there were lawful objections against him, he could not serve in the Consistory. Wyckoff replied: That it had been made clear to him, that he could not serve; but Frelinghuysen said that he could serve. Wyckoff also added, that he had forbidden certain members to come to the Table of the Lord, without cause. (It was asked) Whether he had a right to do so? Freeman answered: Not without sufficient reasons.— Freeman then said, in opposition to Wyckoff, that these were mere incidents, and have nothing to do with the fundamentals of our doctrine. Thereupon, Vroom spoke out: (and not Wyckoff, as Freeman writes; even as also it was wrong, that this question should have been attributed to ignorance as the following will show; and therefore Freeman could not have said to them, How could you so boldly accuse your minister?) — Thereupon Vroom spoke out: Domine, tell us what the Fundamentals of our Doctrine are. (This differs very much from that which Freeman wrote, as if the question had been asked from ignorance). Freeman then mentioned some points of doctrine, and said that they were the fundamentals. Then said Vroom: "I heard Frelinghuysen say from the pulpit — "Only a few have come to the Lord's Table. I wish that all had been there. Yet I have no reason to think otherwise than that ignorant people were there. What think you, O hearers, as to those who have been there? (and do not come again?) Is this right? I say it is not. But I do say, that they who have formerly come to the Table of the Lord, and do not now dare to appear, that they did then eat and drink to their own condemnation." Now I think, said Vroom, that he could not be sure of this. He certainly could not, answered Freeman.

After Wyckoff had related to Rev. Freeman, several such instances of ill treatment (mishandelen) in connection with the Supper, and also of improprieties

(ongerymtheyd) at the election (of officers), which had occurred; as well as the slight (disorder) in a case of pastoral visitation: Rev. Freeman replied: But these are not Fundamentals of Doctrine, but only incidents. Then Vroom asked Rev. Freeman his opinion in regard to that which Frelinghuysen had uttered from the pulpit, which has already been mentioned, and gave several other examples of Frelinghuysen's practices. To this, Freeman answered, that all these were mere incidents, and did not appertain to the Fundamentals of our Faith.

Then — and not at the beginning as Freeman writes, but after all the above had taken place — Dumont asked Rev. Freeman if he would be willing to answer him one question. To which Freeman responded Yes. Dumont then asked, When the visible symbols of the Reformed Doctrine were profaned, whether such a circumstance pertained to the Fundamentals of our Doctrine? To this Freeman answered, Yes — according to the best of their recollection. Dumont then said — But this concerns the Supper, of which Wyckoff has already told you; how that Frelinghuysen, after he had administered the Supper, spoke from the pulpit, as is above narrated.

And furthermore, in regard to the third matter, (Kentecken): I will inform you, said Dumont, how the acts of Church Discipline are managed. One Cornelius Vanden Berg was publicly cited to appear before two different Consistories of two congregations of the Raritan District, in order personally to answer; and this without any private admonition before two or three witnesses, (as is required,) because he had made hay on the Lord's day, when there was an appearance of rain. For this he was suspended from the Supper, and as much as placed under the excommunication.

But, on the other hand, Schureman, who was denounced before the Consistory of Frelinghuysen, because he, when at his best (op syn best — at the height of popularity?) had practised immorality, (as was charged), and the matter was told before Frelinghuysen, he only said, Friends, what shall we do? we must pray for him; and he even gave him of the Supper. You can therefore judge, Mr. Freeeman, of the manner in which Rev. Frelinghuysen administered Church Discipline. It seems as if the keys of the Church had been lying for a century in the middle of the ocean, and had become so rusty, that they could no longer be fitted in the lock. To all this, Rev. Freeman answered — These are yet only incidents, and not Fundamentals of our Faith. He also added, What will you do with Frelinghuysen? You cannot depose him, nor even suspend him.

(Freeman continued:) There was once a certain man in Holland, by the name of Bekker, who preached — There is no devil! This made a great uproar in the Church. Thereupon a Church-Council (Kerken-Raad) was called, composed at the least of sixty ministers, which was called a Classis. Yet these could find no means of deposing him on that account; but they placed him under censure, and forbad him to preach for six weeks. But when this time had passed, he again ascended the pulpit, and still preached — There is no devil! Then a great portion of his congregation rose up, and made complaint against him. The Classis was again convened, and he was now forbidden to preach at all. But then he put it in print — There is no devil! and it was printed in Dutch. But had he published it in Latin, then they would not have turned him out of his place; but because it was printed in Dutch, the matter could not be hushed up.

Is that so, said Dumont? then is the condition of our Church sad indeed! For, as I understand you to say, had that publication been in the Latin language, the ministers, who ought to keep evil out of the Church, would have remained silent on the subject. The condition of our Reformed Church is sad indeed, when the service of religion has become a matter of trade.

Rev. Freeman further said that there were some who asserted that Rev. Frelinghuysen taught false doctrine. Thereupon Dumont replied, that he had heard him tell a lie from the pulpit. Therefore he was the man who said it. For, continued Dumont, what is a lie, that is false (doctrine?) For I have heard him

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inquire from the pulpit, whether there was one out of them all who had ever truly repented of his sins. And he repeated it — I ask you again, whether there is one of you, out of all, who has ever truly repented of his sins. And I must answer — No, said Frelinghuysen.

Thus again it appears that Freeman's statement is incorrect concerning Dumont; and that he concealed the fact that Dumont had proved that Frelinghuysen had spoken a lie from the pulpit, and had quoted Dumont's words only in part. Neither did Rev. Freeman ask anything like that, which he writes, he said to them — Do you want to help the devil? nor did he mention the prophet Samuel at all. On the contrary, Freeman did not address a single harsh word to them, but treated them with all friendliness and civility. However, more than once he said to them — Be careful what you do. Be sure your testimony, in that which you charge against Rev. Frelinghuysen. If he is in the wrong, I myself will attack him with both hands. But you must operate through his Consistory.

Wyckoff then repeated the question which he had asked in the beginning — what they had better do in this business. Freeman answered, I can help you if you are for peace. Wyckoff and Vroom answered, We are for peace; but Dumont said, There is no peace in this business. For either you (Freeman) teach false doctrine, or else Frelinghuysen does. For Aart Aartsen had told him only last Monday, that he had heard Jan Woertman's son say to his father, that he had brought him up in false doctrine; for he had made his confession before Freeman; and he (Freeman) had caused him to eat and drink judgement to himself. Yet such men Frelinghuysen keeps for his pupils. Therefore, either you — Freeman, teach false doctrine, or otherwise Frelinghuysen does.

When Rev. Freeman said, that we must exhibit in writing, the soul-destroying doctrine of Frelinghuysen; Wyckoff answered — We have it in writing, and signed, and I have the document in my pocket. But Rev. Freeman did not even request to see it. In his account (of the interview) he also makes a misstep, as he continues: "I said, all that you have brought forward so far, are only incidents:" for these words are not logical sequence of what precedes. Vroom now added, Why do you direct us to the Consistory (of Raritan)? for they only play with us, etc. See this more fully pp. 105, 106, 142. What follows in Rev. Freeman's paper, up to the reference to the Classis of Amsterdam, occurred as stated.

This, as above presented, according to our best recollection, is what occurred at our interview with Rev. Freeman at his house at Flatbush; and not that which he (Freeman) represented, and which he wrote to Rev. Frelinghuysen.

Now we present this matter to the judgement of all truth loving people, (and ask them) whether in this Statement of Rev. Freeman, it does not plainly shine forth —

1. How he (Freeman) in 1723, (March 12) acknowledges Rev. Frelinghuysen as orthodox (in paragraphs 1, 2); and says (in paragraph 6) that he (Frelinghuysen) sharply reproves sin, and calls him our spiritual father, etc., when he (Freeman) had already been informed of his many errors; and had actually, in the latter part of 1722, condemned Schureman, and with him, necessarily also, Frelinghuysen, (See pages of Complaint 85, 86); while on the contrary, all our complaints are declared to be false, or mere incidents. He also accuses us (paragraph 6) of being affected with a spirit of hatred and revenge, and of seeking to help the devil and trample on the Church of Christ.

2. That his advice — first, that we should take our grievances to the Consistory of Rev. Frelinghuysen; and secondly, that we must receive from them a written answer, in which it would appear whether he teaches true or false opinions — was wrong. For it was already well-known to him, that the said Consistories were our decided opponents; and because their letters of citation (to us) sufficiently show what kind of answer we would have received to our complaints.

3. That he stigmatizes us, and all who aid us in our efforts against the unorthodoxy of Rev. Frelinghuysen (paragraph 7) as schismatics; saying that all honorable persons would regard us as such; and this, because we apply not to our opponents, but to orthodox gentlemen and sustainers of the Reformed Dutch Church.

4. That he himself (Freeman) contradicted his own remark. (paragraph 7), "But I will also oppose him," (in paragraph 8). For he therein said, that he would have nothing to do with us, unless we were for peace, or made application to our opponents. Was this opposing Frelinghuysen, when his own unorthodoxy was on trial? Did not Mr. Dumont witness against him, with sufficient force, when he said that either Freeman or Frelinghuysen was a false teacher, because Woertman's son, (see pages 28, 81-84 of printed Complaint), who is a pupil of Frelinghuysen, had accused Freeman of having caused him to eat and drink judgement to himself?

In reference to Rev. Freeman's account concerning Bekker, mentioned in our Remarks, a statement should be made to this effect; that Rev. Freeman, in speaking of this matter as he did, did not remember that it is certified in "The Synodical and Classical Notes and Resolutions" published in Holland, that Rev. Bekker testified that he does acknowledge the existence of a devil; and nothing is said of his writing in Dutch or Latin. But on this subject, which is foreign to our present purpose, we refrain from saying anything more.

But now for a few more remarks: Subsequently to that statement of Rev. Freeman, dated March 12, 1723, the First Citation was served on us, (pages 1-4 of Printed Complaint), dated March 18, 1723, coming from Rev. Frelinghuysen's so-called Consistory. This agreed in all respects with Freeman's statement, and his name was also mentioned to us. Thereupon we returned a short written answer, (page 5), signed by many of us, which was given to them April 18. A second and third Citation to us followed (pages 6-12), in the month of May, with a copy of Rev. Freeman's Statement, and the so-called unanimous conclusion, (page 6.)

Therefore, for the general maintenance of our cause, and in the name of all, our assembly authorized us four, namely, Peter Dumont, Simon Wyckoff, Hendrick Vroom and Daniel Sebring, to correspond with Revs. Du Bois, Antonides, Boel, and others, who might be pleased to help us, according to the Rules of the Church. And all this is undertaken in behalf of the pure Doctrine and Discipline of the true Reformed Dutch Church, as established by the Synod of Dort, and according to Dutch Church Ordinances. It was also unanimously resolved, that so far as the Citers personally were concerned, no further answers should be returned to them.

We took this action also because of their remarkably erroneous course in those Letters of Citation. In these they endeavored to show that we, although standing for the true Church, did not belong to them. Also because the Citers themselves, under the signature of Rev. Frelinghuysen, declared the Rev. Classis of Amsterdam to be their competent judge, against us, the defendants; and having, therefore, acknowledged themselves as our opponents, they cannot lawfully be our competent judges. We, therefore, ought not to appear before them, our acknowledged adversaries.

For these reasons we resolved to defend ourselves publicly in print, and choose our own time to do this. And surely, in doing this, we ought not to be limited by those who cite us to appear before them, being our opponents. And we have taken this course that the world might see how they have gone to work against us.

We have also done this, that we might deposit our Complaint (Klagte) especially in your bosom, O ye Reformed Dutch congregations of these two Provinces, who are our nearest sisters in the Lord; and that you might gain a true insight into our affairs, which we know you have earnestly desired for a long time; and also that you might understand that we, united with you in the same faith, and contending for it, are thus harshly judged by these letters of citation; and that our cause is equally your cause; and that we long for association with you in your spiritual welfare. Also that you might perceive that these Citers of us, whatever their pretences, are really outside of, yea, even against the Reformed Church. They are followers of John Labadie and James (Jacobus) Koelman, and neither

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you nor we, belong to them. Neither to us nor to you, nor to your ministers, is that appropriate, which follows from the dealings of these Citers and their adherents. Against them we righteously contend in behalf of pure Doctrine and Discipline, and for that which is right in behalf of rest and peace for Church and State.

We have great confidence that your love for the Church will lead you to take pity on us, on account of the treatment we have received. "If one member suffers, all the members suffer with it," as says the Apostle in 1 Cor. 12 : 26, with reference to the divisions in the Church at Corinth. You will sympathize with us in our efforts to secure the right, by all lawful means.

In the year 1721, Rev. Frelinghuysen with the approbation of Revs. Bartholf and Freeman, issued a challenge (page 79 of this printed book.) Of this he and his adherents boast, in his Second Citation (page 8, No. 3,) as if no one dared to appear against him and confront him. Of the propriety of this, every one may judge by this answer, which we have caused to be prepared in our names. It also has the approval of Revs. Du Bois and Boel, Rev. Peter Vas of Esopus and Rev. Peter Van Driessen of Albany. Rev. Thomas Brouwer, of Schenectady did not visit New York during all this time, nor did we have the opportunity to confer with him. Rev. Cornelius Van Santwood, of Staten Island, has not expressed himself as being favorable to our good cause.

In our defence, we follow, in the main, the order of the Letters of Citation. This we do, in accordance with the Word of God, and ecclesiastical and civil ordinances, and for other good reasons. We have included several documents, which at the time and since, have come to our hands, which serve to explain and confirm our cause, and we prove from the writings of the Citers themselves the good grounds of our complaints against them.

We and those who are united with us, have calmly and deliberately signed these complaints, maintaining and showing thereby that we are actuated, not by partizanship, but by love of truth. All of this the reader may discover in our reply.

And, that we were forced to include Rev. Freeman, as a correspondent of Rev. Frelinghuysen and his adherents, among the opponents of ourselves and our correspondents, all lovers of truth may judge from the following:

In the first place, because Rev. Freeman, by his approval, publicly and in print, of Rev. Frelinghuysen's sermons in the year 1721, proclaimed himself against us, by writing such things for Frelinghuysen. Hence he could not but produce upon the simple-minded an unfavorable impression in respect to all who differed from him in opinion; yet at the same time this is a witness against Frelinghuysen. This is remarkable, and will be shown further on — pages (in printed Complaint) 64, 71, 72, 77-80.

Secondly: The Citers also delivered to us a copy of the previously mentioned important Statement (Groot Schrift) of Rev. Freeman, (page 6,) with its many grievances against us. With this statement, the Citations agree so well that they seem to have been compiled therefrom. This fact also required that our reply should be made equally against Freeman; and especially so, because Freeman's statement describes everything concerning Frelinghuysen, as being only faults, incidents, and not false doctrine. Their true character must therefore be shown to the world for our vindication. Since Freeman wrote, indeed, that if Frelinghuysen taught soul-destroying errors, he would join in opposition to him, it is necessary that we should give to Rev. Freeman proper inducements thereto, by a correct view of this whole business.

Thirdly: Rev. Freeman, notwithstanding the said troubles, persisted in his correspondence with Frelinghuysen. To such an extent was this carried, that the Citers, in their first Citation to us and our Company, under the form of a regular ecclesiastical Act made distinct mention of Freeman (page 3) as a witness against us. Wherefore we were obliged to take notice of this circumstance in our reply.

And this behavior of Rev. Freeman appears the more strange to us, because he first, in the year 1720, exhorted the ministers in New York and elsewhere to be on their guard against Frelinghuysen; (page 24). This led us into correspondence with those gentlemen. And now when we request him to join us in this correspondence, he not only refuses, but he also accuses us to Frelinghuysen, and declares our correspondence with these gentlemen to be dishonorable, because we carry it on without him. But this only shows the reasonableness of our correspondence against him, as well as against the Citers.

In addition to this it seems strange to us that Rev. Freeman in 1721, having declared in the presence of Revs. Du Bois, Bartholf, Boel, and (lawyer Boel) his brother, and Messrs. John Cruger and Olivier Teller, that "he would not trouble himself about this affair any more; and requested that in case there should be a Convention of Ministers in regard to it, he might be considered as out of it, and that the ministers would excuse him; and if they should issue anything in print, that Rev. Freeman's name should not be mentioned:" (having done all this) he, nevertheless, publicly presented his own name, both in writing and in print, in behalf of Rev. Frelinghuysen, and therefore in opposition to us.

Therefore, in our own self defence, we were compelled to speak of him by name; and especially, since in this very year, 1725, persisting in his intimacy with Frelinghuysen, allowed him on the 6th of May, to occupy his pulpit in Bushwyck.

This draught of ours appears, indeed, later than we had intended; but we hope that every one who judges this matter deliberately, will not take this amiss. For we desire to have all things in proper form. Therefore at the friendly instance of Revs. Du Bois and Antonides, and not because of any threats from more influential sources, as was rumored at Raritan. Rev. Boel was prompted in the year 1723, after the letters of Citation, to consult with us concerning our grievances, and also collect documentary evidence (getuyg-schriften.) This required much time, as did also the correspondence with Revs. Vas (of Kingston), Van Driessen, (of Albany) etc., for the elucidation of many matters.

Many other items of business pertaining to the church prevented the uninterrupted progress of our defence (verantwoording — justification), for which we were also ever finding new material. And with the lapse of time, the inflexibility of Rev. Frelinghuysen and his adherents, in their wicked courses, also revealed itself more plainly; but thus, again, did our publication, in opposition, seem increasingly reasonable; although his and their boasts in the Letters of Citation (pages 3 and 12), in the Preface of his Sermon, (page 79 in this book), and in his Report, which precedes the second document against Rev. (Joseph) Morgan (page 131 in this book), exhibit a feeling of PERFECT SECURITY in their opposition to us, and of open defiance. And thus have they continued to the end.

Even on the back of his sleight the words may be read, (how pious they are, see page 103), that No one shall make him other than he is.— And these are repeated again in his Report, before preceding that second document against Rev. (Joseph) Morgan (of Monmouth), in the latter part of the year 1724. (See page 131.) Thus again has time confirmed (the saying), "Those who are often obstinately defied and abused, and who bear it patiently, will be allowed publicly to defend themselves." And our assertion, made in different parts of our reply, that we in no way belong to Rev. Frelinghuysen and his adherents, but to the Reformed Dutch Church, has been confirmed, two years after the issuing of the Letters of Citation, by their obstinancy.

The words uttered by Rev. Du Bois, at a Convention held June 14, 1721, "Cherries do not ripen in winter," relating to the publication of something in behalf of our good cause has been often ridiculed, as if nothing would come of it. Rev. Du Bois only intended to convey the idea that we should proceed with deliberation, and take our own time in the business.

And in regard to their pretence, that Rev. Frelinghuysen could not secure a conference with the other ministers, (as exhibited above in his groundless state-

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ment) — it is evident that, after he had publicly appeared against us and the orthodox ministers, in writing, and even with certain Ecclesiastical Acts, so called, no conference was possible, but the matter had to be dealt with publicly. It was also too late for such a conference. Rev. Boel, in 1723, after the issue of the Citations, was at Raritan; and then when Rev. Frelinghuysen proposed, through certain members of his Consistory, to have a special conference, he was rightly refused, after such public libels, and public evidences of his unorthodoxy; even as long before this, Frelinghuysen himself had refused the hand to us, (see pages 22, 50.) Since he himself has brought this business before the world, to the public scandal of God's Church, a public answer became necessary. As to these libels, we reply, in this our Communication, prepared in an ecclesiastical manner. It is also the first from us concerning this church-business. It is issued in the hope of bringing the Citers to repentance for their frightful libels against us, and against the ministers of this land; and that it may also be of benefit to the simple-minded, against such scandals.

In the meantime, we and our company await the results which God's grace may be pleased to work in the hearts of our opponents, to give us satisfaction. And they must understand that we and our company, shall maintain our rights, if necessary, in an earthly court of justice, as a defence against their infamous utterances against us. Thus we will vindicate ourselves before the Church of God, and preserve our good name before the civil government. And inasmuch as the libeled gentlemen, the ministers and others, will appear against our opponents, the Citers may understand that these also shall likewise be supported in their rights.

May God grant the desire of our hearts and the fervent yearnings of our associates, for the speedy restoration among us of His holy service, according to the pure doctrine and discipline of the true Reformed Dutch Church, as established by the Synod of Dort, and in accordance with the other church ordinances in Holland.

As the Authorized Committee of many well-meaning persons, we sign our names first.

Peter Du Mont,
Simon Wyckof,
Hendrick Vroom,
Daniel Sebring.

List of the Signers (to the Complaint against Frelinghuysen) throughout the entire Raritan District.

Peter Du Mont — One of his Majesty's Justices of the Peace; Director of the Funds for the Public Poor in Somerset County; Ex-elder in Raritan proper (now Somerville, N. J.)

Simon Wyckof — Ex-elder of the Congregation at Six Mile Run.

Hendrik Vroom — Ex-elder at Three Mile Run.

Daniel Sebring — Ruling Church-Master at North Branch (now Readington).

The above are the Authorized Committee (Gevolmagtigden) of the following Signers:

Cornelis Teunnisen.		Hendrik Emans.
Jan Teunissen.	Ex-elders	Nicholaas Heyt.
Jan Hendriksen.	in one of	Jan Van Sickelen.
Jan Brocks.	the Raritan	Fredrik van Leeuwen.
Pieter Kiune.	Congregations.	Jacobus Bennet, Sr.
Jeronimus Van Nest.		Jacobus Bennet, Jr.
Aart Aarssen.		Pieter Hof.
		Jacob Probasco.
Albert Low..... Ex-deacon.		Widow of Johannes Coevers.
		Christoffel Hoogland.

Adrian Lane, one of his Majesty's Justices of the Peace.
Lucas Schermerhoren.
Coert Janssen.
} Ruling Church-Masters at North Branch (Readington).

Adriaan Hageman..... Ex Church-Master.

Jan Vliet, Sr.
Hendrik Janssen.
} Formerly Elders on Long Island.

Members, or non-members (at the time).

Ary Molenaar.
Ary Boerew.
Jacob Buys.
Jan Woertman.
Adriaan Ten Eyck.
Thomas Bort.
Abraham Gray.
John Piffenser.
Andries Andriessen.
Michiel Moor.
Adolp Hardenbroek.
Pieter Bodyn.
Teunis van Middelswaart Cornelissoon.
Cornelius Teunissen van Middeswaart, Jr.
Gideon Marlet.
Burgon Coevers.
Gysbert Lane.
Abraham Selover.
William van Duyn.
Gysbert Krom.
William Krom.
Abraham Le Foy.
Hannes Speeter.
Frans Waldron.
Nicholaas Hayman.
Cors Vroom.
Joost Schamp.
Jacobus Stryker.
Sarah Brinkerhoff, widow of Jacob Rapalje.
Leendert Smak.
George Anderson.

Denys van Duyn.
Hendrik Smak.
Cornelis de Hart.
Isaak Bennet.
Adriaan Bennet.

Deceased.

Hendrik Traphagen, his widow signing in his place.
Daniel in de Voor.
David Marines.
Christoffel Beekman, his widow signing in his place.

Michael van Vechten voluntarily gave us his written testimony for us to use as we may think proper. (Pages 107, 108.) He is also one of his Majesty's Justices of the Peace at Raritan, and gave a piece of land for the erection of a church edifice, to be devoted only for the support of the pure doctrine and discipline. There are also yet others among us, opposed to Rev. Frelinghuysen, although they have not signed their names.

That the testimony and the written statements might be faithfully exhibited, they are given word for word, and each in its own peculiar style. The errors in them are not to be charged to the printer. This applies especially to the letter of Peter Wortman. (Pages 81-84.)

All errors in punctuation, spelling, and the use of capital letters, the indulgent reader will please excuse, as the printers (Bradford and Zenger) are not familiar with the Dutch language.

[A list of errata is here given for the Dutch edition.]

That which ought to have been inserted here and there in our reply to the Citers, is appended at the close of the volume.

ACTS OF THE CLASSIS OF AMSTERDAM.

Reinhard Erickzon Called.

1725, Sept. 3rd. Rev. Hermanus van Wall, Johannes Junius and Henrikus Vos, having been authorized by the Consistory of the Reformed Church of New Barbadoes (Hackensack,) Schralenberg and Parames, situated in New Jersey, and bordering on New York, in America, to call a minister for that church, (they) have called, Rev. Reinhard Erickzon, S. S. Ministerii Candidatus, who had excellent testimonials. They handed in proper instruments of said call to the Rev. Assembly, with the request that it would be pleased to recognize them as such, and to approve the call which they had made. The Classis having read these papers and found them satisfactory, approved said call, upon the declaration of Rev. Reinhard Erickzon, that he accepted the same in the fear of God. Whereupon he was admitted to the final examination, after that he had treated a certain text, Ps. 2:12, "Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in Him": which was given him by the Rev. Examiner. Therein he gave so much satisfaction to the entire Assembly, that it made not the least objection to ordaining him to the Sacred Ministry by the laying on of hands, which was done. x. 240.

About New York.

1725, Sept. 3rd. Printed booklets (pamphlets) were brought before the Assembly about the disputes and dissensions in the congregation of Raritans, etc., whereof a copy was given to each of the members present. The Assembly requested the Deputati ad res Exteras to make a report in reference to their contents at the next ensuing Classis. x. 241. [These were copies of the "Complaint against Frelinghuysen."]

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Call and Approval of Rev. Henricus Coens to Hakkingsack, etc. (Rather, Aquackononck).

1725, Sept. 4th. Meeting of Deputies on Colonial Affairs. Yesterday, September 3, Rev. Van de Wall, as a committee, with Revs. van Staveren and J. Vander Hagen, for the consistories of Hakkingsack (Aquackonnonck?)* Klein (Second) River and the North, (Pompton Plains and Ponds) in New Jersey, handed in an instrument of a call made upon Rev. Henricus Coens, Proponent. This was approved by the Rev. Classis, and the called one was admitted to examination. Having given satisfaction in this, he was ordained to the Sacred Ministry by the laying on of hands. xxii. 81.

CALL AND APPROVAL OF REV. REINHART ERICSON, TO NEW BARBADOES (HACKENSACK).

1725, Sept. 4th. At the same time the said Rev. Vande-Wal, as a committee, with Revs. Van Staveren, Junius and Vos, for the consistories of New Barbadoes (Hackensack) Schraalenberg and Paramus, in New Jersey, handed in a call made on Reinhard Ericson, Proponent. This call was approved by the Rev. Classis, and the called one admitted to examination. Having given satisfaction in this, he was ordained to the Sacred Ministry with the laying on of hands. xxii. 81.

* The clerk of the Classis of Amsterdam has here evidently made a slip of the pen, in writing Hackensack for Aquackononck, and Klein River for Second River.

REV. JOHN JACOB EHE (EHLE, OEHL), TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

No. 89. October 5, 1725.

Sir:—

I received yours, dated London, Jan. 20th, 1724/5, and return my humble thanks to his Lordship, Bishop of London, for communicating my letter to the Society, and likewise my humble thanks to the Society for taking my present necessity into their serious consideration, as to allow me a gratuity; to me, who am a poor minister of the Gospel, and would not have been troublesome, did not my present necessity speak in my behalf; and likewise my humble thanks to your much esteemed person for all services done on my behalf. Sir, when the gift comes into your hands be pleased to pay it into the hands of Mr. Samuel Baker, Merchant in London. His excellency our Governor will take care to send over my certificates.

I have nothing further at this time to offer, but my prayers that God would be pleased to succeed with his blessing all your pious endeavors to the promoting of his glory in the dark corners of the earth, concluding myself as in duty bound your most humble, and most obedient servant,

Johannes Jacobus Ehe, [Ehle or Oehl] Minister.

Schohare, Oct. 5th, 1725.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report of Deputati ad res Exteras on the Churches of Raritan.

1725, Oct. The Deputies ad res Exteras made a report on the booklet entitled, "Complaint of certain members of the Netherland Reformed Church of Raritans," etc., and read therefrom of the action of the Rev. Frilinghuysen and his Consistory against said members. Many points of accusation were also made

against the officers, and especially against the Rev. Frelinghuisen. The Deputies added thereto a report (pre-advice) to this effect, that no one could be condemned unheard. Accordingly it seemed only just to write to the Rev. Frilinghuysen and his Consistory to give them opportunity to defend themselves against these accusations. The Classis changes this report (pre-advice) into a Classical resolution, and leaves the execution thereof, and the means of performing the same, to the committee. Notice shall also be given of this resolution to the complaining members. x. 244, 245.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter from the Raritan "Complainants". November 2, 1725. xxii. 114. Also in Portfolio "New York", Vol. i.

Extract from the letter of the excommunicated at Raritan, dated November 2, 1725.

1. It expresses an apology for sending over their published "Complaint", (Klagte), without a letter. This happened by reason of the sudden departure of the ship.

2. It also contains an account of what has taken place since the publication of their "Complaint"; such as that certain parties deny that anybody has been placed under the ban by Rev. Frilinghuysen and his Consistory. They also say that Captain Jacob Goelet and his father have expressed themselves in opposition to what is said on page 54, (of the "Complaint") as if there were some falsehoods there, and their statements had no force.

3. They relate that they locked up their church, (against Frelinghuysen), but that their opponents had subsequently again gotten possession of it. They complain that, for these reasons, they are destitute of public worship; but they are resolved to

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wait, and see whether with your good aid, they may not be helped in securing, at length, the restoration of their holy worship, by having another minister sent from Holland, in accordance with the advice of the Rev. Classis.

4. For the furtherance of this object they propose this very thing to the Classis, but not precisely under the mutual.....

.....

that the Rev. Classis might not be served thereby in relation to churches which are subject to another (civil) power. Therefore they speak, not in any spirit of haughtiness, for they have avoided all such expressions; but they respectfully present to the Classis the following:

(1) Because the Classis has for more than fifty years exerted the principal influence upon those churches, and has executed almost all the calls made by the same, with but two exceptions — such as that of Rev. Freeman, and one other —; and since these churches have found themselves benefitted by that correspondence.

(2) Because the opponents refer themselves to Classis.

(3) Because great respect was felt there for the counsels of the Classis; for which reason Rev. Frelinghuysen has also made use thereof, with a pretext of ecclesiastical approval of his action:

5. They therefore request information,

(1) Whether Rev. Frelinghuysen can be recognized as belonging to the Dutch Church, or not?

(2) What would be done against such a one in Holland; in accordance with so many Synodical and civil resolutions against Labadists and Mennonites; and in accordance with Rev. Frelinghuysen's own subscription (to the Formulae of Unity), which he did with profession of submission to the "Regulations" when he was called.

(3) That our advice must be in harmony with the directions of the Synod of Dort; in accordance with which also the churches

must conduct themselves as "per Privilege" of the New York government.

(4) They ask for an extract from the Minutes of Classis, in so far as they relate to the appointment of Rev. Frelinghuysen; and whether he was examined by the Classis, and appointed by it; inasmuch as it is said there, that the Classis should have been more careful, and that whoever has family influence, they sent out there as a favor, whether fit or unfit.

(5) Finally they ask for speedy advice, because of all that they have stated; and because of other reasons which can be imagined, in their behalf; and thus also for our own sake and the sake of God's Church. Thereupon they conclude with a wish for a blessing.

Signed by those commissioned thereto:

Pierre Dumont.
Simon Wykhof.
Henry Vroom.
Daniel Sebering.

..... of the ..... preacher.

With the knowledge of the undersigned, and submitting the same for the advice of the Classis of Amsterdam.

G. Du Bois.
V. Antonides.
H. Boel.
P. Vas.

New York,
November 1, 1725.

Rev. Wm. C. Berkenmyer, 1725–1731.

In the year 1725 the Minister William Christoffer Berkenmeyer came here, and commenced the Service at Quassaik too: In the year 1727. He is by Writing desired to administer there, after the following Unions-Contract, He not receiving for his Service from the Products of the Lands then Anno 1730 or 1731 thirty Cheepels of Wheet.— Doc. Hist. N. Y. Vol. iii. p. 354.

ACCOUNT OF NEGROES IMPORTED INTO NEW YORK FROM 1700 TO 1726.

An Account of what Negro Slaves have been Imported into His Majesties Province of New York as taken from the Custom House Books between the year 1701 and this present year 1726.

YEAR.	From the West Indies.	From the Coast of Africa.	
1701	36	.....	
1702	165	.....	
1703	16	.....	
1704	8	.....	
1705	.....	24	
1710	.....	53	
1711	.....	55	
1712	.....	77	
1714	53	.....	
1715	17	38	
1716	19	43	
1717	68	266	
1718	447	70	
1719	104	.....	
1720	81	.....	
1721	76	*117	* Entered from the coast of Africa but found afterwards to have been from Madagascar.
1722	106	.....	
1723	82	.....	
1724	61	.....	
1725	54	59	
1726	180	.....	
	1573	822	2395 Totall.

N B. That all the Negroes in the foregoing Account have been Imported by Private Traders and that none have been imported during that time by the African Company.

Archd. Kennedy, Collr.

New York,
Dec. 16, 1726.

— Col. Hist. N. Y. Vol. v. p. 814.

CENSUS OF THE PROVINCE OF NEW JERSEY. ANNO 1726.

An account of the Inhabitants of the Province of New Jersey, distinguishing their age, sex and colour, taken in the Year 1726.

	NAMES OF COUNTYS.	WHITES.				
		Males above 16	Females above 16	Males under 16	Females under 16	Total of Whites
An Account of Inhabitants of New Jersey 1726.	Middlesex	953	878	1016	859	3706
	Essex	992	1021	983	926	3922
	Monmouth ...	1234	1061	1095	1056	4446
	Somerset.....	582	502	403	405	1892
	Bergen	569	509	556	547	2181
	Burlington ...	1080	983	965	844	3872
	Hunterdon...	892	743	851	750	3236
	Glocester	608	462	526	529	2125
	Salem	1060	861	1015	891	3827
	Cape May	209	156	148	141	654
	Total	8179	7176	7558	6948	29861

	Negroes.					
	Males above 16	Females above 16	Males under 16	Females under 16	Total of Negroes	Total of Both.
Middlesex	90	73	73	67	303	4009
Essex	92	78	70	68	308	4230
Monmouth....	170	90	88	85	433	4879
Somerset.....	126	96	87	70	379	2271
Bergen.....	173	121	100	98	492	2673
Burlington...	86	63	53	55	257	4129
Hunterdon...	43	45	32	21	141	3377
Glocester	32	21	24	27	104	2229
Salem	52	38	35	25	150	3977
Cape May....	8	5	1	.....	14	668
Total.....	872	630	563	516	2581	32442

— Col. Hist. N. Y. Vol. v. p. 819.

DUTCH CHURCH OF NEW YORK.

January 5, 1725–6. (1726.)

Act of Appointment of Mr. Barend de Foreest, as Schoolmaster, etc.

The Rev. Consistory after calling on God's name, and having maturely considered, that for various reasons, it is useful and salutary that a Dutch school should be maintained, for the children of those who belong to the Dutch Reformed Church in this city of New York, for their instruction; and this not only in the Dutch language, but also in the elements of Christian piety — a school of which the Rev. Consistory should have the oversight; and in which the teacher should be bound to execute all such orders as they should judge necessary to be made:

Preamble.

And the Rev. Consistory, having seen the justice of providing the children of the indigent with some teaching and Christian training, so far as practicable; and having also received the endorsement of the Great Consistory in this matter, met for the consideration of this business on December 3rd last, (1725); and they then unanimously Resolved, to appoint you, Mr. Barend de Foreest, for such a Schoolmaster.

Accordingly, the Rev. Consistory, with the unanimous ap-

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proval of the Great Consistory, do, by this instrument in writing appoint you, Mr. Barend de Foreest, according to a resolution of January 5, 1725–6, (1726) to be Schoolmaster under their oversight, and upon your pledge to execute such orders as shall be deemed useful for the best advancement of the children who see fit to avail themselves of your school.

I. In the first place: Upon the expectation that you will properly conduct yourself in both doctrine and life, and of which we do not doubt, you will diligently keep your school without omission, except under the most urgent necessity, and will maintain it wisely and in good order. More precisely, according to the following:

Duties in the school.

1. In summer, from 9 to 11 A. M.; and from 1 to 4 P. M. In winter, from 9 1/2 A. M. to 12 1/2 P. M.; and from 1 to 4 P. M.

2. On Festival-days, you shall, as usual, be free, yet only with our knowledge and approval, also on Fridays, when there is a trial-sermon (proef-preek); and on Wednesdays and Saturdays according to custom.

3. The school is to open and close with prayer and singing. The children, according to their ability, are to be taught to spell, read, write, cypher; and also the usual prayers in the Catechism. You are to see that they recite to the Minister the particular "Lord's Day" of the Catechism, on Saturdays, so that they may be able to recite it in the Church. You must also appear every Monday, with all the children, at the public catechizing, to test their ability and their diligence; and spend the afternoon of that day, or a part of it, in catechizing them yourself, upon the portion which has been handled. On Wednesdays, when there is preaching, you must attend the service with all the children.

4. Four times a year, all the children shall be examined in a manner prescribed, in the presence of the Consistory, or of their representatives.

5. In your school none but edifying and orthodox books shall be used, under the approbation of the Consistory.

II. In the second place: In reference to those among us who are unable to pay the sum required, for the teaching of their children over seven years of age, for these the Consistory will make provision. You will record the names of all those who apply for the privileges of the school, as well as of their children. You may say to them that you will present their request on the following Sunday afternoon to the Rev. Consistory; and that on the Monday morning following, before school time, you will announce to them whether the Consistory has accepted their children or not.

For the performance of all the foregoing, the Rev. Consistory promise to you, Mr. Barend de Foreest, for the present year, beginning with January 1st, just past, and ending with the last day of December next, nine pounds, New York currency, for the children of indigent parents; and in case more than that number are sent to you, you shall be paid for each one, in the same proportion, nine pounds for ten children. For this year, you shall receive nine pounds, whether you have ten (poor) children or not. The Consistory will in due time take order about firewood for the children, and inform you.

Under these promises then, and upon condition that you submit to such orders as the Rev. Consistory shall give concerning the school, whether by altering the foregoing, or adding new ones, the Rev. Consistory thus provisionally appoint you for this year.

Thus done in our Church Assembly at New York, January 5, 1725–6. (1726.)

In the name of the Rev. Consistory,

G. Du Bois, p. t. Praeses.

The foregoing proposal of the Rev. Consistory, the original of which has been delivered to me, I accept in the fear of the Lord, thanking their Reverences for their goodness to me.

Barend de Foreest.

New York,
January 13, 1725–6. (1726.)

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Publication of his Appointment, Jan. 9, 1726.

Declaration of the Reverend Consistory to the Christian Congregation, that Mr. Barent de Foreest has been appointed by them, together with the Great Consistory, to be Schoolmaster for one year, beginning with January 1, Anno 1726.

Inasmuch as under Divine Providence, we are all subjects of his Royal Majesty, George, the King of Great Britain, our most gracious Sovereign; and inasmuch as we are living in a Province where the English language is the common language of the inhabitants: there cannot but be a general agreement by each and all of us that it is very necessary to be versed in this common language of the people, in order properly to carry on one's temporal calling.

Herewith, also, all who belong to the Dutch Reformed Church, and have any regard for God, and prefer the worship of the Dutch Reformed Church, cannot but see and acknowledge that every one, be he who it may, must regard it as urgently necessary that since the practice of the Low Dutch Reformed worship, and attendance upon the public exercise of the same, and the devout hearing of pious sermons in the Dutch language, furnish the only hope, under the co-operation of God's spirit, from time to time, of advancing in the knowledge of the truth, which is according to godliness, to their comfort and salvation, it is equally necessary for them to be versed in the language in which God's worship is conducted and exercised.

What, therefore, can any esteem more fit and proper, than that they who are not ashamed to belong to a Church and congregation — where the true doctrine of comfort in life and in death is preached in the clearest and most powerful manner, in the Dutch tongue, according to the decrees of the National Synod of Dordrecht, etc., in order to progress in the right knowledge of God's Word and the practice of true piety, as we are forgiven by the Most High in Christ, through his Spirit — should cause their

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children from their youth up to be instructed in the Low Dutch tongue, and not neglect any opportunity for gaining this end.

One matter which the Rev. Consistory esteems of the highest importance, and wishes to impress deeply on the minds of you, the Christian Dutch Reformed Church of this City of New York, inasmuch as the fact appears in many ways is this: that most of those who belong to us, either from general apathy, or a sad indifference to evangelical truth as well as to true piety — which we fear is the case, although we hope not — or to a wretched carelessness of necessary things, have now for some years neglected to have their children receive instruction in the Netherlandish tongue. Are not our youth, now growing up among us, living witnesses of this? And, to our sorrow, most of them are brought up without having the principles of the doctrine of Christ instilled in their minds. It is for such reasons, as they advance in years, that they show such reluctance to attend our catechising, notwithstanding all the opportunities they have in this respect. Hence, all our hearts must be impressed with the necessity of instructing the young in the Dutch language. And this must be considered the more necessary, since on mature deliberation, you, with us, must acknowledge, that if this shameless neglect continues, no one can attribute the sad condition of our religion and our Church, to anything else than our own carelessness; for, under the happy rule of our Protestant (English) magistrate, full freedom is given us for the public exercise of our religion.

Therefore, the acting Consistory, in conjunction with the Great Consistory, having, after calling on God's name taken the whole weighty subject into mature consideration, in order to devise some means, if possible, by which our sad condition might be somewhat relieved, have unanimously resolved to appoint Mr. Barent de Foreest, Schoolmaster, under their own supervision, and his pledge to obey strictly all such orders as shall be judged necessary for the advancement of the youth in the Netherlandish tongue, and in the first principles of the Christian religion. And

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they have likewise thought proper to make known to the Christian congregation this their resolution under these circumstances.

Therefore your children, whom you may please to send there for instruction, shall be diligently cared for, without omission save in cases of extreme necessity; to which Mr. de Foreest has pledged and bound himself to the Rev. Consistory according to articles prepared for that purpose.

Meanwhile, we, Ministers, Elders, etc., have willingly taken it upon ourselves to see that your reasonable expectations may be satisfied so far as possible in respect to the proper instruction of your children, not only in reading and writing but also in the usual prayers and in the Catechism. For which purpose Mr. de Foreest will every week appear with all the children at the public catechising in order that they may be examined as to their proficiency. He will, also, whenever there is preaching on Wednesday, come to church with all the children.

Herewith the Christian congregation is also informed, in respect to those among us who are unable to pay the money required for the teaching of their children from seven years of age and upward, that they have only to repair to Mr. de Foreest, who will confer with them, and receive their children according to the order which he has already received, or shall still further receive from the Rev. Consistory; for the school money shall be provided by the Rev. Consistory.

The design is the instruction of the youth and the arousing of the adults to this matter in order to the further propagation of Christ's Kingdom among us, for God's honor and our salvation. This, then, being the only object sought, it is our friendly request that you may so take to heart its importance that one may serve as an example to another and the prompt stir up the slothful. And so we, with our children, will, as members of the true Christian Church, steadfastly serve God and his Son, Jesus Christ, in faith and love.

Thus also our congregation will not diminish, but daily increase

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more and more, like God's people, over the whole earth; until even Babylon shall fall, and the fulness of the Gentiles come in, and all Israel be saved; and we, altogether, receive the end of our faith in eternal glory. Amen.

Thus done in Christian Assembly at New York. January 5th, A. D. 1725–6.

G. Du Bois, p. t. Praeses.

Jan. 9, 1726, being a Sunday, this was read before the congregation, after the morning service.

Lib. A. 237–240.

Dunshee, in part, 2nd ed. 40.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report of Rev. Hagelis about Rev. Frilinghuyzen.

1726, Jan. 8th. He also reported that Rev. Deputati ad res Exteras had written a letter to Rev. Frilinkhuise and Boel to notify the complaining members of the church of Raretans of the resolution of the Rev. Classis. This matter was further recommended to the Messrs. Deputati. x. 251.

DUTCH CHURCH OF NEW YORK.

Feb. 12, 1725–6. (1726).

The Ruling Consistory, being desirous on account of the increase of the number of those who have no seats in our church, to take the advice of all the members of our congregation who have heretofore served in the Consistory, and having received the same on the 3rd of February last, has, on this 12th day of the same month, after calling on the name of the Lord, considered the matter again, and unanimously concluded that some persons should go around and ask every one in any way belonging to our congregation, what he would be willing to give for himself, or his family, for the building of a new church on a proper spot

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elsewhere in the city, or, if not consenting to this, what he would contribute for the enlargement of the old church. For this purpose, Mr. John Hardenbrook, elder, Mr. Abram Boele, deacon, and Mr. Abram Van Vleck, churchmaster, were appointed, and accepted the office. If deemed necessary, the Consistory will add others to the number.

Witness, in the Name of the Consistory,

G. du Bois.

In token that the above named members of Consistory approve the contents as here written, it is signed in their own hands as thus confirmed.

Dutch, p. 138. Liber B. 59.

DEPUTATI AD RES EXTERAS REPORT ON T. J. FRILINGHUYSEN.

1726. Feb. 19th. The same committee further reported that all matters were ready in respect to the case of Rev. Frilinghuysen, and that they were only waiting for a ship to send them off. x. 258.

GOV. BURNET TO REV. MR. BERKENMYER AS TO HIS RIGHT TO THE PROFITS OF THE GLEBE AT QUASSAICK, N. Y., MARCH 1, 1726.

Litra. C. i. His late Excellency William Burnet, Favorising the Minr. Will. Christ. Berkenmyer, has protected him in the service of Quassaik, self by a Letter Missive.

Copia.

Reverendo Viro Domino Wilhelmo Christophoro Berkenmeijro Guilielmus Burnet S. P. D.

Quoad agrum in Colonia Campensi de quo video litem ali quam orituram, nil aliud dicam nisi quod Justitia omnibus pateat & Controversiae debent dirimi in curiis civilibus secundum leges. Literae Patentes nuper datae sunt, ut vocantur; quibus ho'l'es certi agrum istum pro communi bono illius coloniae posident, & si aliqua controversia de sensu illarum litterarum oriatur coram judicibus

Translation.

To the Reverend Minister Will. Christ. Berkenmijer William Burnet Greeting

Concerning the Glebe in the Country which as I see will come in Proces, I shall speak no more, than that the Justice stands open for every one; and the Controversies are to be dissolved in the Courts of Common Law, after the Direction of the Law. Letters Patents, as they are called; are newly given by which certain Families do possesse such Glebe

litigandum est. Non amplius mei juris est, nisi forsan coram me lis veniat, quare nihil debeo de illa re vel affirmare vel negare.

Datum Calendis Martii Novae Eboraci A. C. MDCCXXVI.

Land, as a Common Good or for the Common Best of the Colonie, and if any Disputes arrise concerning the meaning of these Letters Patents, the Cause must be brought before the Justices. It stands not further by me, if not, can be, the Cause should come unto me, for which Reason, I ought not to determine, or to dislike anything in the Cause.

Written ye 1st of March, at New York A. C. 1726.

— Doc. Hist. N. Y. Vol. iii. pp. 354, 355.

ACTS OF THE CLASSIS OF AMSTERDAM.

Frilinghuysen.

1726, April 1st. Regarding the case of Rev. Krimpelman, the Rev. Committee had ascertained nothing in addition. Further they reported regarding the booklet of the Converted Jew, Tindam, that they had made arrangements for the changes which were to be made therein. Also the case of Rev. Frilinghuysen remains recommended to them. x. 261.

ACTS OF THE CLASSIS OF AMSTERDAM.

Resolution of the State Regarding the age of those Called (to the Ministry.)

1726, May 6th. Mr. Vos, Deputatus Synodi, handed in a resolution from their Noble Great (Mightinesses) touching the dispensation as to the age when ministers and candidates may receive Calls. It read as follows:

The Hon. Pensionary Marcus reported to the Assembly the marks and advice of the Messrs. the Committee of their Noble Great Mightinesses. In consequence of, and in compliance with, their Commissorial resolution of the 11th of this current month, they have examined the petition of the Burgomasters, the elders, and deacons of the East and West Blokkerhoude. Their church, having been deprived of their regular pastor and teacher by the

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departure of Rev. John Eggers to Naerden, the petitioners, in communication with each other, and to their mutual satisfaction, had looked about, in the interest of their church, for another minister. The said elders and deacons, after gaining consent or permission (hand opening) had made a nomination of four candidates. On the 9th of Oct. of this year, the church of East and West Blokkerhoude had called by the 42 votes required, (6, 4, and 3 votes?) from the nominations made, the Rev. John Benkelman, candidate, of Hoorn. This call had also been properly presented to him. The said Rev. John Benkelman, would have liked to accept the said call extended to him, but immediately made known to the petitioners, that he had become only twenty one years old on the 11th of last March, and had not therefore, attained the age required by the resolution of their Noble Great Mightinesses so that he could be lawfully ordained and admitted to the Sacred Ministry in this Province.

But concerning the eagerness of this congregation to have the said Rev. John Benkelman for their regular pastor and teacher and that great good was to be hoped and expected from his labors; therefore the petitioners, request their Noble Great Mightinesses, by virtue of their sovereign power and authority, in respect to the Rev. John Benkelman, to be pleased to release and grant a dispensation to him from this law of minority. Thus he might be admitted to the pastorate of East and West Blokkerhoude. The Classis of Hoorn and all whom it may concern might be ordered also not to prevent or refuse the call made on the said Rev. John Benkelman on account of his minority, but to recognize him in every way, even as if he had attained the required age.

This was discussed. It was also taken into consideration that the said John Benkelman, not only at the time when the ministerial office there became vacant had not yet reached the full age of twenty two, but even at the time of the call, still lacked some months of it. It was therefore resolved and understood that the dispensation asked for, be refused, even as the same is

refused by these presents. It was also taken into consideration that at the time when ministers are called to vacancies of the office in the cities which have a vote in the Legislature, the Hague included among them, (such ministers) must have attained the full age of thirty; and in the other cities of twenty seven; and in the country of twenty five years. Also their Noble Great Mightinesses by their resolution of Feb. 25, 1679, decreed that no dispensation should be granted from such ages. But afterward, by their resolution of Dec. 21, 1680, they decreased the age at which ministers could be called, in the cities having a vote in the Legislature, including the Hague, to twenty seven; in the other cities having no vote in the Legislature, to twenty five; and in the country to twenty two years; this to apply to the age at the time of the vacancy. It was also resolved and understood, that from this time forth; no dispensation should be granted from their Noble Great Mightinesses resolution of Dec. 21, 1680, but that every one must strictly regulate himself by this resolution; and the Pensionary is expressly directed thereby, not to submit for discussion any proposals for a dispensation from the said resolution; nor to accept any petitions or remonstrances which he shall know to have the said purpose in view; nor even to read them to the Assembly; but to suppress (seponeren) them, or give them back again. It was further resolved and understood that a copy of this resolution shall be sent to the South and North Holland Synods, to be recorded by them, and also to each Classis, with the order to guide themselves strictly thereby. x. 264–266.

GOVERNOR BURNET TO THE LORDS OF TRADE.

New York, June 2nd, 1726.

My Lords:

On the 23rd of May last I received a letter from Mr. Popple dated 1st of October 1725 containing Your Lordships' commands to me to be more punctual in sending Copys of publick papers, publick accounts, and all proceedings for your Lordships information according to my Instructions, upon the several heads following to each of which I will make what answer I can on so short notice.

.....

The second head is the Number of planters and Inhabitants and Accounts of Christnings and Burials, etc. I had the honor to transmit to your Lordships an

account taken by the Sheriffs of the several Counties of all the Inhabitants of the Province of New York, in my letter of the 16th of December 1723, where, if search be made, I question not but it will be found. I will prepare the like abstract of the same accounts and send it by the next opportunity.

I would have then ordered the like accounts to be taken in New Jersey but I was advised that it might make the people uneasy, they being generally of a New England Extraction and thereby Enthusiasts: and that they would take it for a Repetition of the same sin that David committed in numbering the people and might bring on the like Judgments. This notion put me off from it at that time, but since your Lordships require it I will give the orders to the Sheriffs, that it may be done as soon as may be.

As to accounts of Christenings and Burials I dont find they have ever been kept regularly, and it would be extremely difficult to bring it to bear, for here in New York, there are not Church of England Ministers in half of the Countys of the Province, and there are many Dutch and some French and some dissenting Ministers that baptise and bury, some of which keep no account, as I have been told, and others that perhaps do and understand no English.

In New Jersey there are few Church of England Ministers, several dissenting Ministers who keep no accounts and many Quakers who are never baptized so that such an Account would be no true Estimate of the people there.

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— Col. Hist. N. Y. Vol. v. pp. 776, 777.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Cornelius Van Santvoord to the Classis of Amsterdam, June 14, 1726.

Portfolio "New York", Vol. i.

(Addressed:) Reverend, Pious, and Learned Gentlemen, The Commissioners on Foreign Affairs for the Reverend Classis of Amsterdam.

With two pamphlets.

Staten Island, June 14, 1726.

Reverend Sirs and Brethren in Christ:—

About a year ago there was issued here a little book,— a copy of which had been previously sent to the Rev. Classis of Amsterdam,— styled a "Complaint", in the name of certain members or adherents (lovers) of the Dutch Reformed congregations on the Raritan. Besides containing a necessary Preface, this Complaint was fortified by a "Declaration", signed by four of our brethren. In the Complaint and Preface I found myself mentioned by name, but not with commendation. I also knew myself

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to be referred to in the Complaint, which was not pleasing to me (touched me). The Declaration also did not honor me in the so-called Protest. Deeming myself insulted thereby, there has also been published here something in my defence,* which I take the liberty of sending to you. Thus may your Rev. Classical Assembly be enlightened, if you consider it worth your attention.

I can indeed, assure you, that I did not relish either the trouble, or the expense (of this book), which is considerable here; nor would I have troubled you with it, if those who made that "Declaration" had not expressed themselves as they did. And if the "Complaint", fortified with that "Declaration" expressing their sincere meaning, had not been sent to the Rev. Assembly, neither would this reply of mine have been sent over to you. For who ought to care for such things, which everybody here holds in contempt? However, if I kept silence now, it might be said to be an acknowledgment of the accusation; or, at least, it might be so esteemed. I will not accuse my brethren, nor demand justice upon them. Good and wholesome peace is what I aim for and desire. I also hope that you will have confidence in me in reference to what I say. It may be thought, however, according to the judgement of some, that all the expressions in this "Dialogue" are not equally proper. We are human, and we are all of like passions, one with another; and all are somewhat blind in affairs relating to ourselves, no matter how careful we are, nor how diligently we seek to remain dispassionate. Oh! that peace and unity might come to exist among the brethren, and that you and the Rev. Assembly could point out the desired means! I conclude with the prayer that the Lord God may be with you, and abide with you and the Rev. Assembly, and bless your ministry and deliberations to the glory of His Name, and the upbuilding of His Kingdom.

I remain, Rev. Sirs and Brethren in Christ,

Your servant and brother,

C. Van Santvoord.

* A Dialogue between Considerans and Candidus, 1726.

TITLE AND PREFACE OF VAN SANTVOORD'S BOOK.

A Dialogue, Concerning the "Complaint" of the People of the Raritan (Valley); Treating of the Matters which have in that volume, both in general and in particular, been laid to the charge of Cornelius Van Santvoord, Minister on Staten Island. Together with a Supplement, in behalf of the Restoration of Peace. New York. Printed by J. P. Zenger, 1726.

Information for the Reader.

The author of this Dialogue felt disposed to make some observations in regard to the notorious "Complaint" of the People of Raritan, which was supported by the "expositions" of a few Ministers. He therefore went to work on the subject at once (on the appearance of said "Complaint".) When he had made some progress, he came across another book — "A Dialogue on Orthodoxy", etc. That work seemed sufficient to deprive the "Complaint" of all its power. He was at a loss, therefore, whether to go on with his own work, or not, for he did not wish to do over again what had already been done. But inasmuch as, in said "Complaint", bold mention was made of certain matters, as positive proofs of the heterodoxy of the Minister at Raritan; and inasmuch as (it was asserted) that these were based on the intolerable folly or the wicked partizanship of those who had not joined the "expounders", he again took up his pen.

If any one think that those who conduct this Dialogue are not always in an assured condition, (lit.— in countenance,) nor always completely vindicate themselves, let him attribute this to want of ability in the author. Should they speak rather earnestly, and at other times somewhat lightly, they speak thus in accordance with the nature and importance of the topics or arguments under consideration. But this is done without the intention of offending anyone, or destroying the respect which is due him. It did indeed, go somewhat against the grain to mention certain names, and to quote certain facts; but how could this be avoided in view

of preceding examples, and the traits of those who call a boat, a boat. That which refers to Rev. (Cornelius) Van Santvoord in particular, is published with his consent. If anyone should be pleased on that account to attack him, he wishes it to be understood that he intends to avoid debate; although he does not promise that he will allow anyone to trample his reputation under foot. Let every one read this Dialogue dispassionately, and come to an opinion in accordance with truth, and in love. Use it unto edification. Put aside all perversions of facts; for in order to defend the facts, a Supplement is added. And pray God that he would enable the brethren to dwell together in the spirit of harmony.

[This Dialogue is interesting, but too long for publication.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Theodorus Jacobus Frilinghuysen, June, 1726. xxviii. 247.

Reverend, Godly, and Highly Learned Sir, and Beloved Brother:—

Some time ago there was placed in our hands the little book which accompanies this letter, styled "Complaint of Certain Members of the Dutch Reformed Church living at Raritans", etc., respecting the action of yourself and Consistory towards these Complainants, who are the authors and senders of the same. This complaint was laid on our table with the desire that we should give judgement upon it, and if possible, redress, and prevent all irregularities which might be found to have happened on either side.

We have had this writing examined by our Committee. It is very prolix and contains many things worthy of no attention; nevertheless it contains evidences of great divisions and estrangements in your churches, whose glory should be Love and Peace. Also, therein, several charges are made against you personally,

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or in connection with your Consistories, which, if true, would prove a very dictatorial spirit, and, in many respects, would harmonize with the principles of those, who, under pretext of better church discipline, have separated themselves from the communion of the Reformed Church.

But we do not wish to decide anything concerning any of these charges on mere ex parte evidence, but have unanimously determined to transmit the Complaint to you that you make your defence concerning the same. This we expect you to do; and while we easily foresee that a very elaborate defence might follow so prolix a document; and many things might intrude themselves which do not belong to the essence of the matter, and would only delay our Assembly in her manifold duties; therefore be pleased to express yourself principally, and if possible, set us at rest, on the following points, extracted from this book, such as have appeared to us to be most important:

Besides several examples of incautious expressions not only in the pulpit, but in pastoral visitations and in the treatment of the sick, to be found on pages 19, 99–101, 139, 140, etc., and the defence of Schuurman in his affronts towards the services of Revs. Du Bois and Boel,— Preface, pp. 2 and 3 — there is laid to your charge:

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1. That you had forbidden Simon Wykhof the communion on account of a difficulty which he had with a woman neighbor. Although the question had been settled, you yet refused him the communion for half a year; even then saying in your "Penitential Sermon", that "there were yet some who even boldly dared to say, etc.",— page 20 — at end, and following pages; as also at the beginning: also page 29, below the middle of the page; "thus he has also to Simon Wykhof, etc."

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2. That you had departed from the Church-Order in the election of the Consistory, annotating the same according to your own option; while before, every male member might nominate

whom he would,—p. 21—; that you, by such means, had caused to be chosen a certain Fisser, (Hendrick Fisher,) as deacon, who had been accused, by two witnesses, of unchastity with a married woman. Upon being informed of this, you asserted the accusation to be false; page 22.

3. That you had without reason, and without the advice of elders, suspended from the communion the wife of Jan Teuniss; page 24.

4. That you had not invited the wife of Pieter Bodyn (to communion), because, as you said, she was of Claas Haagman's people, notwithstanding the protestations of the woman, etc.

5. That you wanted to demand a new confession (of her faith) from the wife of Michiel Moor, who had a regular certificate of dismission; and that you frequently said, in catechising,—apparently with reference to this circumstance—that one ought always to be ready to give a reason, etc. page 25; and that also in 1725, you had done the same thing to one Aarsdalen, who had previously been received by Rev. Antonides; pages 119, 134.

6. That you had declined to baptize the child of Michiel Moor, because he was of Claas Haagman's people; that subsequently, upon baptizing the child, you had not said "Amen"; that also, although you long held the certificate of said Moor, you would not finally receive him; page 26.

7. That you had treated Schuurman in a very different manner; that he was never proposed to the church, or published as a member, either by certificate or on confession. Idem.

8. That you had forbidden Alvah Blaauw and wife to teach their children the "Our Father etc", because they were unregenerate people and unworthy; page 27; which act Schuurman had also defended.

9. That you had refused baptism to genuine Christian children, who were a year or two old; page 26; and had said that you

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would not administer baptism except at your own pleasure; page 51.

10. That you already said, upon the vessel on which you went over, that the Revs. Du Bois and Boel were "natural ministers", and that you had kept silence in Holland, that you might not be hindered in your call thither; but that now you would speak with boldness, and notify your own brotherhood in Holland, and secure those of your own sort to come over; page 54.

11. That you approved of a certain book against Rev. (Joseph) Morgan, in which the use of the Formulas is called a God-dishonoring, and dead formalism; pages 59, 60, 131.

12. That you incited husband and wife, parents and children against one another; pages 80, 81.

13. That you said that the wrath of God was so kindled against the Church that the children could not believe; page 99; and that once, on the entrance of an old man or two to the Catechising, had said, that even the old ones come to the Catechising, to offer their old corrupt selves to God; page 99, end, and following.

14. That you had acted in a strange manner concerning the Holy Supper: at your first administration, you had stood still a long while, and had then beckoned to one woman to come, and then to another; that at another time you had given the communion to Schuurman separately, with a special blessing, which had not been done to others; that at another time you had first given the cup to some, and then the bread, and had cast reflections on some approaching, saying, that natural people also yet dared to approach the table; page 101; it was also said to be known world wide, that during your residence at Raretans, most of the members of the Consistory had not received the Holy Supper; page 40.

15. Further, there is laid to your charge something which has grieved us most of all, and which, whether true or false, one

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cannot read without perturbation of heart; and that is, that both in public and at home, you were in the habit of frequently embracing and kissing Schuurman; page 109. .....

16. That you, cum suis, began to inflict discipline on three cited parties, when they did not respond to three successive citations; and also on Claas Hageman, whom we do not find to have been cited at all; and that you also published these suspensions, September 23, 1723. As presented to us, it appears as if these people were not only suspended for contumacy, but also excommunicated by the greater ban, being now entirely cut off, pp. 121, 143; while on pages 6 and 121, it is said that you, by your subscription, recognize the Classis of Amsterdam as the only competent judge; by whose permission alone such a ban could be imposed, according to Article 76 of the Church-Order.

17. We must also say that the whole method of procedure — namely, by threatening citations; one not signed by you, although the other was; and the Consistory not convened according to ecclesiastical requirement for the second citation, although this error is passed over, since another citation was made; page 12; — this whole method of procedure does not appear to us to have been in order, if the reports concerning them are fully in accordance with truth.

We hope you will be able fully to defend yourself against all these charges. You may expect that we will examine your defence with the same impartiality as we have done the accusation. We will seek in all things to act without prejudice, and for the best edification of the churches. In the meantime we desire to urge you very earnestly, and to exhort you in the Lord, to do all in your power to prevent further estrangements; and to do whatever tends to peace and edification. Remember that zeal without knowledge cannot be acceptable to God, and often spoils much good. Remedies must never be used which are worse than the disease itself. To these ends we wish you a rich measure of

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the spirit of wisdom, of prudence and counsel. We anxiously await your answer, Reverend Sir and Beloved Brother,

In the name of the Classis,

Henricus Vos.

Johannes Hagelis.

[See Answer in letter of April 6, 1727.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Henricus Boel, June 1726. xxviii. 246.

Reverend, Godly and Highly Learned Sir, and Beloved Brother:—

Rev. Mr. Herman Van de Wall has communicated to us the contents of your letter to him respecting the disaffections which have arisen in the churches of the Raritan, etc., and the request of the complaining members there, that we would take the matter in hand, and give a decision concerning the same. To this end he has also handed over copies of the little book which have been sent, entitled "Complaint of Certain Members" etc.

We have noticed with much sorrow that the estrangements in those churches are already very great, and have, therefore, examined the "Complaint" with the more carefulness. We indeed wish that it had not been so prolix, but had concisely summed up the gist of the matter, omitting many little circumstances, avoiding repetitions and observations which do not belong to the essence of the matter. We have, however, bestowed proper attention on the essential points, but have not been able to see our way clear to pronounce a definite decision in the case, without first, as justice and equity require, hearing the defence of Rev. Frilinghuysen. We therefore resolve to give him notice of these charges, and to demand his defence. We have therefore sent him a copy of the "Complaint" with references to the points of accusation, which we consider worthy of attention.

We communicate this to you with the request that you will acquaint the "Complainants" of our action, that they may understand that we do not withdraw ourselves from them, but wish to do nothing without having heard both sides.

In the meantime we trust that you and the other brethren in those parts will strive to do everything possible, that these fires of strife may not flame up higher, but may rather be quenched.

Herewith, with our wishes of much honor upon yourself and blessing on your services,

Hend. Vos.
Johs. Hagelis.

EXTRACT FROM A LETTER OF REV. MR. VESEY TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, JULY 3, 1726.

He first requests an assistant in place of Rev. Wetmore, who had removed to Rye. This assistant was very necessary because there were about fourteen hundred Indians and Negro slaves, and the number was daily increasing by births and importations from Guiney and elsewhere..... "A considerable number of these Negroes by the Society's charity have been already instructed in the principles of Christianity, have received holy baptism, are communicants of our Church and frequently approach the Altar: We doubt not but that the Society has received from Mr. Neau, their former Catechist, repeated accounts of the great success of his mission. And since Mr. Wetmore's appointment, we have with great pleasure observed on Sundays upwards of an hundred English children and Negro servants attending him in the Church; and their catecheticall instructions being ended, singing of Psalms and praising God with great devotion".

Mr. Vesey refers to his "declining age" and the need of "a good English preacher of such a clear audible voice as may reach our large Church and the ears of the numerous hearers". An "afternoon sermon" by such a preacher he considered absolutely necessary "in this populous city, a place of considerable trade and resort and the centre of America". If such a pious and learned man "has an inclination to teach a Latin school he will also find a very good account in the discharge of his duty"..... "Were it possible for the Society to have a perfect view of this Infant Church planted here among many different nations and several meeting houses, there would be a large increase of interest in the work".— Records of Trinity Church, 1. 142. Dix's Hist. 1. 202-3.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

July 13, 1726.

Mr. Cruger, Mr. Lefferts and Mr. Jacobus Roozeveld were appointed to finish completely the unsettled matters with the lessees of the Manor, to make an exact statement of their leases;

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also to settle with those who are now living on the Manor, and have not yet come to a conclusion with the Consistory. These friends shall also make arrangements with any others who may lease on the Manor, although not now dwelling there.

Liber B. 57.

DUTCH CHURCH OF NEW YORK.

New Church Building.

July 14, 1726.

According to the Resolution of the Consistory yesterday, the Great Consistory met to-day. After calling on God's name, it was unanimously Resolved, That the ground of Mr. Jameson should be purchased, for the purpose of erecting thereon a second Church edifice for our congregation. The members of the Great Consistory having retired, the Consistory appointed John Hardenbrook, elder, Abram Boele, deacon, and Abram Van Vleck, church-master, who already had been a committee in the matter of the (second) church, to purchase, according to the Great Consistory's resolution, the designated land from Mr. Jameson, and to pay for it out of the Deacons' Treasury. They accepted their appointment, and on the 15th of July, Mr. Abram Boele reported to Do. du Bois, that the ground had been purchased for five hundred and seventy five pounds, payable in three years as will farther appear by the writings. [This was the site at Nassau and Cedar sts.]

Liber B. 61.

CHURCH OF NEW YORK.

July 21, 1726.

Consistory held again. Not only was the proposed purchase agreed upon, but Messrs. Hardenbrook, Boelen and Van Vleck were heartily thanked for it. The writings pertaining thereto were shown to the Consistory for approval. Resolved, That the three above named gentlemen, buyers of the ground, should take the opinion of Messrs. Phillips and Bayard thereon, and, according to their advice, either rest in the writings as made, or see

that the necessary alterations were put in — the Consistory considering this as a thing finished.

In the name of the Consistory,

G. du Bois, p. t. Praeses.

Acts of the Classis of Amsterdam.

Injury done to Freerman.

1726, July 22nd. The same gentleman also read a letter from Rev. Freerman, and exhibited a pamphlet in his own defense, against the injustice done to him in the book published in opposition to Rev. Frelinghuisen and his Consistory. The advice of the Deputati ad res Exteras is asked thereon. xi. 271.

Dutch Church of New York.

Aug. 29, 1726.

Consistory held. Mr. David Jameson delivered all the papers, and the deed of the ground bought from him, and it was unanimously Resolved, by all the members present, that the first portion of the money, according to the deed, should be paid to Mr. Jameson out of the Deacons' Treasury. For this purpose, one hundred pounds should be taken out of the church-chest in the care of Do. du Bois, and the bonds for the payment of the rest of the money should be sealed by the committee with the seal of the Church.

In the name and by the authority of the Consistory,

Henricus Boel, p. t. Praeses.— Lib. B. 61.

1726, July 30–August 8. Synod of North Holland, at Enkhuysen.

Classical Changes.

Departure for the West Indies: Rev. Henricus Koen to Aquaquenonck.

Rev. Reinhard Erikson, to New Barbadoes, (Hackensack), Schraalenberg and Paramus.

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EXTRACT FROM RECORDS OF TRINITY CHURCH, SEPTEMBER 4. RECORDS i. 144.

It was announced, "that the Society (for Propagating the Gospel) had been pleased to appoint and send over Rev. Mr. Colgan for the Parish of Rye, into which Rev. Mr. Wetmore had already been called and inducted; and that inasmuch as he was willing and desirous to officiate in said parish until the Society's further pleasure should be known therein, he and Mr. Colgan had agreed, that Mr. Colgate should officiate in Trinity Church in his stead, until such time as they should receive further orders from the Society; and the said Mr. Colgan also appearing before this Board, and declaring his assent thereto, and approved of accordingly, and it was thereupon ordered that a letter be writt to the Venerable Society, desiring them to appoint the said Mr. Colgan to officiate here in the stead of Mr. Wetmore, if they had not already been pleased to appoint some other person" ..... while a subscription paper was to be "carried about for Mr. Colgan".

On April 11, 1727, Rev. Mr. Colgan was duly appointed to the Parish.— Dix's Hist. Trinity Ch. i. 204.

DUTCH CHURCH OF NEW YORK.

Sept. 22, 1726.

The Consistory unanimously Resolved, That the above mentioned committee of three (July 13, 1726) shall, since some persons on the Manor refuse to sign the leases, summon them at a fit time before them, by Mr. Isaac Kip, and demand that they immediately sign the leases; if they refuse, they shall go off the land, and it shall be leased to others. Said committee shall finish matters with the lessees on the Manor.

N. B. The speedy execution hereof, was hindered by the new charge laid on the Manor by the people of Westchester. Upon this, the people collected information how to cause this to be paid by the lessees. Their conclusion is given below. Meanwhile the tax is now paid by the Consistory.—Dutch, p. 56. Liber B. 57, 59.

ACTS OF THE CLASSIS OF AMSTERDAM.

1726, Sept. 22. A call was presented, by their Messrs. High Mightinesses (the States General) on Rev. Martin Henry Nieuwpoort, S. S. Ministerii Candidatus, to the church at Constantinople. The Rev. Classis having seen the instrument thereof, as

well as the candidates certificates, approved the said call, and so far as the Classis is concerned therein, made it an ecclesiastical act. The request of the candidate, that he may be examined finally to-day, was also granted. x. 275.

Indian Affairs.

1726, Sept. 22nd. The affair of the pamphlet of Rev. Freerman, still remains recommended to the Committee ad res Exteras. These have also made known that they had received a pamphlet written by Rev. Cornelius Santvoort, minister on Staten Island, entitled "Dialogue on the Complaint of the Raritan people", with a letter to the committee, in addition, tending to his justification from the charges of the said Complainants. The Classis refer these matters to the Rev. Committee ad res Exteras in order to serve them if possible at the next Classis with a report (pre-advice.) x. 277.

(Letter from Raritan.)

1726, Sept. 22nd. There was also read by him an extract from a letter written by the aggrieved (doleerende) members of Rev. Frilinghuysen's church at Raretans, authors of the Complaint, (klagte) sent over to the Classis. Thereon a report (pre-advice) is likewise expected from the Deputies. x. 277.

ACTS OF THE CLASSIS OF AMSTERDAM.

1726, Sept. 22nd. The Revs. Gerardus Culenkamp had been called to Nieuw Loosdrecht; Albertus Verburg, to the East Indies; Martin Henry Nieuwpoort, to Constantinople; and Nicholas Saludanus, to Suriname. After having preached, the first, on Rom. 5:2, the second, on 2 Tim. 2:19, last clause; the third, on John 14:6; the fourth, on Rom. 5:8, they were questioned by Rev. Examiner Heemstede upon the most important articles of Sacred Theology, and gave so much satisfaction by their answers, in the presence of the Messrs. Deputati Synodi, that they were

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admitted to the Holy Office of preaching, and the administration of the Sacraments; but not until after they had declared themselves to be orthodox, as regards the opinions of Prof. Roel,* and had signed the Formulae of Concord; and after Rev. Culenkamp had taken the oath of purging. They also agreed to conduct themselves in compliance with the resolution of the Synod of North Holland, 1726, regarding the reading of the three questions in the Formula for the Baptism of Children. Thereafter, the three, called to the churches in foreign lands, were installed in their respective offices. x. 278.

ACTS OF THE CLASSIS OF AMSTERDAM.

Indian Affairs (Raretan).

1726, Oct. 7th. The report (pre-advice) on the affairs of Raretan is as follows: 1. With respect to the letter written by the Complainants, with the cognizance of Revs. Du Bois, Antonides, Boel and Vas, the Committee are of the following opinion:
(a.) As to the principal matter contained therein, that it ought to be answered nomine Classis. The Classis can make no reply to their letters until they have received an answer from Rev. Frilinghuysen, on the points of accusation sent in against him. To these, no reply could yet have reached us.
(b.) Nevertheless, some remarks ought to be made on their letter, for their better instruction; for they do not recognize the Classis as a competent judge, but only as an adviser; and have taken upon themselves to close one and another church.
(c) Since this letter was written with the knowledge and consent of the ministers aforesaid, these also should be written to; and they should be recommended:
1. To make every effort among these people that may be calculated to inspire them with more temperate and peaceable ideas.
2. To dissuade them from the ideas that the churches of New

* The ministers coming to America were from this time required to reject the errors of Prof. Boel, and subsequently of Dr. Bekker. This is the first allusion to this.

Netherland are independent, and not subject to the judgement of the Classis; nor consequently to any Synod; as likewise from the idea that the Classis was only their adviser, of whom counsel might occasionally be sought.

3. To instruct them that the Classis of Amsterdam does not pay so much attention to the language of evil speaking persons, that they should deem it necessary to send over in their defense extracts referring to the appointment of Rev. Frilinghuysen.

To Rev. Freerman the committee will write suo nomine,

1. That his pamphlet has been received, but they notice with grief great boastfulness therein, and but little that is of material importance; not to speak of many unseemly terms of vituperation; and that they have derived little information therefrom.

2. The committee will recommend that he admonish the Rev. Frilinghuysen to thoughts of greater moderation, and to a proper clearing of himself from the accusations against him; that he (Freeman) do not further foment this fire of dispute, as he has already done by this pamphlet, but that he abstain from vituperation and vehemence, and that he let more modesty shine in his actions.

3. That in reference to the minister openly accused by him of Bekkerism, pp. 62, 63, on the supposition in all this, that he is writing in accordance with truth, and not in passion, and vehemence, that he proceed in an orderly manner, according to the constitution.

4. To ask him nomine Classis, what he means by his own, and the Rev. Bartholdt's approval of the book of Rev. Frilinghuysen; in what manner and on what grounds such approval is proclaimed; inasmuch as the examining and approving of books is the province of Classis, but not of private ministers. Also,

1. To notify Rev. Sandvoort that his pamphlet has been received; that it were desirable that so much agitation had not been made, and so slight an occasion had not been sought for publication, especially if done in so confused a manner.

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2. To recommend him to keep quiet, and to admonish Rev. Frilinghuysen, cum suis, to moderation and a proper defense. This report or reports, (pre-advice, or pre-advices) the Classis adopted and changed into a resolution of Classis, thanking their Deputies for their well directed endeavors. x. 281–283.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Honorable Peter Du Mont, Symon Wykhof, Hendrick Vroom and Daniel Seberingh, October 7, 1726. xxviii. 253.

Beloved Brethren:

Some little time ago there came to our Classis a letter, signed by you, with the knowledge and endorsement of the Revs. Du Bois, Antonides, Boel and Vas, which endorsement was dated November 2nd 1725. According to your own statement, this should have been transmitted at the same time as your book, styled the Klaghte, (or Complaint), etc.; and which indeed a letter might well have accompanied. But Classis was unwilling to make a point of this, if thereby they might the sooner help you. Your accusations, were extracted from that book of Complaint about three quarters of a year ago, and would have been sent at once with the book, to the Rev. Frilinghuysen, for his defence; but for lack of opportunity this could only be done in June of this year, or somewhere there about.

That which you make known more particularly in this letter as confirmatory of your charges against Rev. Frilinghuysen, the Classis accepts as a Notification, and will therefore take up the treatment of the case in principale; but she cannot give answer to the questions proposed by you, before she receives and impartially considers the defence of the accused, which we have demanded of him in the name of the Classis. You will therefore be pleased to exercise patience till then.

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We have only now to tell you, in the name of Classis, without referring to the principal matter, that it seems very strange, as you report in your letter, that you attempted to shut up your own, and another church, but which was afterward again occupied by your pastor. The Classis considers this a most disorderly proceeding, resembling very much the conduct of those who desire to be their own judges, and recognize no one else. This appears all the stranger, because done before you had asked or received any judgement of the Classis in the case, and so done only upon your own authority. You have had evil counselors in this matter. We counsel you, therefore, to keep yourselves from such things in the future, and rather consider what may tend to diminish these fiery contentions, than to intensify them by such hostilities. Such conduct prepares a sure way for the entire loss of the liberty of your churches; and must also be a great offence to the people. Wait until Classis shall be able to give her judgement on the main issue.

Your special care also not to recognize the Classis under her proper title and relation, as the Competent Judge, but only as your adviser, seems very remarkable to us. We trust that you do not imply thereby that you consider yourselves independent. The Church-Order of the Synod of Dort recognizes no independent churches or members. We have expressed our opinion on this subject at greater length in a letter to your correspondents and endorsers. We trust they will allow themselves to be better informed on this subject, and also infuse into you, other sentiments on this point. To this letter we refer you. Herewith commending you to God and the Word of his Grace and praying that you may have the liberty and unity of the Spirit, we remain,

Beloved Brethren,

Your Most Affectionate Brethren in Christ,

Joh. Hagelis, Ecc. Amst. Deput ad res exteras, h. t. Praeses.

Joh. Gresewyn Ebert Alstein, Ecc. Amst. Dep. ad res. ext. h. t. Scriba.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Indian Affairs (Raretan).

1726, Oct. 28th. There were also read by them (the Deputies) two letters, one to the aggrieved party at Raritan, and the other to the ministers of New York. These were approved by the Classis, and the Rev. Deputies were again thanked, and requested to despatch them forth. x. 285.

RULES FOR SABBATH OBSERVANCE AT ALBANY.

1726, Nov. 10. And be it further ordained by the authority aforesaid, that one of the constables of the three wards of this city do by turns successively on the Lords Day in the time of Divine service walk through the several streets and lanes of this city with his staff to prevent disorders or irregularities and noise especially near ye church, on penalty not exceeding six shillings for every person above ye age of fifteen, and on penalty not exceeding nine pence for every person from ye age of eight to fifteen for each default, for ye behoof of ye sheriff or constable who shall give information of ye defaulters.

And be it further ordained by ye authority aforesaid, that such of ye constables who shall be remiss or negligent in putting this ordinance in execution shall forfeit for every offence twenty shillings for the behoof of ye sheriff.— Munsell's Annals of Albany, Vol. ix. p. 15.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Revs. Du Bois, Antonides, Boel and Vas, December 1st 1726. xxviii. 265.

To the Reverend Godly and Highly Learned Gentlemen, G. Du Bois, V. Antonides, H. Boel and P. Vas.

Reverend Sirs and Beloved Brethren:—

This letter serves as an accompaniment to the enclosed, which we request you to present to the Complainants at Raretans, being an answer to their letter to our Rev. Classis, written with your knowledge, and dated November 2, 1725. Hereby the Classis declares itself not to be able as yet, to answer the questions propounded in said letter,— so far as they respect the principal matter between the Complainants and Rev. Frilinghuysen — so long as she has not received the defence of Rev. Frilinghuysen, which has not yet arrived, because the Classis could not send off their letter to him before June last.

In the meantime we cannot help expressing our surprise at several things appearing in that letter. The first respects the shutting up of churches originally cared for by these very Complainants. The Rev. Classis regards this as a very disorderly procedure, and not showing a spirit of gentleness. Without doubt, you will be doing well to rebuke those people for such conduct, and to warn them against all similar flagrant acts in the future; for such acts can produce nothing but offence, and contempt of our church government among other people, and would pave the way for the churches to lose their liberty.

Secondly, the Classis has not been able to refrain from observing how anxious the Complainants are, and that too with your knowledge and approval, to show their unwillingness to recognize the Rev. Classis under the title, and in the relation, of Competent Judge. On the other hand they simply address us as an advisory Assembly, and that, too, after they have, by shutting up these churches, taken the matter in their own hands. What reasons are hidden behind all this, we can hardly conjecture. Is it possible that, in case the decision of the Classis were not agreeable to them, they would still retain the liberty of not submitting to such decision, but would go before a secular tribunal, as the Preface of this Complaint indicates. But whatever the result may be, such expressions always seem to us to have the appearance of assuming independence; which is something not to be recognized by the Netherland churches.

It is said that Classis is not bound by its title, and — mark it well — by its position among churches under another (civil) power. But by such a style of argument the New York churches could be withdrawn altogether from the supervision and control of our Rev. Classis, and from under the control of all Synodical Assemblies, as well as from Classical, in this land, lest they should offend those other powers. But the authors of that letter do themselves furnish the solution of that difficulty, by saying, in conclusion, that the letters of privilege (the charters) granted by the New York government to the Dutch churches, order that

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the same shall regulate themselves according to the Synod of Dort. Now the entire Church-Order of that Synod is built up upon the foundation of the subordination of church members to Consistories; of these to Classes; and of these to the Synod, as you very well know.

And why indeed should the Classis not give a judicial decision, but only advice? And among other things, concerning these in particular: Whether the Rev. Frilinghuysen is to be tolerated as an orthodox minister in the Netherlands Church? and consequently, whether the accusations of the Complainants which are brought against him, who is a pastor belonging to this Classis and in union with the general body of the same,— whether their accusations are well-founded and legal, and that therefore the accusers and complainers are to be praised and justified? or whether the accusations are unfounded, and the accusers are to be rebuked, condemned and severely censured? Who can suppose in such a case that the Rev. Classis does not occupy the position of Competent Judge? and that their decision of the case should not be regarded by the accusers as something far higher than mere ecclesiastical advice? These accusers are members of Frilinghuysen's church. If the Classis is in such a matter only an adviser, who then is the judge?

We, indeed, know that the Classis has no power to carry out its decisions, and to enforce them in particular cases, against those subject to a foreign power. But this does not take away our right to pronounce a decisive judgement in a matter of such a nature, and to which both parties are bound to submit; and this, moreover, not as to an impartial and well-founded piece of advice; but as to an ecclesiastical decision, in consequence of subordination to Church-Order, which all are bound to recognize.

Heretofore, in another case, it was considered strange to you, that Classis gave no decisive judgement. That does not well harmonize with this present claim, endorsed with your names, and having your approval. We therefore judge it only fair that you

reconsider your conduct, and inspire the writers of that letter with other opinions.

It also seems to us that the Classis was not exactly pleased with those hateful expressions which in that letter are hurled in her face — yet as if said by others — that she has nieces and nephews; and it is only of her grace that any of them are sent here. We do not think that the Classis was much disturbed by such language of evil-speaking persons,— who would also, when it came to the test, deny their utterances, as is generally the case with such people,— that she deems it necessary, for her defence, to transmit the extracts concerning the appointment of Frelinghuysen. You are also well aware that the sending of any one to the foreign field is not generally considered a particular mark of favor to them.

It grieves us to the soul to perceive the great divisions and grievous disputes which exist in the church of Raritans, and which are only too evident to us; on the one side, from the Complaint (against Frelinghuysen); and on the other, from the prolix and one-sided books of the Revs. Freeman and (Van) Zantwoord, which have been published in opposition to said Complaint, and also placed before us. To these writers also, we have given notice by letter, of our righteous sorrow and dissatisfaction, concerning these violent and spreading disputes, and the party-spirit excited thereby. We have exhorted them as well as yourselves to more pacific thoughts and sentiments.

May the Lord be merciful to his churches, and may he grant that peace may perpetually reign in our own. In closing, we commend you to God and the Word of his grace. We remain Rev. Sirs and Brethren,

Your affectionate and obedient Brethren in Christ,

John Hagelis, Ecc. Amst. Dep. ad res exteras. h. t. Praeses.

John Goesero, Clerk, p. t. and Ecc. Amst. Dep. ad res exteras.

Amsterdam,

Dec. 1, 1726.

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P. S. Since writing the present letter, certain others have just turned up from your regions, wherein we find a different style of expression in regard to the decisions of our Rev. Classis, of which we give you some extracts:

Extract of a letter written to our Classis from New York, December 15, 1698.

"Although our church is now under his Royal Majesty of Great Britain, nevertheless we are not thereby cut off from your Church (of Holland) nor from ecclesiastical correspondence with you. Our different parties, as appears from No. 18, appeal to the judgement of your Classis, which is made the Competent Judge. We are content with your decision, for the sake of peace, etc., etc."

Signed by Henricus Selyns, Pastor, and by four elders.

Extract of a letter written to our Classis from New York April 24, 1700.

"We the undersigned, entrusted with God's Church, and never having experienced any dispute in our church or consistory, beseech you that you will take pity, and spend a few hours to formulate some resolution, or to pronounce some sentence, after the resumption of allegiance, etc., etc."

Signed by Henry Selyns, Pastor, and by eleven members of the Church.

Extract from a letter of the Consistory of Schoonectade, dated September 4, 1700, without mention of place.

"But seeing that we are all ministers who have been delegated by the Consistory and Classis of Amsterdam, and so are members of one and the same Classis; we are therefore bound, in this view, to recognize your ecclesiastical Assembly as our Competent Judge, to whom we are bound to refer all our church disputes. Therefore we can recognize no one as belonging to that corporation,

except those who recognize the same Classis as the one to which our church difficulties must be referred."

Signed, Henricus Selyns,
Gualterus Du Bois.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. B. Freeman, December 1st 1726. xxviii. 269.

Reverend and Much Loved Brother:—

We duly received your letter of April 27th of the present year, with the enclosed book* which you have written in your own defence, against certain assertions made in the book styled "The Complaint, etc." We have taken the trouble to peruse your book, but to tell you the truth, with very little satisfaction, because so little appears therein to the point. Besides, partizanship shows itself on every page; while the improper and coarse vituperative expressions which frequently met us, were an offence to us, and could tend only to embitter the minds of the other side. We think that by this publication, you have only further fomented the quarrel, instead of doing something to extinguish it. We must also say that we have gotten but little light therefrom, in regard to the principal matter of dispute. You would have won our esteem if you had exhibited any evidences of the ending of this difficulty, or if you had conducted your defence with some order, modesty, and adherence to the point. You will now do well, if in every possible way, you shall seek to bring the Rev. Frelinghuysen with his friends, to moderate and peaceful thoughts, and to his presentation of a proper defence against the accusations. We recommend you not to stir up this flame any more, as you have done, but to refrain from the use of all vituperative and violent language, and to let modesty shine forth in all your conduct.

* The title is "Verdediding", or "Defence against the Church of Raretan, 1726." 18mo. pp. 126.

Especially did it seem to us deplorable, that you should have openly accused some one, and as it seems, a minister, of heterodoxy, pp. 62, 63. Oh that, in all these things, the assertion might be according to truth, and not done in passion and violence. If you have absolute certainty as to this, you know very well that such a charge must be conducted in a different manner; must be regularly brought forward before the right tribunal. If the facts are as intimated, we recommend you to pursue this course.

We have indeed informed classis of the receipt of your book, but as not belonging to her province, she has made no remarks thereon. But the Classis charges us to submit to you the question and to demand information from you and Rev. Bartholf, and which we now do in the name of the Classis, as to the approbation which you have given to a certain book of Rev. Frelinghuysen. In what manner and on what grounds did this take place; for the examination and approbation of books are duties belonging to Classis, according to our Church-Order, and not to private individuals.

Herewith, after wishing you all prudence and peaceableness, with a rich measure of Jehovah's blessing and spirit, for the edification of God's Church, we remain,

Reverend and Much-loved Brother,

Your Servant and Brother,

John Hagelis, Ecc. Amst. Dep.
ad res exteras, h. t. Praeses.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Cornelius Van Santvoordt, December 1st 1726. xxviii. 270.

Reverend and Much Loved Brother:—

Your communication, under date of June 14 of this year, duly came to hand, together with the little book, styled "Dialogue

about the Complaint of the Raritans, etc.", of which book we perceive that you are the author. This is the third book which has now reached us from your regions. By these we understand that the flames of discord are also burning among ministers, although they, as ministers of peace, ought to be of peaceful dispositions.

When we perceived in your letter the reasons which induced you to write so large a book; and which only amounts to this, that you thought yourself to have been insulted, as you say; we were astonished, that you should take so much trouble, and go to so much expense, in order still further to stir up the flames of contention, instead of magnanimously disregarding any supposed insults which may have been offered you. Be not surprised that we call your act a stirring up of contention, although you say so much about Peace. For your opponents are treated in such a manner, in your book, that they will also think themselves to have been insulted; and they may think it necessary to make a rejoinder; and in such a way discord becomes not less, but more.

The reading of the book was a painful task to us, because of little order and accuracy observed in it. Matters which one thinks will soon be disposed of regularly, are constantly interrupted by all manner of digressions, which distract attention, and in which there are many things which are quite immaterial.

Among other things, your object is, we perceive, to defend Rev. Frilinghuysen. How well you may have done this, we need not inquire, since we soon hope to see his own defence, by which we must really judge his case. We must see how he defends himself, and not how he is defended by you.

We had indeed observed, even before we received your book, that it is a case of "Iliacos intra muros precatur (peccatur) o (non et) extra: and all the light which we have obtained therefrom, only confirms us in our opinion, without yet deciding on which side lies the most blame.

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We have given notice to Classis of the receipt of your book, and have informed them of its contents, although not because we thought it necessary, because of the character of its contents; but only because, as a committee, we must report everything that comes before us in that capacity. Therefore also Classis simply received our statement as information.

In the latter part of your book you suggest propositions of peace. If you are able to contribute anything towards peace you will gain more esteem from us than by such writings as this. You will do well to impress upon Rev. Frilinghuysen, who is your friend, thoughts of peace and gentleness. Exhort him also to a modest and concise defence of himself, against so many and peculiar charges. Thus the Classis may be properly informed and enabled to judge wisely.

Wishing the Lord's rich blessing upon you and on your sacred office, and once more earnestly admonishing you to do everything in your power for edification, and to give peace to the churches, now so greatly disturbed, we subscribe ourselves,

Etc., etc.

REFORMED DUTCH CHURCH OF NEW YORK.

1726, Dec. 27. Second Appointment of Mr. Barend de Forest as Dutch Schoolmaster.

He was appointed for the year 1727, on the same conditions as January 9, 1726, with these alterations:

When application was made by the parents of poor children, their names were to be taken in writing, and they were not to be received, at the cost of the Church, until the Consistory had first approved the application.

"For teaching the children of the poor, it is agreed that you shall draw salary from the Rev. Consistory, according to the instruction they receive, and as is usual with other Dutch Schoolmasters in this City; so much, for one who learns only to read; and so much for one who learns also to write; and so much for one who learns also to cypher. And whether any child of the poor shall learn also writing or cyphering must be by the approval of one of the Ministers. Four cords of fire-wood was provided for the winter."

If any of the poor children remain away from school, the reasons were to be inquired into, and whether it was with the knowledge of the parents; so that the parents may take order thereon; and if any of these children are often absent, and the parents do not remedy it, notice must be given to the Consistory.

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Lists of the parents whose children are taught at the expense of the Consistory are to be given quarterly to the Consistory, in the reckoning, and what each one studies, that it may be properly known to the Consistory, or to the Deacons, for payment.

In the name of the Rev. Consistory,

Henricus Boel, p. t. Praeses.

I, the undersigned accept this appointment, whereof the original has been given me, in the fear of the Lord, and with hearty gratitude to Rev. Consistory.

Barend de Forest.

New York,
December 29, 1726.

— Lib. A. 241.

DUTCH CHURCH OF NEW YORK.

Jan. 12, 1726–7. (1727.)

After calling upon God's name, it was determined by the Consistory that Do. Henricus Boel, p. t. praeses, Do. du Bois, elder Cornelius Provoost, deacon Henry V. D. Spiegel, and churchmaster Harmanus Rutgers be a committee to represent to his Excellency, our Governor Burnet, that it was resolved to build a new church, and humbly to ask him to approve of the undertaking and favor it with his protection.

In the name, etc.

Henricus Boel, p. t. praeses.

Jan. 15, 1726–7. (1727.)

After calling on God's name, the Consistory was informed by the above named committee, that they had on Friday morning, the 13th inst., addressed his Excellency, and that he replied that he had no objection, that the Church might proceed with the building, and that he wished them good success.

Jan. 26, 1726–7. (1727.)

Resolved, by the Ruling Consistory, that instead of going around in the congregation according to the act of Feb. 12, 1725–6, (1726), the building shall be commenced (with funds)

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out of the Church Treasury; and the Deacons shall therefore demand payment of the following bonds due the Church:

	£.	sh.		£.	sh.
Paulus Vander Beck,	40.	00	Mathewis Bensing,	106.	00
Joshua D. Laplyn,	67.	4	Widuë Peartree,	70.	00
Auth. Lespenaar,	53.				
Wm. Buyl,	75.	1		903.	5
Johannis Slingerlandt,	79.	10			
Joost Van Teyse,	53.		Joris Rappelle,	156.	12
Johannes Teller,	37.	2	Petrus Kip,	76.	
Philip Hoogteling,	100.		Isaac Stoutenburgh,	142.	10
Sam. Fish,	100.		Lawrence Wessels,	271.	8
Richard Aelsop,	47.	13	Abraham De Lansey,	168.	
Joseph Sackit,	44.	19	Chs. Sleigh,	112.	
Gerrit Aertse,	18.	12	Abraham Van Gelder,	23.	12
Barent Benthuysen,	11.	4	Franz Garrebrantus,	130.	
			Isaac Kip,	174.	18
			Leonard De Kleyn,	200.	
			Wm. Appel,	56.	
				2414.	5

Liber B. p. 63.

Tuesday, March 7, 1726–7. (1727).

Consistory held. After calling upon God's name, it was Resolved to hold a Great Consistory on the coming Thursday, in order to determine, with them:

1. How the New Church shall be built.

2. Whether it shall be on the ground the Consistory has bought.

3. Whether it shall be a plain octagon, or an oblong octagon, or an oblong square.

4. Finally, how large it shall be.

It was ordered that the following memorandum should be recorded in the (Church) Book:

Messrs. Col. Provoost, Mr. H. vander Spiegel and Mr. Abram Lefferts have, in the name of the Consistory, passed a bond, under the seal of the Church and by its authority, to pay to Mr. Abram Gouverneur, one hundred pounds, New York currency, besides the interest, as by the bond itself further appears, for Mr. Isaac de Riemer, to release him from his confinement. They have also paid the costs; for which bond and costs they have received from Mr. Peter Tounemans, a bond, amounting to the sum of one hundred and sixty three pounds, nineteen shillings, to be paid on the 27th of Jan. 1728–9. (1729.) This is now in the hands of the Deacons.

That it may appear that the foregoing was done with the authority of the Consistory, it is thought proper to have it set down here in the Church Book. This was done this 7th of March, 1726–7 (1727) in the Consistory (meeting).

Witness, G. du Bois.

Liber B. 64.

Thursday, March 9, 1726–7, (1727.)

Great Consistory Held. Absent: Cornelius De Peyster, of the Ruling Consistory; and Jacob Boele, Leonard Huige de Klein, Jacob Van Cortlandt, Samuel Bayard, Jan Wanshaar, Harmanus Van Gelder, Andries Abramse, Jacob Ten Eyck, John Van Horne, Guysbert Van Inbury, Abrm. Keteltas, John Kerfbyl, Benj. Wynkoop, Cornelius Van Horne, ...sorx, Iaan Marbury, Cornelius Low and Jacob Moonen, of the former Consistory.— Present: Elders John Cruger, John Hardenbrook and Wm. Provoost; Deacons, Gerrit Keteltas, Abm. Leffers, Hendrick Vander Spiegel and Abrm. Van Vleck; Churchmasters: Bernard Smith, Harmanus Rutgers, Abm. Van Wyck and Paul Richard, of the Ruling Consistory; and Nicholas Roosevelt, Isaac

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Kip, Andries Marschalk, Philip Van Cortland, Christ. Banker, Abr. Boele, Jacob Goelet, Gerrit Van Hoorn, Abrm. Van Hoorn, John Vander Heul, Adrian Man, Antony Rutgers, Chs. La Rou, Jan Rosevelt, Wm. Roseboom, Oliver Teller, Jacob Rosevelt and Michael Vaagton of the Old Consistory.

After calling on God's name, those present Resolved,

1. The building shall be begun out of the money in the Deacons' chest, to which shall be added two and twenty hundred pounds, New York currency, if that sum can be obtained.

2. The Church shall be a four-sided oblong.

3. It shall be built on the ground bought for it, to the north of the French Church. (This French Church was on the corner of Nassau and Pine Sts.; the new Dutch Church was on Nassau St. extending from Cedar to Liberty Sts., known as the Post-Office from 1844–1875.)

4. It shall be one hundred feet long, and seventy eight feet broad, both measured on the inside.

5. Finally: The Great Consistory leaves the farther direction of all (things) to the Ruling Consistory, and that the earliest progress be made with the building of this New Church.

Witness, in the name, etc.

G. du Bois, p. t. praeses.

Liber B. 65.

March 9, 1726–7. (1727.)

After the Great Consistory had withdrawn, the Ruling Consistory at once appointed John Van der Heul director of the building, to supervise the whole, and to execute the written resolutions of the Consistory from time to time. Teunis Tiebout was appointed Master-Carpenter, and Cornelius Turk, Master-Mason: all three upon suitable salaries as the Consistory shall arrange. Each accepted his appointment.

March 16, 1726–7. (1727.)

After calling on God's name, Resolved, That the Deacons shall from time to time, pay out of the Church's Treasury, to Mr. John Vander Heul, Director, such sums as shall be required.

March 16, 1726–7. (1727.)

After calling on the Lord's name, the Consistory took up again the act of the 7th of March, in order to give in writing, to Mr. Vander Heul the agreement, by which he is to be Director of the building.

Since it is by all means necessary to have a true and tried man for Overseer and Director of the whole work, under the Consistory, and the Consistory, with full confidence, has requested you, J. Vander Heul, to undertake it, and you have consented thereto; so, now, the Consistory by this writing, appoints you for Overseer and Director on the following conditions:

1. Conscientiously to do everything to the best of your ability, to the advantage of God's Church, even as we trust in you.

2. In matters of importance, or where you judge it needful, to apply, through the Praeses, in time to consult with the Consistory, and to carry out in the best manner their resolutions, as given to you in writing, from time to time.

3. That you keep a strict account of everything.

4. That from time to time you make a statement of matters to the Consistory.

5. The Deacons will, from time to time, place a sum of money in your hands.

6. Of this, you will give an account to the Consistory, when asked.

7. All workmen, whether with teams or otherwise shall be wholly under your direction, and obey your order as that of the Consistory.

8. It is hereby committed to you to agree, at the best price, for all material, and to provide capable workmen, except the

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Master-Carpenter and Master-Mason, with whom the Consistory will make agreement.

New York, March 22, 1726–7. (1727.)

Consistory held — not more than five of the Elders, Deacons and Churchmasters being present, besides the Ministers. It was unanimously Resolved, That Mr. Vander Heul shall proceed with the agreement concerning timber; and that this order shall be still further confirmed at the next meeting.

THE PALATINE LUTHERAN CHURCH OF QUASSAICK CALL REV. WM. C. BERKENMYER TO OFFICIATE TWICE A YEAR. MARCH 30, 1727. [Newburgh.]

Litra. C. 1. His late Excellency William Cosby, His Honour G. Clark, His Honourable Excellency George Clinton, have been graciously pleased, to allow our present Minister, Leave and Permission in the Lawfull Functions of his Vocation.

Litra. C. 2. The aforesaid Unions-Contract:

In the name of the Holy Trinity: We underwritten Trustees of the Palatine Parish at Quassaick Zacharias Hofmann and Tobyas Wygand on the one part and the Consistory of the Protestant Lutheran Congregation of New York, of the other Part, Make this Contract and Covenant. Whereas we Lutherans in the Highlands dwelling on the two thousand one hundred and ninety Acres of Land granted by a Patent, bearing Date the 18th December 1709 not being able to maintain a Minister amongst ourselves; That the aforesaid Consistory being pleased to receive us into their Communion, does consent, that the Lutheran Minister of New York at his going to and from Albany, may come twice a Year among us, and minister to us in his holy Function, for which Service we promise to pay him yearly the Rents and profits of the five hundred Acres Glebe Land, according to the Agreement with the Tenants thereof: As we do likewise herewith by the Power and Authority given to us by the aforesaid Patent Call, Constitute and Receive Mr. William Christoffer Berkenmyer p. + Lutheran Minister of New York, for our lawfull Teacher of the Parish of Quassaik, to minister unto us, twice a year, after the manner aforesaid, as well in preaching the holy Gospel purely, according to the Holy Scripture and the Symbolical Books of our Lutheran Church, as in Administering the Holy Sacraments to Christi Institution, and practising the usual Ceremonies of the fellow Believers of the unalterable Confession of Augsburg. Promising Likewise to pay to him the Income of the five hundred Acres aforesaid as soon as any there shall arise, and acknowledge him not only as our Teacher, but also the Authority given to him by the aforesaid Patent, as also whenever he lands on the shore to receive him and bring him back on board of the Vessell.

Moreover, since hitherto we can make no use of the Bell, given to our Parish aforesaid, we therefore give the said Bell, by Oral Permission of his Excellency William Burnet, Esq. etc. to the Lutheran Church at New York. However on this Condition, if it should happen, that by Increase of our Lutheran Congregation in this place, we should be able to build a Church of our own, at any time hereafter, that then the Lutheran Church of New York shall be obliged, either to restore us the same Bell, in such condition as now it is, or else to buy and send us another of the same weight and value. And the same Church of New York is never to leave us destitute of a Minister, but always in their Call for a Minister, and also in his Ministration to acknowledge us as Brethren, unless it appears that their Minister be not truly of the unalterable Confession of Augs-

burg or should want sufficient Credentials to demonstrate to be such an one. Then in such Case we will not be obliged to perform any of the Articles contained in this Presents. In confirmation of all this, we the Trustees first above mentioned, as also the Minister and Consistory of the Protestant Lutheran Congregation of the City of New York have interchangeably put our hands and seals this thirtieth Day of March in the thirteenth Year of His Majestys Reign Annoq Dm. 1727.

Nicholas Bogardus
Dit is het merk
×
van Joh. Jargen Maus.

Zacharyas Hoffman
dat is het Merck
×
van Tobyas Wygand.

Signed Sealed and Delivered in the presence of us
Lauren van Boskerk, Johannes La Gransie.
— Doc. Hist. N. Y. Vol. iii. pp. 355, 356.

DUTCH CHURCH OF NEW YORK.

IN REGARD TO TIMBER.

New York, April 5th, 1727.

Consistory held — after calling on God's name. The Resolution of March 22, in relation to Mr. Vander Heul's making a contract concerning the timber, since the Consistory was then not full, is now confirmed in this manner: That the Consistory fully authorizes Mr. Vander Heul to agree with James Hindes, and to pass bonds with him, that the contract may be satisfied on both sides. The Deacons are willing to provide for payment on the terms fixed.

G. du Bois, p. t. Praeses.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extracts from a Letter of Frelinghuysen, dated April 6, 1727.
(In answer to Letter of Classis, June, 1726. Vol. xxviii. 247.)
[The original letter, not found.]

Portfolio "New York" Vol. i. xxii — 137, 142.

Extracts from a letter from Rev. Frelinghuysen, minister at Raritan, dated April 6, 1727 containing

1. An announcement of the receipt of our letter and expression of satisfaction at our action, and of joy, because of his defense, admitted before us.

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2. A preface about the origin of the "Complaint", (Klagte), which he considers to be pure hatred and enmity. This he proves, by the treatment he has received from Rev. (Henricus) Boel; Boel addressed himself only to his (Frelinghuysen's) enemies, without wanting even to hear him; and as to the contents (of the Complaint), this he declares to be full of made-up lies, which he will clearly indicate in his "Refutation", (Wederlegging), which will be published, in addition to those already given out by Revs. Zantvoord and Freeman. Thereupon follows an account of the method of procedure of his accusers, closing his churches, etc.; with a declaration that he knows it as certainly as he writes it, that the list of the signers constitutes a lot of impious persons, the scum of those four congregations, except some, who have been misled, who were deceived by their lies, and who are now again his adherents.

He shows also by means of an accompanying testimonial from one of the cousins (neven) of Rev. Boel, how Boel was disposed towards him. He denounced his teachings as papistical, and dissuaded his cousin from hearing him.

3. His justification (verantwoording.)

A. Concerning those things which were only adduced by us in general.

1. Regarding the imprudent expressions:

(1) In the pulpit; that no one repented: he thinks that this only originated from a quotation of Jer. 8:6, "No one repented of his wickedness, saying, What have I done?" Others are mere lies; some distorted — to which things were added, or from which things were taken away. This can entirely change, yea, reverse the very sense.

(2) With sick people:

a. That that is a lie, which is found on page one hundred; (of the printed "Complaint"); for the man did not ask him to pray, but was at ease; whereupon he warned him, that true faith did not consist in self-conceit (or self confidence; inbeelding).

b. As to C. Pauwlten, page one hundred:— That this is a lie, he can prove by the man himself; and by two other pious men, who were present.

2. The defending of Schuurman he justifies; because it (the accusation) was never proved to him; but he was, indeed, accused of many things not true; and his words were perverted.

B. Concerning the seventeen Articles, proposed to him by us, as needing justification (verantwoording):

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1. Replying to the first; he acknowledges the truth of the matter laid to his charge; but he can see no evil in it—

(1) That we should keep a man at a distance (from the table), for a while, with whom there has been a dispute, although it may have been settled, to see if the reconciliation is sincere.

(2) It was but a simplex abstentio, whereby one is held off (from the Supper) provisionally, and by way of admonition; while it was impracticable for him to observe all the formalities in the case, the action was done by the Consistory.

(3) Because he showed himself angry about his being censured; and was not at all humbled for his quarreling and cursing.

The charge of bluntly saying "Yes", he acknowledges also; but he says this with specification as to the person, and how it happened.

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2. Concerning the second point:

(1) As to the election of the Consistory contrary to Church-Order: he denies this, and says, that he cannot help that liars tell untrue things about it, that he (Frelinghuysen) has no more privileges than any one else; and has also been outvoted; and that in the change of the mode of the calling (election?) of the Consistory, not by the congregation but by the Consistory in office, he thinks, on the other hand, that he was strictly in accord with the Church-Order, Article 22. (The Elders shall be chosen by the suffrages of the Consistory and of the Deacons, etc.)

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(2) As to the election and installing of Deacon (Hendrick) Fischer, he replies,

a. That he was lawfully elected by a majority of votes.

b. That a Consistory meeting was held to consider the accusation, but that the accusers did not agree.

c. That the installation occurred with the approval of the Consistory of Six Mile Run, to which it was referred for decision.

d. That in this Fischer, there shone forth a humble wisdom and modest piety; and that he (Frelinghuysen) would have been yielding to Satan, if he had not installed him.

2357 3. To the third point: That he suspended this woman, in the presence of his elder, for an evil maxim (grondstelling), that a man must be saved by his own good works. For this also she was rebuked by the elder.

2357 4. To the fourth point:

(1) That he in the face of all her professions, knew well enough that she belonged to that people; but from ignorance.

(2) Also that she was a perfidious woman (valsch wyf), who after she had acknowledged that she had been against him, and had humbled herself therefor, subsequently became quite as malignant as before.

2357 5. To the fifth point: That this woman was unable to answer a single word to his questions; that he had, indeed, (not?) accepted her certificate; nevertheless he had said that he would admit her if she could give him some account of her knowledge and faith. This treatment he thinks is in accord with Article 31 (61) of the Constitution;* and such is the opinion of several ministers, whom he quotes.

What is called by the Complainants a Second Confession (of Faith), was with him only an examination, and an account of her

* Article 61. "No person shall be admitted to the Lord's Supper, but those who make a confession of their faith in the Reformed Religion, agreeably to the practice of the churches to which they are to unite, and who also have the testimony of a pious deportment; without which also none coming from other churches shall be received."

experience (rekenschap-geven). But the former, (a new Confession) was not deemed necessary by him, as is confirmed by an example.

2353 6. To the sixth point: That nevertheless he baptized the child, and that not only in this baptism, but in that of all, he no longer said "Amen"; but in reference to this he would gladly concede to those who were offended; nevertheless he did not find that he was obliged to say "Amen" either by Matt. 28, nor by our Formula.

The return of the certificate was because that woman remained disobedient, and railed at the elders who admonished her like a fish-woman. He asked her, if her Christianity consisted of her certificate; and when she said, Yes, she received from him in reply, that he would see to it that she had her Christianity returned to her; which was done.

2353 7. That the reading of Schuurman's name in the Church, with those of the others who were becoming members, was omitted, not of set purpose, but from forgetfulness.

2353 8. That he had not disapproved the teaching of the "Our Father" (the Lord's Prayer) as a form to use in prayer; but he had disapproved the reciting it by rote, without explanation of its sense, its power, and its general purport.

That he has never been willing to encourage the popish superstition so common there, that no prayer ought ever to be offered without this (Lord's) prayer being recited with it, as if there were a peculiar efficacy in those very words; but, on the contrary, that he is not opposed to the use of that prayer, he proves by his own practice; and he says, that he agrees in this with Calvin, Amesius, Alting and others.

2353 9. That he only refused this (baptism to children) when the postponement was caused by a person's own neglect; so as not

to encourage contempt and indifference; that he did not like to administer baptism in other places, when the regular pastors were present, but only in their absence.

10. The tenth point: He says that there and everywhere in that country it is known to be a lie; while Goulet, (Goelet) having been inquired of by many in regard to the matter, had denied it.

11. That in this book it is the abuse of the formula which is repudiated.

12. That the cause of all this dissension is, that some are converted by the doctrines of Christ, and others not; and that the former resist the latter, in their sins; and therefore the dissension does not proceed from the doctrine itself, but incidentally from the wickedness of men; that the complaining fathers are persons openly godless, hardening themselves against all censure and admonition.

13. That he had often quoted the answer to the eighty-second question;* but that he had never said, that he, (Frelinghuysen) after the Catechisation had made use of the words charged against him; but he had endeavored to urge the youth to early piety; and he had said that it was indecent to sacrifice one's young life, to Satan, the World and the flesh; and then to wish to offer his unsavory old age to God, so that only the worst of life is given to God, and not the best, etc.

14. As to the winking (beckoning): He acknowledges that such took place. This was done in order to give notice, that he

* Question 82. Are they also to be admitted to this Supper, who by confession and life declare themselves infidels and ungodly?

Ans. No; for by this the Covenant of God would be profaned, and his wrath kindled against the whole congregation; therefore, it is the duty of the Christian Church, according to the appointment of Christ and his apostles, to exclude such persons, by the Keys of the Kingdom of Heaven, till they show amendment of life.

wished that more would come to a table at one time, so that the service should not last too long. Once it did happen that some one received the cup instead of the bread; but this was a mere inadvertance.

His saying that natural men had no right to the Lord's Supper, he acknowledges; but this was done without due reflection. [?]

He showed that he esteemed the members of the Consistory worthy of the communion by installing them; but whether they had a right to it depended upon their own experiences. This was at first; but now they all partake (of the Supper.)

2354 15. That he and Schuurman are clear and entirely innocent in that matter; he offers to confirm this by an oath, although he fears such things. And he also proves his innocence by the acquittal of the Grand Juries, by whom the affair was investigated in the Supreme Court. He declares that he had never seen the paper of W. Van Vegten, but had heard that it was read to some of the members of the Consistory at a funeral. But he is of the opinion that a Consistory convinced of the fidelity and piety of their pastor, is not bound to give heed to every loose suspicion. The other lies he passes by.

2355 16. To the sixteenth point: That the lawfulness of the excommunication was already proved by Revs. Freeman and Santvoord; that Claus Hageman as well as the others were cited, but this is eliminated from the Complaint. That he did not consult Classis, in reference to this excommunication, arose from the fact that he learned from all the "Systemata" that this is the work of the overseers, that is, the Consistory (Elders.)

He places this Canon of the Church-ordinances, under the head of the Circumstantial and Alterable Matters of the Church: that the Synod of Dort, Article eighty-six, itself acknowledges, that these Articles were so formed and adopted, that if the benefit of the church require it, (and this was now the case in his opin-

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ion) they may and ought to be changed, by enlargement or diminution.

17. To the last point: That it is necessary to cite by letter in that country.

That threatening has never seemed to him unpermissible from (the example of) and according to the Word of God.

That he has never been able to see, that sharp expressions were at variance with the spirit of gentleness. This he establishes by the example of the Lord Jesus and Paul.

However he is confident, that in our charitableness, we will be willing to over-look a harsh expression; since he knows he is a man of like passions with all others.

That he did not sign the first letter of citation, although he was present, on the advice of Rev. Freeman; and that the excommunication was done reluctantly, but with the approval of Rev. Freeman, and by the unanimous vote of the Great Consistory.

IV. The conclusion of the letter embraces,

1. A declaration of submission to our admonition to peace.
2. A request for an impartial judgement upon what has been published regarding his case.
3. He thanks us for our wish for blessings on him.
4. A wish from him for a blessing upon us.

T. F. Frilinghuysen.

ACTS OF THE CLASSIS OF AMSTERDAM.

Examination [Aegidius Luik or Luyck.]

1727, April 7th. Revs. Henricus te Rey, Cornelius Drinkvelt, John van der Broek, Egidius Luik, Henricus Suik, and Marcus Jacobus Broen, Sacrae Theologiae Studiosi, each preached a sermon on the text given him, and gave so much satisfaction, that the Assembly admitted them all to examination. In this they answered all the questions, and objections put to them by the

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Examiner, so readily, that the Rev. Assembly accepted them all without objection as Candidati Ministerii, and a laudable certificate will be given to each of them. The Rev. Examiner was thanked.

The examinees took the oath of purging, and signed the Formulae of Concord; repudiated the condemned opinions of Professor Roell, and agreed to read the Formulae of Baptism and the Supper without alteration. x. 297.

DIPLOMA OF ORDINATION, GIVEN BY A CONGREGATIONAL COUNCIL AT NEW HAVEN, TO JOHN VAN DRIESSEN, TO PREACH IN THE MANORS OF LIVINGSTON AND VAN RENSSELAER, APRIL 13, 1727.

Omnibus in Christo fidelibus hic et ubique has presentes inspecturis, salutem in Domino. Vobis notum sit quod nos Neo-Portensis in Colonia Connecticutensi comitatus presbyteri undecim numero totidemque ecclesiarum pastores in unam ad constitutum predictae coloniae associationem formati unumque in locum in aula sc. gymnasii Yalensis conventi, dominum Johannem Van Driessen Belgicum Lug. Batavorum educatum, ac nobis examini sufficienti caute exploratum, testimonium item de morum probitate ecclesiastico bene cognitione in officium et munus ministerii evangelici precibus ad celeste numen animatus et admotus, manumque impositione, et Domine nostri Jesu, altissimi nomine avocavimus, segregavimus et ordinavimus. Ac in peculiare servitium Christianorum D. D. Livingston and Rensellaer dominatum ..... olentium cordate commendamus et renunciamus. In cujus rei testimonium has literas moreatoris hujus associationis ejusdemque scribae hominibus signatis et firmatas omnes unicae voluimus ac destimus.

Samuel Russel,
Moderator.

Jonathan Arnold,
Scribe.

April 13, 1727.

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DUTCH CHURCH OF NEW YORK.

New York, April 13, 1727.

Consistory held, after calling on God's name. Agreed with Teunis Tiebouwt as Master-Carpenter, and with Cornelius Turk as Master-Mason, as to what each one shall receive daily as wages, for their care and pains and direction of those who are under them: viz., seven shillings daily, and six pence for drink.

Liber B. 69.

May 31, 1727.

Consistory held. There were present, besides the ministers — of the Ruling Consistory, Elders, Cruger and Hardenbrook, and all the Deacons and Churchmasters. Of the Great Consistory: Elders; N. Rooseveld, Isaac Kip, P. Cortland, A. Marschalk,— Deacons: Anthony Rutgers, Gerrit Van Horne, Benj. Wynkoop, Abram Keteltas, Jacobus Rooseveld, John Van der Huil, Adrian Man, Chs. Bancker, Andries Abraham, Abm. Boelen, Jacob Goelet, Oliver Teller.— Church-masters: Cornelius Van Horne, Jr. and Jacobus Roosevelt.

After calling on God's name, it was stated that since very few were present the last time the Great Consistory met, it was proposed now to reconsider the conclusion then reached, that the church should be one hundred feet long, and seventy five feet broad, on the inside, and see if it were not possible to make these the outside measures.

1. This was unanimously approved.

2. As soon as the Church is begun, the foundations of the Tower shall be laid, and it shall be carried up along with the Church, as far as the wall (of the Church) goes.

3. The Church shall be placed exactly in the middle of the (plot of) ground, South and North. That is to say, to be as far from the West as from Barberie Strion (?) and on the North, to begin ten feet from the straight line of the lot.

(That is ten feet from the present southerly house line of Liberty street. The Church stood about thirty feet east of Nassau street, the intermediate space being filled with graves, as remembered by the writer about 1844. There was then a large yard on the Cedar street side. The Tower was at the Liberty street end of the Church; but in 1844, the main entrance was from Cedar street.— E. T. Corwin.)

4. If it should be judged expedient to have the Tower two or three feet broader, on account of the doors, or the staircase, the matter is left to the Ruling Consistory.

(N. B. As to No. 3, there was by general consent, an alteration — as it now is.)

INTRODUCTION OF REV. THOMAS STANDARD OVER CHURCH OF WESTCHESTER, N. Y. 1727.

Rob'tus Hunter Armiger Provinciae Novi Eboraci, necnon Novae Casariae in America Strategus & Imperator ejusdemq. Vice Admiralis etc.

Universis et Singulis Rectoribz Vicar. et Capellar. Curat. Clericis et Ministris quibuscumq in et per totam Provinciam ubilibet Constitutis ac etiam

Ecclesiae Parochialis de Westchester infra Provinciam Novi Eboraci praedict. pro hoc tempore Aedilibus
Salutem

Cum Dilectum in Christo Thomas Standard Clericum ad Rectoriam sive Ecclesiam Parochialem Predict. Parochiae de Westchester in dict. Provinciae Novi Eboraci in America Jam vacantem praesentatum Rectorem Ejusdem Rectoriae parochialis in et de Eadem Instituts, Vobis Conjunctim et divisim Committo et firmiter Injungo Mando, Quateus eundem Thomas Standard Cleric. sive procuratorem Suum legitimum ejus nomine et pro eo

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in Raelem Actualem et Corporalem possessionem ipsius Rectoriae sive Ecclesiae parochialis de Westchester praedict. Glaebarum, Jurumq. et pertinentium suorm. universor. Conferatis Inducatis, Inducive faciatis. et Defendatis Inductum, Et quid in Premissis feceritis me aut Alium Judicem in hac parte competentem quemcunq; debite (cum ad id Congrue fueritis Requisit.) Certificetis seu sic certificet ille vestrum qui presens hoc Mandatum fuerit Executus. Dat. Sub Sigillo praerogativo dict. Provinciae Novi Eboraci Octavo die Julii Anno Salutis 1727.

Rob. Hunter.

By his Excellency's Command

H. Wileman, Depy. Secy.

— Doc. Hist. N. Y. Vol. iii. p. 570.

GOVERNOR BURNET TO THE BISHOP OF LONDON. PRESBYTERIAN CHURCH OF JAMAICA.

New York 14 July, 1727.

My Lord:

I have been informed by Mr. Poyer that there is an Action commenced by the Presbyterians of Jamaica in Long Island for the English Church which they pretend was built and was taken by violence from them by My Lord Cornbury.

I know nothing certain about their claim but if they take the course of law I cannot help it; but they having committed a riot in taking possession of the Church, the Attorney General here has entered an information against them, and I refused them a Noli Prosequi upon their application, that their rashness may be attended with charge and trouble at least, if not punishment; which may perhaps discourage them in their suit or make them willing to compromise it.

My Lord etc.

W. Burnett.

— Doc. Hist. N. Y. Vol. iii. p. 188.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Foreign Lands.

1727, Sept. 1st. The Rev. Deputati ad res Exteras report that they have received a letter from Raritan; also two letters have arrived from Batavia. x. 306.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Cornelius Van Santvoord to Rev. John Hagelis, Amsterdam, Sept. 15, 1727.

(Addressed:)

Mr. John Hagelis Reverend and Faithful minister of God's Word at Amsterdam.

Staten Island, September 15, 1727.

Reverend Sir:—

Your letter signed on December 1, last, (1726) I received rather late. Your opinion, as I understand it, that I might well have despised the insult, I am willing to accede to; but I would not dare assure you that the others would have been pleased therewith. For there is no quietness unless one falls in with them entirely; and keeping silence would only serve to give them the impression that they are right. I wish that they had left me alone, and that it had not occurred to any one that there was occasion for such supposition of offense. It (Van Santvoord's book) has not intensified the quarrel among the congregations here, but has rather tended to effect pacification with those who have read it; and this was also the object in writing it. For lack of information sometimes creates passion on each party in a congregation. You have my reasons and excuse as to the design of the writing; but you may also well believe, that some, if not all of the thoughts presented, have more importance over here, than with you. That those whom you call my opponents, might consider themselves offended by certain expressions, I do not call in question; indeed, it would be somewhat unusual if it were otherwise. Yea, this might occur even on my own side. However I do not think that any reply will be made to it, and all intelligent people here are of this opinion; for I declare, that when writing it, I kept my head. That there was blame on both sides, has always been my opinion, and I pointed out the faults

of the one as well as of the other; neither will I say that I was free from fault myself.

Although the postillion lives next door to me, yet I received your letter only after the opponents of Rev. Frilinghuysen had learned enough to report, that they had received from you, per letters, courtesy and courage; while I and Rev. Freeman received a letter which was not to our taste. How these things correspond I know not; but I do know that I was rejoiced to see that you had not yet given judgement on which side lay the greater sin; and that I can trust you sooner than them. Could I contribute something more toward peace, than the propositions which I have already submitted, without knowing whether they were acceptable, I would gladly do so. It were to be wished, methinks, that such a method had been pursued on the other side, before authority had been exercised; or that such a method might yet be pursued. But do not stir up strife, but labor toward quietness. Attempt, as far as possible, to check all extravagant passionateness by gentle and plain instructions. You may well accept this, and may do it the more readily, since I am surrounded by passionate men on each side, and am not so much beloved as others, who also foster ignorance and passion. So likewise you may well believe that I have always counseled Rev. Frilinghuysen, who is not so great a friend of mine, as perhaps you imagine, to calmness and prudence; and particularly, that he should so shape his defense. If he fails in this, let it not be charged to me. Nevertheless let it be left free for me to advocate that which is good, and to clear any one from slander for the sake of peace. Extreme measures please me as little in the one case as in the other, and I know not who is free from these? In housekeeping we all make mistakes, and we cannot do everything here the way it is done in Holland. But then must the one who errs and fails be execrated as unorthodox? and must we separate ourselves from him, call him a schismatic, etc.?

I hope that this letter will please you, and that we may attain

peace, through your wise counsel and admonition to each side; yea, may such measures be recommended to us, as may preserve the peace in a salutary manner. Concluding, I wish you from the heart the Lord's Spirit, and his blessing, and remain

Reverend Sir,

Your Servant,

C. V. Santvoort.

DUTCH CHURCH OF NEW YORK.

Nov. 2, 1727.

Consistory held, after calling on God's name. Resolved, That Mr. Van der Heul shall present to the Consistory, at least once a quarter, his account for the New Building.

The account of Mr. Van der Heul showing a debit of £893. 7. 8. and a credit of £738. 14. 6, leaving a balance of £154. 13. 2., was examined and approved, and ordered to be so signed in the name of all.

Henricus Boel, p. t. Praeses.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on Indian Affairs. (New York)

1727, Nov. 10. In reference to a certain report presented by the Rev. Deputati on the disputes in the province of New York, the Rev. Assembly resolved to request the last retiring Deputati, the Revs. Hagelis and Hulscher, to help manage (stateren) this affair so far as practicable, in conjunction with the present Deputati. x. 308.

WILLIAM BURNET, GOVERNOR.

1727, Nov. 15.

Jews allowed to omit the words, "On the true faith of a Christian," in taking the oath of abjuration, or giving testimony under oath in Courts of Justice. Enacted, 560 Council Journal.

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DUTCH CHURCH OF NEW YORK.

Nov. 16, 1727.

Consistory held, and after calling on God's name, a final agreement was unanimously made with Mr. J. Vander Huil:

That for his trouble as Director of the building of the New Church, he shall receive one hundred and thirty pounds, New York currency, in three payments. These the Deacons shall pay, out of money in hand; the first, as soon as possible; the second, when the Church shall be under roof; the third when it is completed.

Nevertheless, under the following conditions:

1. In case Mr. Van der Huil should die, or become incapable of acting as Director, then in place of the salary mentioned, he, or his heirs, shall be paid at the rate of three and a half per cent on all money expended from the beginning to the time of his ceasing to be Director.

2. As the New Church may be completed, and yet the finishing of the Tower postponed for two years; in such a case, Mr. Vander Heul shall be released from the oversight of the Tower; but if it be within that time, he shall oversee it; and his compensation shall be included in the aforesaid one hundred and thirty pounds, according to the conditions therein stated.

Ordered, That the President now give to Mr. Van der Heul this agreement in writing, in the name and by the authority of the Consistory.

I, the undersigned, accept this contract, and acknowledge that I received it in writing, in Consistory Meeting, New York, Nov. 21, 1727.

John Vander Heul.

It is further Resolved, That the seats and pews in the New Church shall be of native wood, and be contracted for by Mr. Vander Heul, to be delivered in the latter part of 1728, and paid

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for in the early part of 1729. He shall also contract for 40,000 shingles, two feet long, an inch thick, and six inches broad, to be paid for on delivery, or afterward, according as the best (bargain) purchase can be made.

Liber B. 73.

LIQUOR LICENSE REQUIRED IN ALBANY.

An Ordinance, Nov. 29, 1727.

Whereas several persons within the city and county of Albany do presume to sell Strong Liquor by retail without being duly lycensed or without speaking to any of the magistrates within the said city that they are inclined to take such Lycence, It is therefore Resolved by the mayor, recorder, aldermen and assistants of the said city to ordain, publish and declare and it is hereby ordained, published and declared that no person or persons within the said City or County shall sell or dispose of any Strong Liquor by retail unless he, she or they shall be duly Lycensed by the mayor of the said City on penalty of five pounds for each default & during the absence of the said mayor yt who are enclined to take such Lycense do acquaint the Recorder of ye said city therewith and those who he approves to be proper and able persons may sell by retail during the absence of the mayor, & no other person or persons whatsoever on the like penalty of five pounds for ye use of any person or persons that shall sue for the same. Given in Albany this 29th day of November in the first year of his Majesty's Reign Annoq. Domini 1727. — Munsell's Annals of Albany, Vol. ix. pp. 24, 25.

DUTCH CHURCH OF NEW YORK.

Appointment of Henry Michael Kock as Organist, December 15, 1727.

Inasmuch as it has pleased his Excellency, William Burnet, Governor, etc., to present an organ to the Dutch Reformed Church here in New York, for use in their meetings for divine service, and the same has already been placed in suitable position in our old church, (in Garden Street):

Therefore, Be it known to all whom it may concern, that the Rev. Ministers, Elders, and Deacons of the said Church together with the Church-Masters, on the recommendation of his Excellency, have appointed Mr. Hendrick Michael Kock as Organist.

They hereby also declare that the said Mr. Kock, as Organist, is to render service upon the said Organ, according to these conditions and limitations, namely:

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The Rev. Consistory appoints the said Mr. Kock as Organist for two years and no longer, namely, from December 15, 1727, to December 15, 1729, and upon the following voluntary subscription for his salary. But this appointment is with the definite understanding that you are not to receive any compensation, except for the time that you personally play on the Organ, and in the following manner: You must play the organ in the Zangtrant* of our Dutch Reformed Church on Sundays, before and after preaching, both in the morning and afternoon; also on Wednesdays, and at such other times as there shall be preaching; as well as on Mondays when there is catechizing. When the Benediction has been pronounced, you will play a suitable piece as the congregation is leaving the church; and you will do the same at all other times, after prayers or catechizing. Before the sermon you will play one entire portion — or pause — of a Psalm; but after sermon only one or two stanzas as the minister may direct. On the mornings when the Lord's Supper is administered, the Organ shall not be played.

That all this may be performed in the best manner, and according to the wishes of the congregation, you agree, that as often as you are to play you will be on hand and at the organ before the last ringing of the bell; that whenever you are absent, except for sickness, nine shillings shall be deducted from your salary; and that you will not take any friends up to the organ with you except some one who is to do the blowing (trappen).

You are to receive twelve pounds, New York currency, for the "blower", but for this you are to teach John Pieter Zenger, the blower; or in case of his death or removal, whomsoever the Consistory puts in his place; until he also becomes proficient in playing the organ; and the said Zenger, or a substitute, shall also always be ready at the fixed times when you are to play. During

* Zangtrant means, literally, Song-style; or according to the style of music and singing employed in the Dutch Churches. There are many of the old Psalm-books, with this kind of music, yet existing in our old Dutch families.

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the week, apart from church-meetings, the organ shall not be played, except when you yourself are teaching Zenger; and the Psalm which is to be played must be made known to the Rev. Consistory a full hour previously. In extraordinary cases, you shall according to custom, have free access to the Rev. Consistory to make any representations to them. You shall also keep the organ clean and in its place, and further, observe all the directions touching your duties which the Rev. Consistory shall impose.

Upon all of these conditions, and upon each of these limitations as herein expressed, and not otherwise, we enter into this engagement with you as Organist; and we, thereupon, promise you, that the Elders, Deacons and Church-Masters, or some one of their number, will for the two ensuing years pay you for your faithful services, the sum of one hundred pounds each year, New York currency; and that the righteous half of this sum shall be paid you each half year, beginning with December 15, 1727.

And they also promise to pay you for teaching Pieter Zenger to play the organ — of whose progress therein the Consistory will expect evidence, at least each half year, if not oftener — and for the blowing of the same, the sum of twelve pounds yearly, to be paid at the end of each year; or the sum of twelve pounds at any time during the first year when the said Zenger shall have attained the art of playing.

Hereto the Elders, Deacons and Church-Masters bind themselves, qualitate qua, and also their successors after them; and for the confirmation of this our promise, and your agreement to comply with the foregoing requirements at the times fixed upon, this instrument of appointment is made over to you with our seal affixed. Thus done in our ecclesiastical meeting at New York, December 28, 1727.

I promise to conform hereto,

Henry Michael Kock.

Lib. a. 245–7.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter from New York of January 3, 1728.

[Original not found.]

This embraces

I. A notice of the receipt of our letter, with the enclosed one to the complainants of the Raritans. 2364-5

1. They declare that they had duly caused the enclosed letter to be handed to those people, and had laid before some of them the purposes (objects) of the Classis.

2. That the ministers have a copy of the letter, but on account of their distance and manifold occupations, they have received no reply as yet to the letter of Classis.

3. That it would give them pain, if they have given Classis any just reasons for dissatisfaction with them.

4. That they would in the future inform Classis of something else of importance occurring in that province, in ecclesiastical affairs; but not knowing in advance how Classis would regard their conduct in reference to the church here, they would omit it for the present; but would be prepared to lay before Classis what they had done in this affair, having been invited to do so in the exercise of their office, and to leave it to its decision.

II. They concluded with cordial salutations. Was signed,

G. du Bois,
Henricus Boel.

xxii. 151, 152.

DUTCH CHURCH OF NEW YORK.

Feb. 20, 1727–8. (1728).

The Consistory held to-day unanimously Resolved, That the leases shall be signed just as they are written, by the men on the Manor of Fordham, who have not yet signed them.

N. B. Still, when the lease year expires, particular care shall be taken, to insert in the leases, such expressions as shall make the men on the Manor liable for all taxation; also each new comer, for that laid on the vacant lands of the Manor, or to pay as much.

Dutch, p. 55. Liber B. 59.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Revs. van Santvoort and from Du Bois and Boel.

1728, April 5th. The Classis received a letter from the churches of Gulick, expressing their thanks for certain donations, and requesting continuance therein as necessity might demand. Also a letter was handed in from Rev. a Santvoort, minister on Staten Island, and one from Rev. Du Bois and Rev. Boel of New York. x. 309.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on the Differences in the Churches of the Raritan.

1728, April 5th. The report (advice) of the Committee which was appointed to investigate the case of the Raritan Complainants and the defense of Rev. Theodore Friedlinghuisen, was brought in by Rev. Houthof. It was approved by the Classis, and the Committee was thanked. The report (advice) read as follows:

1. That in the letter of Rev. Freidlinghuisen, under date of April 6, 1727, written in answer to the letter of this Classical Assembly of June 1726, are found very many unseemly, bitter, vulgar, (canalieuse,) as well as injurious expressions, both in reference to the Complainants in general, and in regard to some of them in particular; as well as in regard to other persons. Such expressions are to be found abundantly on almost every page of his elaborate letter of twenty pages, folio. Therein gentleness is

forgotten, charity is little sought, and the flames of contention are the more greatly fanned. Of this character are the following expressions, frequently repeated: notorious lies; book of lies; liars; furnishers of lies; enemies; those who would swear to anything, if they could but satisfy their thirst for revenge; a lot of wicked people; the scum of these four congregations; those who deal with his words as the devil did with scripture, in Matt. 4; those who agree as did Susanna's witnesses; a lot of scoundrels; openly godless; witnesses, stupid and malignant; those who will endure heresies, errors and well known common offenses in others, but in him will endure no visible circumstance whatever; people who have made lying their refuge, and increase in greater ungodliness; devils incarnate; people who are notorious for scoundrelism; such also is the comparison of Rev. Boel to a snorting (snorkende, or bragging) inquisitor, on page 1; as well as what is said with reference to Messrs. Boel and Du Bois: "but the disquietude which these occasion in this land, before our coming, is well known; for regeneration was falsely explained by Boel and those of similar spirit," p. 5; and also what is said of Rev. Anthonides, p. 10; "besides this, Rev. Anthonides is a follower of Bekker." (Bekkerian.)

2. That some things referred back to him by this Classis from which he should defend himself, were completely passed by; (passed over dry shod;) viz., that he had refused the wife of John Teunis the communion on his own authority, and without that of the Consistory: See our letter, Art. 3, "Friedlinghuysen", p. 8. Neither does he reply positively to the accusation that he had administered the communion to Schureman privately: See Art. 14, Friedlinghuysen, p. 14; nor to that which was proposed in Art. 17: "that not having been ecclesiastically assembled after the second citation of the complainants, this was let go by default, and a third citation was issued;" he also completely ignores the special case of Abram Blaauw and his wife, put before him by us in Art. 8; as also what was submitted in Art. 11, whether those

words are to be found in the book of Rev. (Joseph) Morgan, and are also approved by him.

3. That some accusations brought against him are altogether denied by him; as that which is embraced in Arts. 10, 12, 15; or are given the lie without any qualification, in Arts. 13 and 14.

4. That other things are acknowledged by him:

A. That he desired that Simon Wyckoff should remain away from the Supper for that time, and this without the knowledge of Consistory. About this he says that he could not call them together, partly, because it was shortly before the Communion, and the members of the Consistory lived at a distance from each other; and, partly, on account of the shortness of the time, he could not observe all the formalities required. Art. 1.

B. Art. 2. That formerly every member of the church could vote at the election of members of the Consistory, at Raritan, and that now it is done by the Consistory alone; because, said he, in all other churches, in this and other lands, it was the custom for the new Consistory to be selected by those in office, in conformity with the Constitution Art. 22; and that it did not concern him what was done before his time; yea, to do otherwise, is regarded as an error of the Independents.

C. That he had said to Bodyn's wife, "I do not invite you, because you belong to Claes Hegeman's people", and he persisted in this, altho she denied it; Art. 4.

D. The treatment maintained by him regarding the wife of Michael Moore. Art. 5.

E. As also Art. 6, adding that formerly he was wont to say, "Amen", after baptizing each child; but on being told that some objected to this, he has now entirely given up saying "Amen" at the end of a baptism, out of accommodation; especially since the word "Amen" does not occur in Matt. 28, nor in our Formulae.

F. He also acknowledges this, but had come to do so from forgetfulness.

G. As also Art. 9, viz., Then, when the parents had previously neglected the baptism of their children.

H. That he had approved the book of Rev. (Joseph) Morgan, Art. 11.

I. That the Complainants have been placed under the ban, and excommunicated, Art. 16, and this without the knowledge of the Rev. Classis.

a. And the reason and ground for the ban are given in an extract from the church book of the four combined churches of Raritan, under date of April 10, 1724, to which Rev. Frelinghuysen appeals in these words:

Because they blasphemed the love of the truth, which is according to salvation, as a false doctrine; therefore they were not willing to allow their children to be baptized by our Domine; but especially because, as ringleaders of the opponents, they held many meetings, whereat every evil disposed person might bring forward whatever objection he had against our Domine, which were then voted upon, and with which writings they sought to lead away others; altho we have never been able to get hold of those writings. It was also then discussed how they should prosecute us by the civil power. To this the Rev. Friedlinghuysen adds, that three of the excommunicated ones refused even at my first coming, in the visitation, to go to the Supper, so that we could not therefore suspend them; and Rev. Freeman writes that this occurred because they pretended that their pastor was not orthodox.

b. And that this was done without the previous knowledge of the Rev. Classis, happened not from want of esteem for the church regulations, but because it would have been too long before they had received an answer. See Extracts, Art. 1 and 2. Also because the rules on minute matters in the government of the church are subject to change; also that the Rev. Friedlinghuysen has acknowledged, and does yet indeed acknowledge the Classis of Amsterdam as the final (deciderende) judge of his

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doctrine; but that all systems which he studied in the Schools taught, that the Congregation, the Pastor, and the Eldership, conjointly, possess the power to exercise christian excommunication.

5. That Rev. Friedlinghuysen has begun another Refutation of the complaints, which will be published as speedily as possible; See letter, pages 2 and 5. In this he will give his share to the author of the Complaint, (Klagte); pages 13, 18. 2414

6. That the said Rev. Friedlinghuysen makes this defence very voluminous (opereus.) He himself frequently appeals to, and also refers us to several treatises, both of Revs. Freeman and Santvoort, as well as to his own sermons, and an anonymous book. See reference thereto in the Acta of the next Classis. This was printed by (for) the author at Leyden. x. 310, 311, 312.

ACTS OF THE CLASSIS OF AMSTERDAM.

On the Baptizing of Illegitimate Children.

1728, April 5th. The church of Loenen asks advice thro its minister, how to conduct itself towards children illegitimately begotten, in case there was one already, and others yet expected; whether or not, such should be admitted, and if so, under what conditions they should be admitted, to baptism. Inasmuch as the Classis was informed that it was customary, in that congregation, to let the mother of such a child come before the church, to censure her, and then to administer baptism to such a child; therefore the Assembly decided to abide by that custom and to leave the business to the discreet management of that Consistory. x. 312, 313.

DUTCH CHURCH OF NEW YORK.

April 14, 1728.

Consistory held. After calling on God's name, it was Resolved, That the movable sashes shall be made with iron frames, and a

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broad groove, that will close well; and the panes shall be five inches broad and seven long: that the South and North sides of the inner ceiling shall be hipped, as well as the East and West (sides); that on the West side shall be two open windows at the end; that on the South and North sides shall be as many as can be: that on the East side, on either side of the pulpit shall be two loose sashes in each window.

April 18, 1728.

Consistory held. After calling on God's name, an address of welcome was signed and delivered to his Excellency, John Montgomery, our Governor, who received it kindly.

Resolved, That the glass windows above the South door, shall begin four feet above the door, be three panes wide, and run up two and twenty feet by ..... and above shall be another glass ..... of six feet long, then, in the high place above, a round glass in the middle. Liber B. 73.

CERTIFICATE AS TO THE ORDINATION OF GEORGE WEISS; FROM HEIDELBERG UNIVERSITY, APRIL 26, 1728.

Whereas, Mr. George Michael Weiss, born at Eppingen in the Electoral Palatinate, and at present stationed as a Reformed minister at Philadelphia, in Pennsylvania, under date of the third of December of the last year (1729) gave information to the Ecclesiastical Council of the Palatinate concerning the present condition of religion and ecclesiastical affairs there:

And, whereas, on this occasion he gave us to understand, that, although he had received from this Council a Latin certificate, he needs also a certificate in German, because of the difficult circumstances in which he is placed, and specially on account of those who do not understand Latin:

Therefore, We testify, as we did before, that he is not only right-minded in doctrine and unblamable in life, peace-loving and sociable in his walk and conversation, but also edifying in his manifold discourses preached before us. We have no doubt but that, if the Lord grant him life and health, he will prove useful and be the means of edifying many souls. The infinitely good and merciful God and Father extend to him light and strength in full measure from the fullness of his grace which is in Christ Jesus, that the received word of the Lord may, by his service, make great progress, that even the minds of the heathen may be turned to the Lord, and that their Kings may be brought.

Heidelberg, Ap. 26, 1728. L. C. Mieg.

Councilor and Director of the Electoral Church Council Consistory.

See Dr. Good's Hist. Refd. Ch. 116, and Corwin's Manual of Reformed Church in America.

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COMMISSION TO THE BISHOP OF LONDON FOR EXERCISING JURISDICTION IN THE AMERICAN COLONIES, APRIL 29, 1728.

(Plantations General Papers, XI., 10.)

Commissio Regia pro exercenda Jurisdictione Spirituali et Ecclesiastica in Plantationibus Americanis.

Georgius Secundus Dei gratia Magnae Britanniae Franciae et Hiberniae Rex, fidei Defensor &c. Reverendo in Christo patri Edmundo permissione divina Episcopo Londinensi, Salutem.

Cum Coloniae, Plantationes, caeteraque dominia nostra in America, nondum divisa vel formata, neque alicui Dioecesi infra Regnum Nostrum Magnae Britanniae annexa existant: ratione cujus Jurisdictio in causis Ecclesiasticis, in illis vel eorum aliquo orientibus, nobis ut supremo Ecclesiae in terris Capiti solummodo spectat; ac nobis necessarium visus sit ut deinceps Jurisdictio Spiritualis et Ecclesiastica in regionibus illis in casibus inferius in his prasentibus mentionatis, authoritate nostra regia secundum leges et canones ecclesiae Anglicane infra Angliam legitime receptos et sancitos, instituatur et exerceatur, qua sincerus Dei cultus religionisque christianae pura professio melius promoveatur: Cumque regalis pater noster Georgius primus nuper Rex Magnae Britanniae &c. per literas suas patentes sub mago sigillo suo Magnae Britanniae confectas, gerentes dat' apud Westmonasterium nono die Februarii, anno regni sui decimo tertio, dederit et concesserit tibi praefato Episcopo Londinensi, plenam potestatem et authoritatem per te vel per sufficientem Commissarium tuum vel commissarios tuos sufficientes per te substituendos et nominandos exercendi, jurisdictionem, spiritualem et ecclesiasticam in respectivis Coloniis, Plantationibus, caeterisque dominiis suis in America, durante

(Translation.)

Royal Commission for exercising Spiritual and Ecclesiastical Jurisdiction in the American Plantations.

George the Second, by the Grace of God, King of Great Britain France and Ireland, Defender of the Faith &c., To the Reverend father in Christ, Edmund, by Divine permission, Bishop of London, Greeting:

Whereas the Colonies, Plantations, and other our dominions in America, are not yet divided into, constituted as, neither annexed to, any Diocese within our Kingdom of Great Britain; by reason whereof Jurisdiction in Ecclesiastical causes arising in them, or in any one of them, belongeth to Us only, as the Supreme Head of the Church on earth; And whereas it seemeth to Us necessary that henceforth Spiritual and Ecclesiastical Jurisdiction should, in the cases hereinafter mentioned, be established, and exercised in those parts, by virtue of our Royal Authority, according to the Laws and Canons of the Church of England, in England lawfully received and sanctioned, to the better promoting of the sincere worship of God, and the pure profession of the Christian Religion; and whereas our Royal Father, George the First, late King of Great Britain, &c., did, by letters patent, under the great seal of Great Britain, bearing date at Westminster, the ninth of February, in the thirteenth year of his reign, give and grant unto you, the Bishop of London aforesaid, full power and authority, by yourself, or by your sufficient commissary, or commissaries to be by you substituted and named, to exercise Spiritual and Ecclesiastical Jurisdiction in his several Colonies, Plantations, and

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bene placito dicti nuper Regis prout per easdem litteras patentes relatione inde habita plenius liquet et apparet.

Sciatis modo quod nos revocavimus et determinavimus ac per praesentes revocamus et determinamus dictas recitatas literas patentes ac omnia et singula in eisdem contenta. Et ulterius sciatis quod nos de vestris sincera religione, et doctrina, ac morum probitate, et in rebus gerendis provida circumspectione, et industria, plurimum in hac parte confidentes, de gratia nostra speciali ac ex certa scientia et mero motu nostris, dedimus et concessimus, ac per praesentes damus et concedimus tibi praefato Episcopo Londinensi plenam potestatem et authoritatem, per te vel per sufficientem Commissarium tuum, sive Commissarios tuos sufficientes per te substituendos et nominandos, exercendi jurisdictionem Spiritualem et ecclesiasticam in respectivis Coloniis, Plantationibus, caeterisque Dominiis nostris in America, secundum leges et canones Ecclesiae Anglicanae infra Angliam legitime receptos et sancitos, in specialibus causis et materiis inferius in his praesentibus expressis et specificatis. Ac pro Declaratione regalis voluntatis nostrae quoad specialis causas et materias in quibus Jurisdictionem Antedictam virtute hujus Commissionis nostrae exerceri volumus; Dedimus ulterius et concessimus ac per praesentes damus et concedimus tibi praefato Episcopo Londinensi plenam potestatem et authoritatem, per te vel per sufficientem commissarium tuum sive commissarios tuos sufficientes per te substituendos, Visitandi omnes Ecclesias in Coloniis, lantationibus, caeterisque Dominiis nostris praedictis in America, in quibus divinum servitium juxta ritus et liturgiam ecclesiae Anglicanae celebratum fuerit, ac omnes ecclesiarum praedictarum rectores, curatos, ministros, et Incumbentes, sive alio quorumque nomine vocatos, ac omnes

other dominions in America, during the good pleasure of the said late King, as by the said letters patent doth, upon examination, more fully appear; Know ye, that We have revoked, and determined, and do, by these presents, revoke, and determine the above mentioned letters patent, with all and singular the things therein contained. And further know ye, that We, reposing especial confidence in your sound religion, learning and probity, and in your prudence and industry in the management of affairs, have, of our special favor, certain knowledge and mere motion, given and granted, and do by these presents, give and grant to you, the Bishop of London aforesaid, full power and authority, by yourself, or by your sufficient commissary, or commissaries to be by you substituted and named, to exercise Spiritual and Ecclesiastical Jurisdiction in the special causes and matters hereinafter expressed and specified, within our several Colonies, Plantations, and other dominions in America, according to the laws and canons of the Church of England, in England lawfully received and sanctioned. And for declaration of our Royal Pleasure as to the special causes and matters in which we will that the Jurisdiction above named be, by virtue of this our commission, exercised, we have further given and granted, and do, by these presents, give and grant to you, the Bishop of London aforesaid, full power and authority, by yourself, or by your sufficient commissary, or commissaries to be by you substituted and named, to visit all churches in our aforesaid Colonies, Plantations, and other dominions in America, in which Divine Service according to the Rites and Liturgy of the Church of England shall have been celebrated, and the Rectors, Curates, Ministers and Incumbents, by whatever name

presbyteros et diaconos in sacris ordinibus Ecclesiae Anglicanae constitutos, cum omni et omnimoda jurisdictione, potestate et coercione Ecclesiastica quoad praemissa requisita, et ad dies, horas, et loca competentia quaecunque, quoties et quandocunque tibi, sive commissario, vel commissariis praedictis magis congrua et opportuna videbuntur, praedictos rectores, curatos, ministros, incumbentes, Presbyteros vel Diaconos, in sacris ordinibus Ecclesiae Anglicanae constitutos, aut aliquem vel aliquos eorum et non alias quascunque personas, coram te, vel Commissario, sive Commissariis praedictis evocandi, et per estes per te sive Commissarium vel Commissarios praedictos in debita juris forma jurandos, aliisque viis et modis legitimis quibus de jure melius et efficacius id fieri possit, inquirendi de moribus eorundem, secundum leges et canones ecclesiae Anglicanae; ac etiam quaecunque juramenta licita in curiis Ecclesiasticis consueta ministrandi, ac corrigendi et puniendi praedictos Rectores, Curatos, Ministros, Incumbentes, Presbyteros et Diaconos, in sacris ordinibus Ecclesiae Anglicanae constitutos, juxta eorum demerita, sive per amotionem, suspensionem, excommunicationem, vel aliud quodcunque genus censurarum ecclesiasticarum aut correctionum debitarum, juxta canones et leges ecclesiasticas praedictas. Et ulterius de uberiori gratia nostra dedimus et concessimus, ac per praesentes damus et concedimus tibi praefato Episcopo Londinensi, plenam potestatem et authoritatem de tempore in tempus nominandi et substituendi sub manu tua et sigillo tuo Episcopali Commissarios Sufficientes ad omnia et singula praemissa, in separalibus et respectivis Coloniis, Plantationibus et Dominiis praedictis in America, Juxta tenorem et veram intentionem hujus Commissionis nostrae exercenda et exequenda cum effectu, et tales Commissarios amovendi et mutan-

called belonging to said Churches, and all Presbyters and Deacons admitted into the Holy Orders of the Church of England, with all and every Sort of Jurisdiction, power, and Ecclesiastical coercion, requisite in the premises; and to summon the aforesaid Rectors, Curates, Ministers, Incumbents, Presbyters or Deacons admitted into the Holy Orders of the Church of England, or any of them, and no person else, before yourself or your commissary, or commissaries aforesaid, upon whatever days and hours, and at whatever suitable places, as often as, and whensoever, to yourself or to your commissary, or commissaries aforesaid, shall seem most fit and convenient, and by means of witnesses, to be sworn in due form of law by yourself, or your commissary or commissaries aforesaid, and by such other proper ways and methods, as can with right be more advantageously and effectually used, to examine concerning the manners of the same, according to the laws and canons of the Church of England; and also to administer all oaths lawful and customary in Ecclesiastical Courts, and to correct and punish the aforesaid Rectors, Curates, Ministers, Incumbents, Presbyters and Deacons in the Holy Orders of the Church of England, according to their demerits, whether by a motion, suspension, excommunication, or by any sort of Ecclesiastical censure, or due correction, according to the canons and Laws Ecclesiastical aforesaid. And further, of our superabundant favor, we have given and granted, and do, by these presents, give and grant to you, the Bishop of London aforesaid, full power and authority, from time to time, to nominate and substitute under your hand and Episcopal seal, sufficient Commissaries to exercise and effectually execute all and singular the premises, in each and every of the Colonies, Plantations, and Dominions

di de tempore in tempus prout tibi expediens videbitur. Habendum et gaudendum omnes et singulas potestates et authoritates antedictas tibi praefato Episcopo Londinensi, quam diu nobis placuerit. Volumus tamen ac per praesentes declaramus et ordinamus, quod bene liceat et licebit alicui personae vel aliquibus personis quibuscunque in quam vel in quas aliquod judicium, decretum, sive sententia virtute hujus commissionis nostrae datum sive pronuntiatum fuerit, appellare a tali judicio decreto, sive sententia, ad perdilectos et perquam fideles Consiliarios nostros Rerendissimum in Christo patrem Gulielmum Archiepiscopum Cantuariensem ac Archiepiscopum Cantuariensem pro tempore existentem; Petrum Dominum King Baronem de Ockham, Cancellarium Nostrum Magnae Britanniae, ac Cancellarium Nostrum Magnae Britanniae vel Magni nostri sigilli Magnae Britanniae Custodem pro tempore existentem: Reverendissimum in Christo patrem Lancelotum Archiepiscopum Eboracensem, ac Archiepiscopum Eboracensem pro tempore existentem: Summum Thesaurarium Nostrum Magnae Britanniae pro tempore existentem: Gulielmum Ducem Devoniae, Consilii Nostri Privati praesidem, ac Consilii privati Nostri praesidem pro tempore existentem; Thomam Dominum Trevor, privati sigilli nostri Custodem, ac privati sigilli nostri Custodem pro tempore existentem; Lionelem Cranfield, Ducem de Dorset, Seneschallum Hospitii Nostri, ac Seneschallum Hospitii nostri pro tempore existentem; Carolem Ducem de Grafton Hospitii Nostri Camerarium, ac Hospitii Nostri Camerarium pro tempore existentem; Thomam Ducem Novi Castri unum primariorum Secretariorum Nostrorum Status, Thomam Comitem de Westmorland, Carolum Vice Comitem Townshend alterum primariorum Secretariorum nostrorum Status, ac Primarios Secretarios Nostros Status pro tempore existentes; Georgium Vicecomitem de Torrington Primarium Admiralitatis nostrae Commissarium,

aforesaid, in America, according to the tenor and true intent of this our Commission, and from time to time, to remove and change such Commissaries, as to you shall seem fit. You, the Bishop of London aforesaid having and enjoying all and singular, the powers and authorities above recited, during our good pleasure. We will, nevertheless, and do by these presents, declare and ordain, that it may and shall be lawful for any person or persons whatsoever, against whom any judgement, decree, or sentence, shall have been given or pronounced, by virtue of this our Commission, to appeal from such judgement, decree, or sentence, to our Right trusty and Well-beloved Councillors, the most Reverend Father in Christ William, Archbishop of Canterbury, and to the Archbishop of Canterbury for the time being; Peter, Lord King, Baron of Ockham, our Chancellor of Great Britain, and to our Chancellor of Great Britain, or Keeper of our Great Seal of Great Britain for the time being; the Most Reverend Father in Christ, Lancelot, Archbishop of York, and to the Archbishop of York for the time being; our High Treasurer of Great Britain for the time being; William Duke of Devonshire, President of our Privy Council, and to the President of our Privy Council for the time being; Thomas, Lord Trevor, Keeper of our Privy Seal, and to the Keeper of our Privy Seal for the time being; Lionel Cranfield, Duke of Dorset, Steward of our Palace, and to the Steward of our Palace for the time being; Charles, Duke of Grafton, Chamberlain of our Palace, and to the Chamberlain of our Palace for the time being; Thomas, Duke of Newcastle, one of our Principal Secretaries of State; Thomas, Earl of Westmoreland, Charles, Viscount Townshend, another of our Principal Secretaries of State, and to our Principal secretaries of State for the time being; George,

ac Summum Admirallum Nostrum atque primarium Admiralitatis Nostrae Commissarium pro tempore existentem; Arthurum Onslow nostrum domus Nostrae Communium Prolocutorem, ac Domus Nostrae Communium Prolocutorem pro tempore existentem; Robertum Walpole Nobilissimi Ordinis Periscilidis Equitem, Scaccarii nostri Cancellarium, ac Aerarii nostri primarium Commissarium, atque Scaccarii nostri Cancellarium et Aerarii nostri primarium Commissarium pro tempore existentem; Robertum Raymond militem, Capitalem Justiciarium nostrum ad placita coram nobis tenenda assignatum, ac Capitalem Justiciarium nostrum ad placita coram nobis tenenda assignatum pro tempore existentem; Josephum Jekyll militem Magistrum Rotulorum Cancellariae nostrae, ac Magistrum Rotulorum Cancellariae nostrae pro tempore existentem; et Robertum Eyre militem, capitalem Justiciarium nostrum de communi banco, ac capitalem Justiciarium nostrum de Communi Banco pro tempore existentem. Quibus quidem Gulielmo Archiepiscopo Cantuariensi, ac Archiepiscopo Cantuariensi pro tempore existenti; Petro Domino King, ac Cancellario Nostro Magnae Britanniae, vel magni Sigilli nostri Magnae Britanniae Custodi, pro tempore existenti; Lanceloto Archiepiscopo Eboracensi, ac Archiepiscopo Eboracensi pro tempore existenti: summo Thesaurario nostro magnae Britanniae pro tempore existenti; Gulielmo Duci Divoniae, ac Consilii Privati nostri praesidi pro tempore existenti; Thomae Domino Trevor, ac privati Sigilli nostri Custodi pro tempore existenti; Lioneli Cranfield Duci de Dorset, ac Seneschallo Hospitii Nostri pro tempore existenti; Carolo Duci de Grafton, ac Hospitii nostri Camerario pro tempore existenti; Thomae Duci Novi Castri; Thomae Comiti de Westmorland; Carolo Vicecomiti Townshend, ac primariis Secretariis nostris Status pro tempore existentibus; Georgio Vicecomiti Torrington, ac

Viscount Torrington, First Lord Commissioner of our Admiralty, and to our Lord High Admiral, and first Lord Commissioner of the Admiralty for the time being; Arthur Onslow, our Speaker of our House of Commons, and to the Speaker of our House of Commons for the time being; Robert Walpole, Knight of the most Noble Order of the Garter, Chancellor of our Exchequer, and First Lord of our Treasury, and to the Chancellor of the Exchequer, and first Lord of the Treasury for the time being; Robert Raymond Knight, our Chief Justice of Pleas before Us, and to our Chief Justice of Pleas before us for the time being; Joseph Jekyll, Knight, Master of the Rolls of our Chancery, and to the Master of the Rolls of our Chancery for the time being, and Robert Eyre, Knight, our Chief Justice of Common Pleas, and to our Chief Justice of Common Pleas for the time being, To whom, that is to say, to William, Archbishop of Canterbury, and to the Archbishop of Canterbury for the time being; Peter, Lord King, Chancellor of Great Britain, or the Keeper of our Great Seal of Great Britain for the time being; Lancelot, Archbishop of York, and to the Archbishop of York for the time being; our High Treasurer of Great Britain for the time being; William, Duke of Devonshire, and to the President of our Privy Council for the time being; Thomas, Lord Trevor, and to the Keeper of our Privy Seal for the time being; Lionel Cranfield, Duke of Dorset, and the Steward of our Palace for the time being; Charles, Duke of Grafton, and to the Chamberlain of our Palace for the time being; Thomas, Duke of Newcastle, Thomas Earl of Westmoreland, Charles Viscount Townshend, and to the Principal Secretaries of State for the time being; George Viscount Torrington, and to our Lord High Admiral and First Lord Commissioner of our Admiralty for the time being; Arthur On-

Summo Admirallo Nostro atque Primario Admiralitatis Nostrae Commissario pro tempore existenti; Arthuro Onslow, ac domus nostrae Communium Prolocutori pro tempore existenti, Roberto Walpole, ac Scaccarii nostri Cancellario atque Aerarii nostri Primario Commissario pro tempore existenti; Roberto Raymond, ac Capitali Justiciario nostro ad placita coram nobis tenenda assignato pro tempore existenti: Josepho Jekyll, ac Magistro Rotulorum Cancellariae nostrae pro tempore existenti; atque Roberto Eyre, ac Capitali Justiciario nostro de Communi Banco pro tempore existenti; de Privato Consil ionostro existentibus, vel aliquibus tribus vel pluribus eorundem existentibus de privato Consilio nostro, plenam potestatem et authoritatem, de tempore in tempus, audiendi et finaliter terminandi omnes et singulas tales appelationes, et talia judicia, decreta sive sententias affirmandi, mutandi, sive revocandi, et finaliter judicia sive sententias superinde dandi et pronuntiandi, Damus et concedimus per praesentes, in tam amplis modo et forma quam Commissionarii sub magno Sigillo nostro magnae Britanniae constituti et assignati virtute Statuti anno Regni Domini Henrici nuper Regis Angliae octavi vicesimo quinto editi, intitulat' an Act for the submission of the clergy, and Restraint of Appeals, in appellationibus ipsorum determinationi per statutum praedictum subjectis procedere possint et debeant; aliquo in praesentibus contento in contrarium in aliquo non obstante. Mandantes insuper et per praesentes firmiter injungendo praecipientes tam omnibus et singulis Gubernatoribus generalibus, judicibus et justiciariis nostris, quam omnibus et singulis rectoribus, incumbentibus, ministris, officiariis et subditis nostris quibuscunque infra Colonias, Plantationes, caetraque Dominia nostra praedicta in America, quod ipsi et eorum quilibet tibi

slow, and to the Speaker of our House of Commons for the time being; Robert Walpole, and to the Chancellor of our Exchequer, and First Lord of our Treasury, for the time being; Robert Raymond, and to our Chief Justice of Pleas before Us for the time being; Joseph Jekyll, and to the Master of the Rolls of our Chancery for the time being; and to Robert Eyre, and to our Chief Justice of Common Pleas for the time being, being of our Privy Council, or to any three or more of them, being of our Privy Council;

We do by these presents give and grant, full power and Authority, from time to time, to hear and determine, all and singular, such appeals; and, such judgments, decrees, and sentences, to confirm, change, or revoke, and final judgment or sentence thereupon, to give and pronounce, in manner and form as full as the Commissioners constituted and appointed under our Great Seal of Great Britain by virtue of the Statute of the twenty fifth year of Henry Eighth late King of England entituled, "An Act for the submission of the clergy and the restraint of Appeals," can or ought to proceed, in appeals subject to their decision, by the Statute aforesaid; anything in these presents contained, to the contrary, notwithstanding. Commanding, moreover, and by these presents strictly enjoining, all and singular, our Governor Generals, Judges, and Magistrates, together with all and singular, our Rectors, Incumbents, Ministers, Officers, and Subjects of what sort soever, within our Colonies, Plantations, and other dominions aforesaid, in America, that they and each of them, shall be to you, the Bishop of Lon-

praefato Episcopo Londinensi, et Commissario sive Commissariis praedictis, in debita executione praemissorum sit et sint intendentes et auxiliantes in omnibus, prout decet. In cujus rei testimonium, has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium, vicesimo nono die Aprilis, anno regni nostri primo.

Per Bre' de Privato Sigillo
Bisse et Bray.

don aforesaid, and to your commissary, or commissaries aforesaid, in all things, aiding and assisting, as is fit, in the due execution of the premises. In testimony whereof, We have caused these Our Letters to be made patent. Witness Ourself, at Westminister, the twenty ninth day of April, in the first year of our Reign.

By writ of Privy Seal
Bisse and Bray.

— Col. Hist. N. Y. Vol. v. pp. 849-854.

ACTS OF THE CLASSIS OF AMSTERDAM.

Continuation of the Consideration of the Dispute in the Church of Raritan.

1728, May 3rd. 1. The Deputies having considered all sides, were of the opinion, that concerning just that which caused the principal ground of complaint against Rev. Friedlinghuysen and his Consistory, namely, the exercise of the great ban, or excommunication, they appear to have made a mistake. This mistake relates both to the reasons for, and the form of, the excommunication. No such weighty reasons are alleged, either in regard to false doctrine, or atrocious and gross sins, which seemed to require excommunication. The difficulty seemed chiefly to have been opposition to Rev. Friedlinghuysen, and his manner of saying and doing things. Then as to the character of the discipline; — no Consistory, not even in the largest congregation of our Fatherland, has the liberty to exercise excommunication, without the previous knowledge of the Classis, that the Classis might judge whether the reason was sufficient.

2. That, however, it would be better not yet to give any final ecclesiastical decision between the Complainants and the Accused:

a. Not only because both sides seem to desire to debate concerning our Tribunal and our ecclesiastical jurisdiction; and,

b. Under a foreign power our ecclesiastical decision could not be carried out by any effectual instrumentality;

c. And also because many matters charged are positively denied. About these the Complainants ought to be asked for additional proofs, if any consideration is to be given them, as was already intimated in Art. 3. So also in respect to some things, the accused, especially Rev. Frelinghuysen, should fortify his denials by authentic evidence, from J. Goulet, about Art. 10; and from the grand jury, about that weighty matter, Art. 15, referring to Schuurman;

d. And finally because a judicial deliverance, according to all appearances, might arouse much bitterness, or at least, increase the common bitterness now existing.

3. That to both parties letters should be written: 1. Peace should be advised in the most earnest manner. They should be exhorted to mutual reconciliation. To this end there should be held up before them, on either side, their weaknesses and mistakes; as to the Complainants, the flippancy of their accusation of heterodoxy against Rev. Friedlinghuysen; their wild reasonings and actions, among other things, as exhibited in the practical seizure of a church; and their misrepresentations of even the most unimportant words and deeds. 2. As to the accused; his harsh expressions; the illegality of the excommunication; and other matters acknowledged by Rev. Friedlinghuysen as noted under 10: t; and (advising) him to omit the publishing of his "Refutation".

Also towards the effecting of peace might be proposed:

a. On the part of the Complainants: that they should confess that they had acted wrongly and imprudently in the matters above alluded to; that they should be disposed to acknowledge that Rev. Friedlinghuysen is orthodox in point of doctrine, and will live at peace with him, as is proper for members of the church; that they will honor their pastor, provided that the excommunication be removed in the best manner possible.

b. On the part of the Accused: that in several instances he would have to confess that he might certainly have spoken and

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acted differently; that he had certainly done alone that which he ought to have done only with his Consistory; and that he had accomplished with his Consistory that which ought not to have been done without the knowledge and approbation of the Classis; and further, to promise that he would read from the pulpit, that the excommunication pronounced against the Complainants was no longer in force against them; that they are again recognized as members, and will be treated with love.

c. In case this should not succeed that each side would choose certain persons in that land to act as Arbitrators, in order to restore peace in the best manner possible.

d. Finally that it be announced to them, that if these measures are not successful, both parties will please to send over to us, as soon as possible, the further proofs; the Complainants regarding what is denied by Rev. Friedlinghuysen, Art. — and the Accused, to fortify his denial regarding Art. 10, and 15; so that the Classis, or the Christian Synod if it be deemed expedient to take the case there, may be in a condition to give a final deliverance (sentence) on the whole matter. x. 316, 317.

DUTCH CHURCH OF NEW YORK.

June 27, 1728.

Consistory held. After calling on God's name, it was determined to be necessary for going on with the building, that, since there was no money in the Treasury, the Deacons should take up one hundred pounds on interest, and if required, still another one hundred pounds.

Further: That the determination formerly made concerning Jan Bogardus and Peter Brouwer, should be booked, to wit: that they after the death of Cornelius Turk, should be Master-Masons of the New Building, and should divide them the shillings which Mr. Turk had for his daily wages. Liber B. 75.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. T. J. Friedlinghuysen, Pastor at Raretans, June 28, 1728. xxix. 20. No. 1.

Reverend Sir and Highly Esteemed Brother:—

In the fear of the Lord we have pondered your letter of April 6th, 1727, containing a reply to the Complaints of certain accusers at Raretans, which we remitted to you in the name of our Classis in June 1726. We cannot conceal the fact that we are grieved that the faithful counsels of peace given to you at that time, by the Deputies, in the name of the Classis, have been so lightly regarded by you. Yes, indeed, we are very sorry at the ungentle and bitter, the common and exasperating expressions which you use in your reply, and which are certainly very much out of place. Yet such expressions are scattered generally against all sorts of persons. You refer to your accusers as liars, inventors of lies, enemies who would swear to anything, if thereby they could gratify their desire for revenge; as a rabble of godless folks; the scum of the four congregations, whose testimony no more agrees than did that of the witnesses against Susannah; a lot of rascals, incarnate devils, and still other similar expressions. Rev. Boel is branded by you as a boasting inquisitor; and the Rev. Antonides, as a follower of Bekker. We cannot understand how such cutting and immoderate expressions can be reconciled with that spirit of gentleness and humility, which is becoming to a minister above all things else. On the other hand, we consider that by such a style of speech the accusers will be more embittered, and alienations intensified, and the schism made worse.

Therefore, if it be not already too late, we would seek to persuade you, only with intentions of peace, not to publish your "Refutation of the Complaint", to which you allude on page 225. In this you say you will give the author of the accusation

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his share. By this way of speaking, we expect nothing else than that the flames of discord will be made to burn the fiercer.

Our Classical Assembly is actuated by an entirely different spirit. In the interests of peace, and for other important reasons, we feel ourselves compelled not to give any decisive sentence yet; for if we did, the parties on either side would be obliged to confess their sins. On the contrary we judge it to be best that you should settle these matters amicably between yourselves; so that your great bitterness towards each other, and your alienations, may at length come to an end by mutual reconciliation. We have, to this end, admonished your accusers to this course of conduct, in a most serious manner. We cannot now neglect to request you to this same course, in a friendly and kindly way.

And have you not promised that you would ever willingly submit yourself to our admonitions of peace? We now renew these admonitions, and request you to do everything in your power to secure the restoration of peace, which is both essential and profitable to the Church. If imprudent things have been done by your accusers you cannot truly plead, as it seems to us, that you have been entirely guiltless of such things yourself. We have already referred to the harsh expressions which you have used in your reply, with great sorrow. We also perceive from the accusations of the people of Raretans, that this is not the only time such expressions have been used by you.

Also in your manner of exercising discipline, even excommunication, on certain guilty persons, did you act as prudently as is becoming to a minister, in such an important matter? Were there such errors in doctrine or life in those you dealt with, that they deserved excommunication? And even if this were the case, would it not have been safer not to take such an important step without first consulting Classis?

Nor do we learn from your reply whether the Lord's Supper was forbidden to the wife of John Teunis on your sole authority

or not, according to section three. We are also left in doubt whether the Supper was administered privately or not to Schureman, according to section fourteen. Also whether an irregularity was committed in the second citation of the accusers, the Consistory not having been constitutionally convened; and whether the third citation did not take place in the same irregular manner, according to section seventeen. We are also left in doubt about the case of Abram Blauw and his wife, as well as whether the words quoted from the book of Domine Morgan, were approved by you or not. Indeed, if you reflect on your own reply to Articles 1, 2, 4, 5, 6, 7, 9, 11, you will readily perceive that some things were said and done on your part, which might have been said or done in a more prudent manner.

We are all of us human, and how easily does that human nature of ours creep into all our doings? We therefore beseech you, and exhort you to do everything possible on your part to prevent further alienation, and to promote peace, which is the chief ornament of the Church, and a principal means for its growth.

We therefore take the liberty of recommending to you the following means to secure so desirable an end:

1. That you freely confess, that in several instances you might better have spoken and acted otherwise than you did; in particular, that some things were done by yourself alone, which ought to have been done officially by the Consistory; and also that some things have been done by the Consistory which should not have been done without first communicating with the Classis.

2. That you are willing to retract, in the best way you can, the excommunication pronounced against the accusers, as being no longer of force against them; and that you recognize them again as members, and invite them to the communion of the Lord's table; and that you will receive them and treat them with the genuine love of brethren.

We believe this is the best and surest way for the restoration of peace on your part. We have also not failed to set before the accusers most earnestly the obligations resting on them. For we well know that as the peace was broken by each side, it ought therefore to be sought again by each side. Thus may it be restored and promoted.

You must also know that we have required from the accusers a confession of guilt, for their imprudence; and that they must recognize you as an orthodox minister, and show all honor and love to you personally and officially.

Under such conditions, peace may be restored. We hope that the Complainants will agree hereto, even as we believe and expect that you, deeply concerned for the peace of the Church, will enter with all readiness and zeal into this way of peace. Therefore lay aside all mere human considerations; overstep every obstacle; and do everything in a spirit of gentleness and moderation to help restore the peace which has been broken. We hope that the God of love and peace will influence your heart, as well as those of the accusers, by the power of his Spirit.

You will easily understand that our counsel for mutual reconciliation can best be carried out, by yourself as the party accused, and by the accusers, without the intervention of others. To this a mutual desire for peace would contribute much.

But should this useful result not be effected by yourselves, our Classis asks you, whether you could not select, to represent each side, certain persons dwelling among you, as mediators, through whose mediations peace could be secured in the best way.

We cannot tell you with what joy we would be filled, if we hear that our advice has been accepted by you, and the desired results have been obtained. If however, contrary to our hopes, all these efforts fail, it will grieve us greatly. We would rather see peace effected amicably among yourselves, than that we should be compelled, to our own sorrow, to pronounce final judgment upon the accusations. But to this we will not proceed, until we are as-

sured by a certified writing on your part, of the truth of the testimony of P. Goulet, whereunto you appeal, in your reply to the thirtieth article of the accusation. The Classis would also gladly see that the denial of what was charged upon you by article fifteen, was confirmed by a certified writing of the acquittal of Schureman by the Grand Juries, by whom Schureman's case was investigated, according to your annotations.

Finally, we assure you that it would be especially acceptable to us if we should find that we have no need of these documents. We desire, and we pray God, that it may please him to heal this breach, and to prosper the means proposed thereto. Wherewith, after wishing the Lord's most precious blessing to rest upon yourself and your sacred office, we remain with much esteem,

Reverend Sir, and Highly Esteemed Brother,

Your Servants, highly esteeming fellow brethren to command,

Cornelius Houthoff, Ecc. Amst.
Dep. Classis, ad res exteras, Praeses.
J. Bakker, Ecc. Amst. Dep. ad res exteras, p. t. Scriba.

P. S. If any amicable reconciliation cannot be effected, Classis retains the liberty either to pronounce judgment thereon herself; or if it seem necessary, to refer the whole subject to the decision of the Christian Synod of North Holland.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Complainants at Raretans, June, 28, 1728. xxix. 21.

Worthy Gentlemen and Brethren:—

The Rev. Classis, having considered, in the fear of the Lord, your accusations against Rev. Fredlinghuyzen, and his reply to

them, are obliged to confess their grief at such great estrangements and violent disputes, which have arisen in the Church of the Lord. Thereby all love is banished, and peace is not only broken, but all things are turned into trouble and confusion.

We do not yet find ourselves in a position to pronounce a sentence accurately upon the accusations presented. The peace of the Church, however, lies very near our hearts, and we would gladly see it speedily restored. We are most earnestly charged by the Classis to exhort you to mutual reconciliation. Men and brethren, we do beseech you to let our advice find acceptance with you, that we may help on with all our power, so necessary and useful a work. We admonish you most seriously to take out of the way all stones of stumbling, in order to prevent further alienations, and all the mischiefs which spring therefrom. Employ every means whereby quiet and peace may be revived among you, and become permanent.

And as we speak thus to you, we have also admonished and besought Rev. Friedlinghuyzen most seriously to a similar wholesome work — that of making mutual satisfaction to each other. Therefore we could not neglect recommending the same most heartily to you. It also seldom happens in great disputes that the fault is all on one side. Hence each side ought to labor equally to repair the breach. You have brought forward many accusations against Rev. Friedlinghuyzen. But has there been nothing done or spoken by you against him of which he might justly complain against you? Is it a small thing in your eyes to accuse a minister of anything, even of heterodoxy? And is your accusation well founded? Or has it not been too lightly taken up through some misunderstanding, or imagined prejudice? Have not many thoughtless and even passionate deeds been committed, which cannot be reconciled with Christian moderation and humility? And is it really prudent or edifying, even under a foreign power, to make oneself master of a church-building by force, and thus create a great disturbance in the congregation? Has

charity always ruled in your congregation, when the most unimportant words or acts of your pastor have been so easily misjudged?

Since things are so, brethren, we pray you in the name of the God of peace, that you now, on your side, be full of zeal to promote reconciliation, so that peace may not only be secured, but permanently re-established in your Church. Have you not quarreled long enough? Must the Church be still longer disturbed? What fruits can you expect from such disputes, except worse confusions and wicked recriminations. Blessed are the peacemakers.

Now to attain that peace, so necessary to yourselves and the Church, we take the liberty of recommending to you the following plan:

1. That you freely confess that in many things, especially in such as those just mentioned, you yourselves have acted imprudently and improperly.

2. Also, that you recognize Rev. Friedlinghuyzen as an orthodox minister, and that you express your desire to live in harmony with him, as befits the members of the Church; and that you esteem him worthy of much honor and love for his office sake.

We do not wish to doubt but that you will be willing on your side to put these peace-measures into execution. Be also assured that we have prescribed no other measures to Rev. Friedlinghuyzen, but such as we deem would further, with your assistance, this reconciliation, so desirable and necessary; namely, that he also confess that he has sometimes spoken and acted imprudently; and that he must, moreover, annul, in the best and most fitting way, the excommunication pronounced upon you, and recognize and treat you as members of the Church.

Now even as we trust that Rev. Friedlinghuyzen will show himself ready to do this work of reconciliation; so we trust that no less inclination may be discovered on your side. Let all seeking of self glory be left out of consideration in this affair. Let the

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glory of God, the interests of the Church, the beauty of peace, and the welfare of your souls, move you, and powerfully urge your hearts to act upon our wholesome counsel of peace as soon as possible, and in the spirit of gentleness and meekness. It will tend greatly to our joy if we may soon hear that a mutual reconciliation has been completely effected. Our prayer to God is that He, as the God of peace, may mightily influence your hearts to union and peace.

No doubt it would be best that the proposed path of peace be entered upon by Rev. Friedlinghuyzen and yourselves, without the intervention of others.* Thus would it appear so much the more, that the hand of brotherhood and love was given from a right and peace-loving heart. But should this not succeed, contrary to our wish, we ask you to consider whether you could not, on each side, choose persons through whose mediation, reconcilation could be effected.

We do hope that all these measures which we have judged good and fitting, shall not turn out fruitless. We are very sorry that such a violent and injurious fire of discord burns in the Church of our Lord. How much would we love to see that each side vied with the other most quickly to quench the flame.

If however, we are compelled, contrary to our wishes, to give sentence upon the "Accusations and Reply", we must await some further proofs:

1. Concerning that which is brought forward by you in the Accusation, on page 54, namely, the speaking of Rev. Friedlinghuyzen to the Governor, (Montgomery), about Revs. Du Bois and Boelen.

2. Concerning your charge on pages 80, 81, that Rev. Friedlinghuyzen sets up husband and wife, parents and children, against each other.

3. And especially, concerning your assertions of the conduct and relations of Rev. Friedlinghuyzen with Schuurman, as mentioned in the Preface, page 4, and in the Accusation, pages 109, 116, 146.

But we reiterate that we have already recommended the best thing to be done: namely, that you come to a mutual reconciliation between yourselves, in a spirit of meekness and friendly forbearance. We beseech you once more to fulfill our wish in this respect.

And now may God himself, who can do more exceeding abundantly above that we can ask or think, fulfill in you, all that may help to accomplish this highly necessary work. Herewith, after again wishing all manner of blessings to you, and with all kindness, we remain,

Highly Esteemed Brethren,

Your servants to command,

Cor. Houthoff, Ecc. Amst. Dep. Class. ad res Exteras, Praeses.

J. Bakker, Ecc. Amst. Dep. ad res Exteras p. t. Scriba.

P. S. If the mutual reconciliation cannot be effected, Classis retains the liberty either to judge for itself, or if it seems necessary, to give the whole affair over to the decision of the Synod of North Holland.

SYNOD OF NORTH HOLLAND.

1728, July 27–Aug. 5.

Article 2.

Philadelphia.

Also the Correspondents (Corresponding Delegates) of the Synod of South Holland, recommended those (the church) of Philadelphia in Pennsylvania. From that body this Synod also had received a letter, requesting that a collection be taken up for them toward the building of a new church for our fellow-believers, who had fled thither from the Palatinate.

Vol. 60, p. 13.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of the German Reformed Churches of Falckner's Swamp, Schipback and White Marsh, Pa., to the Classis of Amsterdam, July, 1728. [Written by the advice of the Dutch ministers of New York. See Aug. 15, 1728.]

(Portfolio — "New York," Vol. i.)

To the Rev. Classis of Amsterdam:—

We, the undersigned, Elders and Deacons of the Reformed Christian Congregation at Falkner's Schwamp, Schipback and Wit Marche, in the Province of Pennsylvania, in America, and under the Crown of Great Britain, in the name of our congregations, are, in our extremity, compelled to have recourse to your Rev. Body to lay before you the perplexing difficulties of ourselves and our congregations, and to beseech you to give us your Christian assistance, by certain ecclesiastical Acts, on your part, for the promotion of our peace, and the upbuilding of the Reformed Religion in these distant regions of the world.

The circumstances are these: We found ourselves in great perplexity. Our churches therefore commissioned us to consult in reference to our affairs with certain Dutch Reformed ministers, who, we have heard, were to be found in the neighboring provinces, (of New York and New Jersey.) It would have been easier for us to have gone to see Domine Frelinghuysen in New Jersey, for he is about forty miles nearer to us than those in New York. But inasmuch as we have already had to contend with certain errorists dwelling among ourselves, who maintain among other things, that one can judge from a man's general appearance whether he is a Christian or not, and several other matters, all of which we consider to be not in harmony with the views of the Reformed Church; and having heard while on our journey

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that Domine Frelinghuysen holds some such views; or at least that his followers openly asserted such things, and judged their neighbors rather freely, and also did other things which were not conformable to the Word of God, nor to the Order of the Dutch Reformed Church; and having been still further informed that Domine Frelinghuysen, as is well known, has permitted and still permits the services of an English dissenting minister in the church of Raretans, and that this one also intrudes himself into such other Dutch congregations and assemblies, consisting of simple-minded people, as he can gain entrance to; and that he is, as well as Domine Frelinghuysen himself, strongly inclined to Pietistic and Labadistic sentiments, and against which we have also ourselves to contend (in Pennsylvania); for such reasons we were discouraged from resorting to Domine Frelinghuysen, and resolved not to shun the trouble of going all the way to New York, to consult with the well-known Dutch ministers there, (Du Bois and Boel), as well as with Domine Antonides on Long Island.

When we had spoken with them, they advised us to betake ourselves to the Rev. Classis of Amsterdam for Christian aid, and to explain our perplexing difficulties in all sincerity, and with proper elaboration, and to submit to their ecclesiastical judgements.

Our congregations gladly accepted of this advice. We, therefore, take the liberty by this letter, to set before your Rev. Body our distress.

The first settlers in this widely-extended region of Pennsylvania were Christians bearing the name of Quakers. Hither also came men holding all sorts of opinions. About eighteen years ago (1710) there began to come occasionally, and to settle here and there, in places widely separated from each other, certain ones of the Reformed Church. These came from different parts of Germany and from other places, and a few also from the neighboring provinces of New York and New Jersey, etc. In time these greatly multiplied; but in order not to fall into the errors of those among whom they dwelt, they provoked one another to

good works by encouraging each other to hold religious meetings on the Lord's Day, etc., according to the Doctrine and Order of the Reformed Church, as far as it was understood by us.

As early as 1720, if not before, John Philips Boehm came over to us. According to his testimonials, he had diligently exercised the office of schoolmaster and precentor for seven years in the city of Worms, Germany. Then by the persecutions of the Papists against those of the Reformed Religion, he was compelled to flee the country. Shortly after his arrival here, some of his neighbors started a religious meeting. In this, the said Johan Philips Boehm maintained the service of the Word, as a Reader (voorlezer), according to the best of his ability, for five years, to the great satisfaction of the people. For this he received no compensation.

But we were also very desirous of enjoying the Seals of the Covenant, but we could not have these, according to the Order of the Reformed Church, in this far off country. Some had, therefore, gone over to the (English) dissenters. On this account he was earnestly urged, time and again, by all the Reformed residing in this vicinity, to assume for himself the office of minister, but this he steadily refused to do. Meanwhile, however, he continued to maintain the general exercises of religious worship to general edification, in his capacity as a Reader.

But the Reformed in this widely-extended region had now increased to the number of fifty men. They therefore continued to urge him, since they were a poor people and living far away from all Reformed Churches, to assume in the fear of the Lord, the office of minister among them, although not empowered to do so by any Classis of the Reformed Church. We did not then so well understand that the authority of a Classis was so absolutely necessary. But he realized the importance of such an office, and besought them to excuse him, alleging also that he had a family to support by the labor of his own hands. Nevertheless the people continued to urge him to take this step, and

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promised, according to their ability, to support him, although such support might be small. They told him that he could not justify his refusal, before God, of assuming so necessary a work, and that they considered their unanimous request as lawful a call as was ever made upon any one; and that this was enough, since they were separated so far from any Classis.

Reverend Classis, we confess that at last we persuaded Johan Philips Boehm, to take upon himself the office of minister among us in this extensive region. He had no salary except the voluntary contributions of the people. He conducted his services according to the Doctrines and Order of the Reformed Church. Furthermore, that all things might be done decently and in order, a certain Plan of Church Government was drawn up by Johan Philips Boehm and his Consistory, which was to be maintained among us. This was read before the whole congregation and subscribed by each individual. Thus services have now been maintained for three years with all earnestness and diligence, by Johan Philips Boehm, as our minister, in all three of our congregations. [1725–1728.]

But to the sorrow of our hearts, some opposition began to be made to the ministerial standing of Domine Boehm, because he had not received regular ordination, and our churches pondered this matter. Therefore, we, the undersigned members of the Consistory, with the approbation of all the members of our congregations, appointed two of the most capable persons among us, as commissioners, to visit the neighboring — but oh! how far distant — provinces, and seek advice of intelligent ministers there (New York) to guide us in this important business: namely, what should or could be done, to vindicate the lawfulness of the ministry of Mr. Johan Philips Boehm among us.

We hereby respectfully present to your Rev. Body powerful reasons for our earnest desires in this business.

Johan Philips Boehm has so favorably conducted himself in the discharge of his religious office, not only in reference to the

doctrines of the Reformed Church, but also in reference to his godly life, that we have no complaint whatever to make against him; but we are in duty bound to love and honor him with all the heart. His is the first instance, in this far district of America, (Pennsylvania), in which there is an entire absence of all offence and scandal, and in which the pure doctrines of the Reformed Religion, according to his ability, and according to the Church-Order of the Netherlands, are daily proclaimed and confirmed among us.

Our three congregations, which are yet small and poor, namely, of Falkner's Schwamp, Schipback and Wit Marche, the largest of which consists only of twenty four men, the second about twenty, and the smallest of not more than fourteen, are separated more than sixty English miles from one another, and are distant full one hundred and seventy (English) miles from New York.

The most of the civil magistrates among us are Quakers, as they are called. Your Rev. Body must not conceive of us in any other light, than as living among all sorts of errorists, as Independents, Puritans, Anabaptists, the New-born, Saturday-folks, (Seventh-Day Baptists?), yea, as living among some of the most dreadful heretics, as Socinians, Pietists, etc., among whom dreadful errors prevail: such as accursed blasphemies against our Great God and Savior, and a peculiar treason against the Divine Majesty, saying, that they have essential divinity in themselves; that they cannot sin; that what they condemn or approve is the same as God's condemnation or approval. They believe that there is no other heaven or hell, than what is here on earth; they even deny Divine Providence, and assert that nothing needs the blessing of God; that all the prolificacy of the ground, of animals and of the human race, comes simply from nature, without any care on the part of God; and also that prayer is useless. Indeed, we do not know of any godless notion which has not its defenders among some class or other of those among whom we dwell.

Good as the land is in which we live, equally disheartening and deplorable is our condition respecting all spiritual things, as you

may easily discern. It is for this reason that the simple-minded people, generally, most of whom are quite inexperienced and poor, and live distant from one another, are in the greatest danger of contamination. Therefore we feel it to be very imperative on us to establish a pure religious worship, and to maintain it by every agency possible, and in accordance with the Word of God; that ourselves and children, and the many simple-minded souls in whom there is still a real desire for the pure teachings of the Holy Gospel, may not be lost forever in this soul-destroying whirlpool of apostasy; but that they should work out their own salvation, as well as that of each other, with fear and trembling.

Will your Rev. Body, therefore, be kind enough to take notice, that as the most unassuming sects, as they seem to be, among whom we live, are ever trying to entrap the simple minded people under a Pharisaic guise of hypocrisy; so are they very persistent in all kinds of allurements. For they appear to be willing to help the poor, provided they will join their sect. They also assert that they cannot enjoy the preaching of the Word anywhere else, but at the same time they never stop their abuse of Protestant ministers who have a definite salary, referring to them as mere hirelings.

The majority of the people here are both ignorant and poor, and are almost daily besought by these others to leave us. It was, therefore, quite impossible for us to secure a minister and promise him any definite salary; and also, especially, because we were without any ability at the time that Mr. Boehm undertook to lead us in our religious services. Unless we were quite willing, therefore, to surrender these innocent lambs — these poor people, to the unceasing attacks of these ravening wolves in sheep's clothing, there seemed to be no other feasible way than that the said Boehm — a man well-known as one of unusual knowledge in sound doctrine, of irreproachable life, of exemplary zeal in opposing all these heresies and warning the ignorant against them —

there seemed, we say, to be no other feasible way than earnestly to beseech him to assume the ministerial office among us, out of love for the work, but without any definite salary. At the same time, however, we promised to try to secure for him some voluntary gifts from those of ability to give, although these might be small. Such then has been our course, partly to escape the slander of the sects, and partly because we could act in no other way.

But when, in the meantime, we understood from the said ministers, that, according to the Order of the Reformed Church, no one could be acknowledged as a lawful minister, unless he had been previously examined and approved by some Classis of the Reformed Church; but that we, because of our great necessities, as well as our ignorance of the proper way of securing a legally-called minister in the Reformed Church had made the mistake of setting apart Johan Philips Boehm, as our minister, we were greatly grieved at our wrong conduct. According to the advice of the said ministers, therefore, who told us that they could be of no assistance to us in this matter, we present our case before the Rev. Classis of Amsterdam with all deference, and humbly, but earnestly request, in the name of Christ, that in view of all that has happened, our great error may be overlooked, and that the Classis will be kind enough to help in some way, to counteract our mistake in this important business, and to bring about a settlement for us in all our perplexities.

We beseech the Rev. Classis also kindly to remember the evil consequences which would ensue, if all that has been done amongst us should be declared null and void. For Domine Boehm was called by us to be the teacher in our three congregations, and has administered the Seals of the Covenant in general. He has, in particular, administered the rite of holy baptism to more than two hundred children, as well as to many others who, through his zeal have left the different sects, which do not believe in baptism, and have come over to us. Think what a division such a decision would make in our church, and how it would expose us to the derision of all kinds of errorists. Indeed, it is to be

feared that the exercise of the Reformed Religion, among so many enemies, would be greatly retarded; that what has already been accomplished, in our weakness, and among many difficulties, unto edification, would be utterly lost; that our congregations at their very start, would perish; and that many of these poor ignorant people would be sadly led astray in the various forms of destructive errors.

And while we hope that the Classis will take to heart all that we have said, nevertheless Mr. Boehm is willing, as will appear from the accompanying letter, to submit fully to the decision of the Rev. Classis. If the Classis thinks it to be necessary for him to cease from ministerial duties — although it was not he who sought the office, but the office was pressed upon him by us all — and return to his worldly calling, only continuing in the office of Reader, as before, he will do so. In doing thus he is only seeking to free his conscience. Yet the love of the people has daily increased towards him from the beginning of his service until the present, and the congregations have grown daily. But, perhaps, if God should spare Mr. Boehm to us a little longer, he might be the instrumentality of bringing us to such a condition, that upon his death we might be able to call a minister from Holland. But we fear that if he should give up his ministry now, we would be worse off than ever, as we, Reformed Church believers are few and poor, and widely scattered in this distant region of the world.

Nevertheless, we now submit the whole business to the wisdom, as well as to the just and salutary decree of the Rev. Classis of Amsterdam. And with all deference, we earnestly beseech that their answer may be sent to us as soon as possible.

But inasmuch as we also mentioned in our letter the special Church-Order established by us, we feel that we ought to forward a copy of the same that the Rev. Classis may understand exactly our mode of governing the Church. The following are our CHURCH ORDINANCES, adopted some time ago, but recently

revised, and which we now send with all deference to the Classis of Amsterdam.

Church-Ordinances of Boehm's Church.

1. That all the members of the Consistory now in office in all three of the villages, shall be duly recognized, and as such shall remain in office during the balance of their terms: that then all the members of the Church, with the minister and also the members of the Consistory, shall choose new members for the Consistory: that at the same time, all the members of the Church collectively, shall transfer all power and right henceforth to his own (local) Consistory, and choose a Consistory (for each local church) from year to year, by a majority vote; inasmuch as it is not practicable, on account of the growth and the wide extent of the Church, for all the members to meet only for this object.

The persons so chosen shall be published for three Sundays, each in his own congregation, to discover if any lawful objections can be made against them. If not they shall be ordained to their office at the time of the third publication.

But if it should come to pass — which we hope may not be the case, that any member of the Consistory should behave disorderly, or cause trouble and division in the congregation, then, such individual shall be duly warned by the others, to cease from such ways; and if they do not obey, he shall be turned out of office and another shall be chosen in his stead, from those who were last in service. He shall then be regularly ordained and perform the duties of his office. The same course shall be pursued if any one dies in office.

2. When the term of office of any Elder or Deacon expires, he may be exempt from service for two years, and may then again be chosen. But he may be chosen even earlier, if the Consistory for the time being deem it necessary.

3. The Elders, Deacons, with all the membership of the three villages avow their desire to retain Mr. Johan Philips Boehm

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among them as their minister. He has hitherto performed his duties among them acceptably and with all fidelity, and according to the doctrines of the Reformed Church.

4. The minister, with the Elders and Deacons and the whole congregation shall fix the times and places, when and where divine services shall be held, whether on the Lord's Day or on other days.

5. The rite of baptism shall always be maintained gratuitously at the close of worship. Besides the Elders, there shall be other witnesses at the baptism, which edifying custom shall not be changed for slight reasons. These witnesses (sponsors) must be sound in doctrine and of blameless life.

6. The Holy Supper shall be administered twice a year in each place where public worship is maintained. No one shall be received thereto, except upon confession of his faith before the Consistory, and the evidences of a pious life; or upon the production of a proper certificate from some other Reformed Church, according to the Church-Order of the Synod of Dort, 1618–19. (Article 61.) All the members shall attend worship constantly, if able to do so, and also be present at the Preparatory Sermon. Those who neglect thus to act shall be admonished by the Consistory, if it be deemed necessary. The elder members shall kindly instruct the younger in the Reformed Religion, and to this end, shall make careful arrangements that they may hear the Word of God, in the preaching and catechetical services, that the younger also may in due time come to the Lord's Table. All the members, of either of the three congregations, shall have the privileges of communing in either of the churches, so long as they have a minister in common, provided no impediment exists.

7. The bread and wine for the Lord's Supper shall be furnished by the Deacons. They shall also collect, and distribute the alms, and give a true report of the same. The members of the Consistory, whether Elders or Deacons, to whom the church-chest and any other property are committed, shall render an annual

report before the congregation of their management of the same. To this end they shall keep a true account of all receipts and expenditures. This account, when it has been audited, shall be signed by the minister as correct, in the name of all.

8. In order to meet the general necessities of the Church, the Deacons shall always collect the free gifts of the church at the close of each service.

9. If any member, male or female, fall into uncleanness or other sin, such shall be put under censure by the Consistory, until they promise amendment and give evidence of the same.

10. The office and duty of the minister shall be to preach the pure doctrine of the Reformed Church, according to the Word of God; to administer the Seals of the Covenant, at the proper time and place; to hold strictly to the Confession of Faith (the Belgic Confession) of the Reformed Church; regularly to expound the Heidelberg Catechism; to catechise (the children), and, in conjunction with the Elders, to exercise discipline. He must also not omit to hold services, unless unavoidably prevented, at the prescribed times and places, namely, at Falkner's Schwamp, Schipback and Wit Marche.

11. A Consistory meeting shall be held at least semi-annually, and the minister shall record all ecclesiastical acts in a Book.

12. If the minister should desire to leave, either because he has been called to some other field, or for other proper reasons, he must inform the congregation thereof as quickly as possible, that it may not be left desolate; but that it may provide itself as expeditiously as possible with another suitable man. Also the minister must deport himself in all things, as becomes a true servant of Christ, and as one under Him who is the Great Shepherd of the sheep.

13. The minister, Elders and Deacons, shall conjointly maintain a careful supervision over the congregation. They shall

appear, at the appointed time and place, to hold a meeting of the Consistory, and shall not neglect to hold such meetings without sufficient cause. They shall faithfully perform the foregoing rules, each in his respective office, according to the best of his ability. Whosoever knows of any offence, done by any member of the Church or Consistory, is in conscience bound to reveal the same, not through any malice or hatred, but in order to remove offence. The accused shall not demand the name of his accuser, nor obstinately deny his faults, if proved, nor wickedly continue in the same. Those who thus act shall be rejected as members of the Church, until they promise amendment of life and show it.

If anyone bring any charge against the doctrine or life of the minister, or any member of the Church, or any private member, such person shall refrain from any counter injury or slander, and not seek private revenge, but refer the matter to the Consistory, which shall be under obligations to remove such charge with all diligence.

14. And as we trust that the Rev. Classis will foster us in our sad condition, and help us in our Christian efforts: — so We, bind ourselves to lay all calls hereafter, for our future ministers, before your Rev. Body, and accept your action thereon. We will also conduct ourselves with our present minister, according to such directions as you may deem proper for our Church, according to the Dutch Reformed Church-Order. Also the newly-elected members of the Consistory, before entering upon the discharge of their duties, shall annually subscribe all this, when you have approved it, that they may the better perform these promises which we make for ourselves and our successors. And in order that everyone may strictly conform to the Dutch Reformed Church-Order, according to his office and his station, these proposed ordinances, with such amendments as you may suggest, at each new election or ordination of Consistory, shall be annually read before the congregation.

A written "Confession of Faith", prepared by Domine Johan

Philips Boehm, and signed by him, accompanies this communication.

Nothing more remains for us to do, except to repeat our heartfelt desires before God, that what we have thus undertaken to do in his fear, may be received favorably by you. We have offered many prayers that through God's mercies we may receive your wished-for help. And if our fervent longings for such good results are fulfilled, we shall always gratefully recognize it as the special Providence of God's gracious care over us, for the upbuilding and sustaining of his Church against the manifold errors and evils which are all about us.

To this end, and for the welfare of God's House in general, may our gracious Heavenly Father, in the Lord Jesus, and through the Holy Spirit abundantly bless you, your families and your holy office. Such is our sincere wish and prayer,

Rev. Fathers and Brethren in Christ, of your humble servants who thus petition you, your brethren, yea, rather, children in the Lord,

The Consistories of the three Reformed Churches of Falkner's Schwamp, Schipback and Wit Marche.

In the name of all,

(Signed each by his own hand).

Pennsylvania,
July, 1728.

William De Wees.	Sebastian Reifsnyder.
Isaac Dilbeck.	Ludwich Kuauws.
George Philip Totterer.	Laurence Bingeman.
Frederik Antes.	Joh. Renenstock.
Joh. Meyer.	George Klauer.
Jac. Meyer.	Leonhard Sperr.
Gabriel Schuiler.	John Stephen Ulrich.
Joh. Berkenbeil.	John Le Fevre.

(See also Lib. A. Ch. New York, 261–272; and Mercersberg Review, 1876.)

DUTCH CHURCH OF NEW YORK.

Aug. 14, 1728.

Consistory held. After calling on God's name, Resolved, That the contract with Mr. H. Van der Spiegel, for making the windows in the New Church, should be signed in the Church Book. This is as follows: That for making the sash, Mr. Vander Spiegel shall have fifteen pence a foot — he to find all the glass and framing. He is to wait for his money for twelve months from the time he begins his work.

It was also thought well that it should be signed ad memorandum that the Consistory should for the debt due by the widow of Tobias Stoutenberg to our Deacons, be (for certain reasons) satisfied with one hundred pounds. This the Deacons have accordingly received.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Revs. G. Du Bois, Vincentius Antonides and Henricus Boel to the Classis of Amsterdam, August 15, 1728.

New York, August 15, 1728.

Reverend, Godly and Most Learned Sirs,
The Reverend Classis of Amsterdam.

Highly Esteemed Fathers and Brethren in Jesus Christ:—

When Mr. Johan Philips Boehm and William De Wees came before us on May 16, 1728 as Commissioners of the Reformed Christian Consistory of Falkner's Schwamp, Schipback and Wit Marche, and laid their case before us; on mature consideration, we found it of such a character, and of so much importance, that we advised them to present it, in all its details, to the Rev. Classis of Amsterdam, and cheerfully to submit to your official decision thereon. Otherwise we did not dare to think or hope that the

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Rev. Classis would even consider the case. We knew also that you would come to no other conclusion than what you would consider best for the honor of God and the welfare of their congregations. They have, accordingly, within a few days past, sent us the enclosed papers,* with the request that we would forward the same to your Rev. Body, and add a letter of our own, in testimony of the foregoing. We hereby do this with our hearty good-wishes.

Reverend, Godly and Very Learned Sirs,

Your humble servants and fellow laborers in the Lord,

G. Du Bois.
V. Antonides.
Henricus Boel.

See also Lib. A, Ch. of N. Y., 261–272, and Mercersberg Review, 1876.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extracts (from Letters) from Gale and Staten Island.

1728, Oct. 4th. Two extracts were read, one from a letter from Gale, the other from a letter from Staten Island. The Rev. (Deputati) are requested to furnish the Classis with a report (pre-advice) on these matters. x. 325.

(Curtenius.)

1728, Oct. 4th. Rev. Antonius Curtenius, having exhibited proper testimonials, and having preached a sermon in our Assembly on Matt. 3: 2, "Repent ye, for the Kingdom of heaven is at hand," requests to be received inter commendatos for the churches in foreign lands. This was granted. x. 326.

* See letter from Pennsylvania to Classis, July, 1728. 2425

Rev. Nathan Erickzon.

1728, Oct. 4th. It was also announced by Rev. Houthof, in behalf of the Directors of the West India Company, that Rev. Nathan Erickzon had been assigned as preacher to Curacoa, having been formerly minister at Wolterum. Having exhibited proper certificates, he was called by the Classis, and installed in office, having agreed to correspond with the Classis. He submitted himself to the Formulae of Concord and the resolutions of Synod. x. 326.

ACTS OF THE CLASSIS OF AMSTERDAM.

Pennsylvania.

1728, Nov. 14th. It was reported by Rev. Houthof that the Deputati ad res Exteras had received a communication from New York in regard to the (German) churches in Pennsylvania. The Deputati were thereupon requested to write comfortingly to those congregations, and assure them of the future consideration of this case (about ordination of Boehm), and an answer thereto, and to furnish this Classis with a report (pre-advice) thereon. The Revs. van de Wal and Alsteyn are also requested to assist these Brethren, on account of their acquaintance with the German language. x. 328.

DUTCH CHURCH OF NEW YORK.

Nov. 20, 1728.

Consistory held, after calling on God's name. The contract which Capt. Rutgers, Mr. J. Roseveld and Mr. Banker had made, on Nov. 14, 1728, with the Carpenter and Mason of the New Church, was approved on Nov. 20, 1728, and ordered to be set for ad memorandum.

The contract with Mr. Teunis Tiebouwt is as follows: The whole arched ceiling he is to make complete the clear length,

the floor above the ceiling, and for this he is to have twenty five pounds.

The contract of Jan Bogert and P. Brouwer is this: For every fifteen feet of the timber which they split and nail in the ceiling, the Church is to pay them one pound and six shillings.

G. du Bois, p. t. Praeses. Liber B. 75.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the German Churches in Pennsylvania, under the care of Johan Philips Boehm, November 28, 1728. xxix. 33. No. 3.

Very Worthy and Much Beloved Brethren in the Lord: — 2477

On the reading of your communication, sent to us by way of New York, under date of July 1728, our Classis was deeply moved with sympathy at your distressed and lamentable condition, and at the same time felt that the reasonable complaints, which you poured into her bosom, had sufficient justification. Be assured that the Classis takes your cause to her heart, and according to her ability, will endeavor to devise and accomplish what may serve for the attainment of your wishes, and the improvement of your condition.

The principal matter, about which you request our judgment and assistance, appears so important to our Classis, that she will take it into careful consideration, in order to send you her matured judgment upon the subject by the next opportunity.

Meanwhile, Worthy Brethren, you will have need of patience, courage and prudence. Do not grow weary under your trials. Quit you like men. Be strong. Serve yourselves with such facilities as are at hand. Neglect not the assembling of yourselves together, although you have to meet amid malicious adversaries. But be steadfast and immovable in the work of the Lord, knowing that your labor is not in vain in the Lord. Are you not zealous in a good cause? By it, the glory of God and the interests of

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the Kingdom of Jesus will be advanced. Search his Word constantly. Let your desires mount up before his throne in earnest supplications. Cast your troubles on the Lord. Rest in his wisdom, power, mercy and fidelity, as the One who knows, and is able and willing to deliver all who put their trust in him. The good work he has begun among you, he is able also to finish; and he does not let the work of his hands fail. He has often shown that he plants and preserves His church in spite of all opposition. Therefore, Brethren, be of good courage, and let not your hands hang down. Wait on the Lord, and he shall strengthen your heart.

May he who can do far more abundantly, above all that we are able to ask or think, hear you in your day of trouble. May he give you light for darkness, and endue you with wisdom, courage, fidelity, that you may persevere in your good work begun, with steadfast purpose of heart. May he cause you to experience in his own good time the desired results of all your efforts. May he fulfill all your pleasure.

This is all we have to say at present. Expect more particular advice at the next opportunity. We remain with brotherly greetings,

Respected and Much Beloved Brethren,

Your servants and sympathising brethren in Christ,

Cor. Houthoff, Ecc. Amst. et Dep ad res
Exteras, p. t. Praeses.

John Bakker, Ecc. Amst. et Dep. ad res
Exteras, p. t. Scriba.

To the Worthy, Godly and Esteemed Brethren, N. N. N. N. members of the Consistories of the Reformed Churches in Pennsylvania, especially of Falkner's Schwamp, Schipback and Wit Marche.

This letter found also in Lib. A., 274, of Mints. Ch. of New York. Printed in Christian Intelligencer, September 23, 1852; in Mercersberg Review, 1876.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence

The Classis of Amsterdam to the Rev. Ministers at New York, December 1, 1728. xxix. 34. No. 4.

Worthy Sirs and Brethren:—

The document accompanying this (of November 28, 1728,) is to the brethren in Pennsylvania. With their sad condition the Classis has great sympathy. The principal matter, which excites the greatest anxiety, is considered by Classis too important to give an opinion on hastily. Therefore, all the circumstances of the case will be considered carefully by the Deputies, that the case may be ready for decision at the next meeting of the Classis, and those brethren will be informed of the resolution of the Classis as soon as possible.

Meanwhile, we have informed the brethren in Pennsylvania, that our Classis has accepted their complaints, and is ready to assist them by counsel and deeds. At the same time, they are exhorted to make use of the means of grace such as are ready at hand, until more favorable circumstances occur, to which end the Classis will use every endeavor.

The address, by reason of the omission of the same in the letters of those brethren, can only be expressed in a general way. We therefore request that you will forward our letter to them, enclosed in this, as soon as possible.

As for the rest, the Deputies desire that everything in the churches of New Netherland may be done in a regular manner. We say this, especially because complaints are sent up, in regard to the refusal (in certain places) to receive ordinary church-certificates. It will be agreeable to our Classis that every one act in this matter, not according to personal feelings, but according to the common Church-Order. The Classis thinks that as to the accepting of certificates, it is safer to follow the usual order of

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the church, than that church interests should be controlled by personal considerations.

Herewith, etc., etc.

DUTCH CHURCH OF NEW YORK.

Dec. 12, 1728.

After calling on God's name, the Consistory Resolved, That for the use of the Velvet Pall, eighteen shillings shall be paid each time; for the new Black Cloth Pall, twelve shillings; for the old Black Cloth Pall, eight shillings.

Mr. Cook shall be directed, until further ordered, to play on the organ when "Church is going out," the Psalm which has just been sung.

Liber B. 79.

DUTCH CHURCH OF NEW YORK.

Jan. 9, 1728–9. [1729.]

After calling on God's name, it was unanimously Resolved by the Consistory, That the Church Masters should pay to Mr. Cook his last quarter's salary for playing on the organ, due the 15th of December last, (1728). And while they forgive him for nineteen days absence, which was allowed him by the Consistory, yet for all additional absences, there shall each time be struck off nine shillings, New York currency, according to agreement; and he shall give a receipt in full to December 15th.

He shall also be told by the Church Masters, in the name of the Consistory, to abstain from all scornful reflections upon the Consistory, the congregation, or the services, and to play as ordered, lest the Consistory be compelled to take other measures.

Liber B. 77.

ACTS OF THE CLASSIS OF AMSTERDAM.

Staten Island.

1729, Jan. 11th. Regarding Staten Island, the Rev. Deputati had requested the ministers in New York to consider certificates from the ministers on Staten Island, as given, not as the act of the minister alone, but as the act of the Consistory. The Rev. Deputati were thanked for their efforts. x. 328.

DUTCH CHURCH OF NEW YORK.

Jan. 30, 1728–9. (1729.)

Subsequently, Mr. Cook informed the Consistory in writing, that his prolonged stay in Philadelphia, was occasioned by the great infirmity of his hand. This was also exactly confirmed by a written certificate of Thos. Greener, M. D., of Philadelphia. Mr. Cook also declared his aversion to (the case of) scornful reflections, and hoped that the Consistory would not think him guilty of any neglect of duty, nor deal with him the rigor of the law.

The Consistory considered this matter. Then, with full consent of the absent members, they unanimously Resolved, That to show their good will to Mr. Cook, the full sum of a quarter's salary should be paid him by the Church Masters, on a receipt in full to December 15. And once again, they seriously request Mr. Cook to consider, that if he is fully paid for his organ service, he should, at least, properly perform (the duties of) his office, and give to every one reasonable satisfaction. This was the way for him not to become liable to the charge of neglect, and not make it necessary for the Consistory to proceed further in the matter.— Liber B. 77.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Testimony of Pietersen and Van Nostrand concerning a meeting between Rev. Frelinghuysen and Complainants, about January 1729?

Letter of Gerbrant Petersen and Casparus Van Nostrand, to the Classis of Amsterdam. (Jan. 1729?)

(Portfolio "New York" Vol. i.)

No. 1.

We, the undersigned, do by these presents declare, that we, with Peter du Mont, Simon Wyckoff, Henry Vrooman, and Daniel Sebering, called on Rev. Frilinghuysen on January 13, 1729, when the following in substance occurred: They made known to Rev. Frelinghuysen, that they had received a letter from the Rev. Classis of Amsterdam, and were prepared, by their High Reverend orders, to settle the dispute with Rev. Frelinghuysen. They therefore asked Rev. Frelinghuysen if he would be pleased to annul the excommunication, in accordance with the advice of the Rev. Classis? Rev. Frelinghuysen thereupon replied that he had had no word from the Classis, and he must first have a copy of the letter of Classis to them four, and must also first confer with his consistory. They offered to bring a copy to Rev. Frelinghuysen, provided he would promise that he would then annul the act of excommunication, in accordance with the advice and the writing of the Rev. Classis. Rev. Frelinghuysen said: "I will not do it upon your suggestion." They answered: "Not upon our own suggestion do we request it, but upon that of the Classis of Amsterdam." Rev. Frelinghuysen again answered: Not at your suggestion. They again said: We ask it not on our own suggestion. Rev. Frelinghuysen replied: This is a counter-question; there occurs more in the letter, or you would give a

copy. And he stuck to this without declaring whether he would submit to your high and honorable decision.

Gerbrant Pietersen,
Casparus Van Noorstrandt.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. T. J. Frelinghuysen to the "Complainants" at Raritan February 3, 1729.

Letter of T. J. Frelinghuysen to Mr. P. du Mont, S. Wyckoff, H. Vroom.

[Portfolio, "New York" Vol. i.]

Respected Sirs, P. du Mont, S. Wyckoff, H. Vroom.

(Draft)

Inasmuch as our Domine has received a letter from the Rev. Classis of Amsterdam, we inform you that we are fully ready, prepared, and willing to follow up the advice of Classis and to withdraw the Ban, on these conditions.

1. If you make a confession of guilt for your improper conduct in reference to the teaching and the preaching of our Domine.

2. If you acknowledge him to be an orthodox minister, and that his teachings are orthodox.

3. If you join again in the services of our church, and will conduct yourselves as obedient hearers, and peaceful members.

On these conditions we promise on our part to annul the sentence of excommunication, as having no more force, and, we will acknowledge you as members of our church. If you are now willing to follow the counsels of peace of the Rev. Classis, we

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hope that you will be on your guard against evil counselors; and that you will let us have a reply, in writing, by next Thursday, February 20. Then, if we are in health we shall meet at the house of P. Bonkal, (Broka, in another letter), at which time and place we amicably invite you to a conference, to consider, and if possible, establish peace. Expect on our part nothing but an affectionate reception. If, however, which we do not want to believe, you refuse to follow the advice of Classis, we protest against all evil consequences which may result. The God of Peace incline your heart to reconciliation with the church.

Your servant etc.

T. J. Frelinghuysen.

Elbert Stodhoff.

Raritan, 3 February, 1728/9.

We invite you to come on next Thursday, February 20, to the house of Peter Bonkal (Broka?) to a mutual conference to consider the peace-counsel of the Rev. Classis. Expect on our part nothing but an affectionate reception. The God of Peace incline your hearts to reconciliation with the church.

Your servant, etc.

Raritan, Feb. 13, 1728/9.

P. S.—They appeared. Thereupon the requirement of the Rev. Classis was read to them, with the offer to let them read it for themselves. This they declined to do.

The requirement, in the name of Classis, enclosed in a letter to Rev. Frelinghuysen by the Messrs. C. Houthoff and John Bancker, read verbatim as follows:

"You must also know, that from the Complainants also we require a confession of guilt for their imprudent acts; an acknowledgement of you as an orthodox minister; and further, all esteem and love for your person and services." They, however, refused to submit, saying that such was not in their letter. The

Domine was also accommodating, that he said, more than once, that so far as he was concerned he demanded no special esteem from them, but would be content with a confession of guilt, and an acknowledgement of his doctrine as being orthodox. Peter du Mont then read a letter, in which were many questions; but he refused to give a copy of it. The requirements of the Rev. Classis from Rev. Frilinghuysen, in the same letter was this, verbatim:

"We accordingly take the liberty of recommending to you these names for securing the peace:

1. That you shall readily acknowledge, that in several instances you might have spoken or done otherwise than what you have spoken or done. In particular, that

(Copy ends here.)

DUTCH CHURCH OF NEW YORK.

March 6, 1728–9. (1729.)

Great Consistory held. All the members of the Ruling Consistory were present, except Frederic Van Cortland, who was out of the city.

Of the former members (of Consistory) were present: Jacob Van Cortland, J. Cruger, A. Marschalk, Philip Van Cortland, A. Van Horne, J. Goelet, A. Abrahamse, W. Roseboom, G. Keteltas, A. Van Vleck, Jac. Rosevelt, H. Rutgers, A. Van Wyck.— Absent: J. Boele, L. H. de Klein, Cornelius de Peyster, J. Hardenbrook, H. Van Gelden, Wm. Provoost, Jas. Van Hoorne, Garret Van Horne, Adrian Man, G. Van Imbury, A. Keteltas, B. Wynkoop, O. Teller, C. Louw, A. Lefferts, H. Van Spiegel, Cornelius Van Horn, Jan's Zoon, Michael Vaagten, Benj. Smith, J. Moons and Chs. La Roux.

After calling on God's name, the following Resolution of the Ruling Consistory was laid before the meeting, viz.,

"That the Consistory is in great need of funds to go on with the New Church. Indeed, in place of the £2200., ordered by

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the Great Consistory to be taken from the Treasury already £2400. have been paid out, and the Treasury is, at present, £1000. in arrears."

It was proposed, therefore,

1. To go around in the congregation and ask each one for a loan. These voluntary loans to be repaid out of the first moneys in hand, which the Consistory can spare.

2. If it should be thought better, to go round, and ask each one for a voluntary contribution, and thus bring no further difficulties in the Treasury.

The unanimous Resolution was — To go round for a contribution. If that does not prove sufficient, then to ask different individuals for a voluntary loan upon the condition above proposed. But Col. Van Cortland alone thought that the Consistory should first sell the pews in the New Church, and thus endeavor to help themselves, before applying to the congregation.

At this same meeting, the former members (of the Consistory) having withdrawn, the Ruling Consistory determined, That it should be made known in writing to the Congregation, and the sooner the better, that the Consistory would apply (to each one) for a free gift for the building of the New Church, and affectionately request a liberal subscription.

The Written Request

Read from the Pulpit on the 9th and the 16th of March, 1729.

Dearly Beloved in the Lord:—

Inasmuch as the Dutch Reformed Church of our Lord and Savior Jesus Christ, in the City of New York, daily grows, and is ever increasing more and more; and since this is a clear proof of God's mercy, and grace in Christ, shining upon us; for many excellent men and women are lacking seats in the church, and this applies both to old and young: and inasmuch, beyond question, this lack of seats will increase in a few years, by the growth of the youth; now in order that this lack may work no harm to

the congregation, and that every appearance of pretext for withdrawing from our congregation may be removed; and that, on the other hand, every one may use his best endeavors to promote the pure worship of God among us:

Therefore, on the 7th of March, two years ago, the Great Consistory, i. e. all the members now in office in the Church, as well as all who have ever been,

Resolved, after calling on God's name, That the building of the New Church should be begun with money out of the Deacons' Treasury. This was only done that no burden should be laid upon the congregation except under extremest necessity.

From that time this pious work has been carried forward with great zeal, and has been so far, partially completed, as every one sees and knows. Nevertheless, the cost of the building has been very much beyond the estimates, on account of the great size of the church-building. Hence all the money of the Deacons' Fund (the corporate funds?) which has been applied to this purpose, has been found to be not enough to pay the debts already contracted.

Therefore, the Great Consistory on the 6th of this month, after calling upon God's name, maturely considered this grievous perplexity. They finally concluded that this excellent building must, if possible, be carried forward to completion; and that, therefore, certain persons should go around our congregation on this special business, and earnestly and persistently request everyone who belongs to our church, to be pleased, in view of this pious object, and of our great necessities, to make a liberal subscription in the Name of the Lord, toward the expenses necessary to push this building forward; for the exercise, by us and our children after us, of this our Reformed worship.

Therefore the Ruling Consistory deemed it necessary that this determination and wholesale enterprise should, at the first opportunity, be made known to this Christian assembly, that every one may be moved by these considerations to a speedy subscription

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and to a bountiful gift. It is on this account, therefore, DEARLY BELOVED IN THE LORD, that we in the kindliest manner, appeal to each and every one of you, with all proper urgency, and on the basis of those Christian principles which we know that you possess.

Consider, we beseech you, the pious object in which your leaders are engaged for the edification of you all. The building which has been undertaken, is not for others, but for you: for your own exercises of worship, and those of your children after you, for many years to come. This we hope, because of God's gracious protection of you, as well as of his whole Church in these parts, hitherto, against all the secret and open violence of Satan.

We must confess, to your praise that you have proved your liberality to other congregations, yes, even to those who were never in the fellowship of the Reformed Church. This gives ground for our expectation that your Christian benevolence will not be refused to your own flesh; especially, since the work begun, cannot be completed without your support.

Was not the undertaking of it, in the first place, equally agreeable to all? And since it has progressed so far already, we beseech you, let the spirit of Christian unity and harmony triumph in every one of you, unto mutual liberality, and for the progress desired of the enterprise.

Bounty and charity to the needy are offerings in which the Lord has great pleasure. The voluntary gifts for the rearing of the earthly Tabernacle stands recorded in the Holy Books not only as acceptable testimonials to the Lord to the praise of Israel; but also as a significant example of instruction to us. For what also are your charities for the building of God's house, than a willing consecration to the Lord of your temporal possessions. But these you have received from Him, of His pure bounty, from Him, who is the Giver of all good. Oh! everything is from the Lord, and the gift which you have, is from his hand alone.

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Let, then, every one of you, Brethren and Sisters in the Lord, give to this praiseworthy and pious work, according as each one has been blessed by Him. And thus will your love for the honor of God's name, and the advancement of His pure worship among us, remain in blessings of joy even down to our posterity.

The Apostles stirred up the Corinthians to liberal collections for the poor, by allusion to the grace of our Lord Jesus Christ. He, though he was rich, had yet for their sakes become poor, that they, by his poverty, might become rich. We pray God, to arouse your liberality for the completion of this place of worship. It can serve only for the overthrow of the kingdom of darkness, and for the establishment and advancement of the kingdom of Grace among us, by the clear and powerful exhibition of the comforting Gospel; and that God's rich heavenly blessings, procured for his chosen ones by Christ's obedience unto death, done only through his zeal for their salvation, may, by his spirit, be ministered unto you as true believers, and be actually poured out upon you for your everlasting preservation there, where no earthly treasures can be taken.

So then, BELOVED IN THE LORD, may Jehovah God, the Father of mercy, incite your hearts to a generous liberality, and bind your souls together in indissoluble bonds, of peace, and with an equal desire to see the New Building completed! May He cause his mercy to rest upon you and your children! May He make you successful in temporal matters, and bless you in the times to come; here, in grace, hereafter in glory.

Done according to the order of the Ruling Consistory, in New York, March 6, 1728/9.

G. du Bois, p. t. Praeses.

After the public reading of the foregoing, it was deemed best to delay carrying it out, because of the length of the winter, the very general sickness prevailing, and the many deaths. Meanwhile, the Consistory requested from his Excellency, John Mont-

gomery, our Governor, authority to make a collection in the City. To this his Excellency immediately acceded, and on the 25th of April, gave his consent and favor in writing, a copy of which is in the Book of Church-Acts.

Whereupon, having been signed, first, by the Great Consistory, and afterward, by the Ruling Consistory, at their Chamber, the paper was taken around, and such progress was made (in getting subscriptions) as is mentioned below.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Complainants at Raritan to Rev. T. J. Frelinghuysen, March 29, 1729.

(Portfolio "New York" Vol. i.)

No. 3.

Rev. Frelinghuysen:

It is stated in the letter from you and Elbert Stoothoff to us, that you are fully prepared and willing to follow up the advice of the Rev. Classis, and to annul the sentence of excommunication on certain conditions, etc., but in the letter from the Rev. Classis to us there is not a word about Elbert Stoothoff nor about your consistory; but the Reverend Classis writes us expressly, that it would be best that the way of peace be managed by you, Rev. Frelinghuysen, and by us, without the intervention of others. They insist upon this, steadily, throughout their entire letter. But if that plan cannot succeed, the Rev. Classis submits to our consideration, whether there could not be chosen persons in this country, representing each side, for the purpose of effecting a reconciliation. This suggestion does not indicate how even your Consistory or Elbert Stoothoff could be included therein; (or, how equality could be attained?) after the annulment of a lawfully executed sentence of excommunication, as you still imagine; nor yet how you should communicate the most important arguments to us in writing. You may decline the

proposition from the Reverend Classis; but we insist upon its counsels of peace, without the intervention of others. You also write: We are prepared to follow up that advice on these conditions, etc.; when it should be, on the conditions in the advice of the Classis, by you, (alone), Rev. Frelinghuysen, with us.

Therefore we make our reply only to Rev. Frelinghuysen: The three conditions proposed to us in your letter, really amount to the same thing, as those in your former letters of Citation. Therefore we request you, to write in compliance with the letter of Classis sent to you. That would be a true carrying out of their advice. The Rev. Classis makes demands of both sides in its letter to us; and says it writes the same to you; that we should mutually labor for the restoring of the breach; because it seldom happens in such serious disputes, that all the blame will be found on one side, and this is far from being the case here. Hence the Rev. Classis has been far from considering, that your (personal) exercise of the ban has any force; or from declaring us cut off from the church; for they constantly address us as "Brethren in the Lord."

The Rev. Classis places it before each side, before you and before us, that you, Rev. Frelinghuysen, as well as ourselves, must confess, that in some instances we have spoken and acted imprudently; and neither does the Rev. Classis say that you, Elbert Stoothoff, or others, have to make any declarations at all. We agree, then, on our part, that they have not to annul the ban, as being of no force; nor to acknowledge us as members of your church; but that you, Rev. Frelinghuysen must promise to annul the ban pronounced against us, in the best and most suitable manner possible; and recognize and treat us as members of the church. And these things, instead of your former imprudence, you will please henceforth to observe and show forth in very deed. This, then, will be (recognized) by the Rev. Classis as prudent and orthodox speaking and acting on your part.

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We then, also, at the same time are prepared, by order of the Reverend Classis, to make acknowledgements and to promise to conduct ourselves, as members of the church ought to do, in regard to our orthodox pastor, and to show an abhorrence of all imprudence and impropriety; and to be on our guard against such things. And then your conclusion is, the God of peace incline your hearts unto reconciliation with the church. That of the letter of Classis to us, is, That we should by all means be reconciled to each other, in the spirit of gentleness and friendly accommodation, and submit to their orders. We subscribe ourselves,

Peter Dumont
Symon Wyckoff
Henry Vroom
Daniel Sebering.

Raritan,
March 29, 1729.

To Mr. Theodore Jacob Frelinghuysen,
Pastor at Raritan.

DUTCH CHURCH OF NEW YORK.

New York, May 22, 1729.

Consistory held. After calling on God's Name, it was unanimously

Resolved, 1. That the north and south wall of the New Church, and of the Tower, should immediately be carried up as high as the ridge of the roof. (This is obscure. Does it mean the north wall along Liberty street, and the south wall, at the opposite end, toward Cedar street? or does it mean the north wall and south wall of the Tower. The church stood near Liberty street, the Tower being on the Liberty street end; a large yard was on the Cedar street end; the space along Nassau street was used for burials. The writer has yet, (1902), a distinct remembrance of the ground and building, before it was leased for the Post-Office in 1844.)

2. That the church shall be made close (tight?) all the way round, with doors, sashes and wooden windows (shutters?)

3. That in place of more windows in the Tower, on each story, as they are now beginning to make (them?) and will proceed, east, west and north (on the east side, west side and north side (?) the south side being against the peak of the roof,) there shall only be openings in the Tower for light, outwardly, six inches wide, and about three feet high; but inwardly, running wider.

4. That on the north church wall, on either side of the Tower, in front of (opposite?) the two lofts of the roof, where it will suit best, there shall be windows, each 18 inches broad, and 2½ feet high.

5. On the south side, in the second story of the roof and in the middle, shall be two moveable windows. And the oval there, on either side, in place of glass, shall be masoned up and wainscoted outside, with wood painted like glass. But the highest oval, in the midst of the top (near the peak) shall be of glass.

6. That lead color, for a priming, shall be laid on the frame of the ceiling.

7. Mr. Van der Heul shall obtain a special account of all the work and expenses on the New Church, every three weeks; and he shall, as Director, furnish a prompt statement of the same to the Consistory, who shall (then) meet, to know how the costs stand.

8. That the wood-work of the Tower shall not be made, until a model of the same has been shown to the Consistory, and approved by them.

ACTS OF THE CLASSIS OF AMSTERDAM.

"The Mirror which does not Flatter" approved.

1729, April 4th. The Messrs. Examinatores Librorum report that they have examined a pamphlet entitled "Spiegel die niet Vleyt" ("Mirror which does not Flatter") by Frelinghuysen,

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and declare that they have found nothing in it that is in conflict with God's Word and the Formulae of Concord. Classis therefore gives its approval of the same. x. 332.

[See last Entry under 1729.]

LICENSE TO MAKE A COLLECTION IN AID OF A NEW REFORMED DUTCH CHURCH AT NEW YORK. (APRIL 5, 1729.)

By his Excellency Jno. Montgomerie, Esq., etc.

To all Charitable and well Disposed Persons Inhabiting the City of New York:

Whereas the Ministers Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York have by their humble Petition presented to me Set forth, That the Congregation of the said Church has Subsisted ever since this Province was planted by Christians; and Demeaned themselves in such orderly and Peaceable Manner, that by a Charter of Incorporation in the year 1696 their Church and Real Estate and all their Religious Rights were confirmed unto them and their Successors forever according to the Constitution and Directions of the Reformed Churches in Holland approved and instituted by the National Synod of Dort That by the blessing of God the said Congregation is now become so numerous that very often their present Church will not contain all the members of it, so that many of them are obliged to Refraine from coming to the Publick Worship for want of room That for preventing the Inconveniences aforesaid, and to Promote Divine Worship for the Glory of God and the Salvation of Souls the Petitioners by and with the Consent and approbation of other members in Communion with them, purchased a convenient spot of ground from Mr. David Jamaison Lying and being to the northward of the French Church in the northward of this City, and built thereon another Larger Church so far as to get the same under Roof, the cost and charge whereof having already exceeded their Stock, so that a considerable Sum will yet be requisite to Complete the Same for the Pious use it is intended for And for as much as they and many of the Congregation of the said Dutch Church have at all times bountifully Contributed to the building and Embellishing of other Protestant Churches more particularly the Church of England in this City, they are in hopes their voluntary assistance adding to those of the Dutch Congregation, will Enable them to finish, and compleat the Church aforesaid Wherefore pray that I would be pleased to grant the Petitioners a Lycence to Crave the voluntary assistance and Contributions of all well disposed Persons within the City of New York for Compleating a Structure altogether intended for Divine Worship* according to the Discipline and Government of the Reformed Dutch Church, as it is Established by the Synod held at Dort in the years 1618 & 1619 and to no other use or purpose whatsoever, which pious undertaking I being willing to promote and Encourage have thought fit to grant unto the said Ministers Elders and Deacons of the said Reformed Protestant Dutch Church of the City of New York, Leave Licence and Liberty to Collect and Receive the free Voluntary and Charitable Contributions of all Christian and well Disposed Inhabitants of the City of New York, towards the finishing and Compleating the before mentioned Dutch Church by them begun as by their Petition is Set forth and for so doing this shall be to them a Sufficient Warrant Given under my hand and Seal at Arms at Fort George in New York the twenty fifth day of April in the Second Year of his Majesty's Reign Annoq Domini 1729.—Doc. Hist. N. Y. Vol. iii. pp. 291, 292.

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* The Church above alluded to was erected in 1729; it stood between Cedar and Liberty streets, and was occupied as the Post Office, New York City, 1844-1878.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. T. J. Frelinghuysen to the Complainants,
April 19, 1729.

(Portfolio, "New York," Vol. i.)

No. 4.— Respected Sirs, Messrs. Peter Dumont, Symon Wyckoff, and Henry Vroom:

2454 It seems strange to me that you take it in evil part, that I take counsel with my consistory, while you read your letters to me before the entire gathering which Rev. Koens (Coens) of Aquackononck, holds here. Is that stated in your letter? One might think from your long-continued and fruitless opposition to my preaching, that you had learned at least this much: that I am not compelled to allow you to prescribe laws for me. That which the Classis demands of me, as the way toward peace, is this: that I should freely confess, that in several instances, things might have been said or done somewhat differently from what they were said or done. In particular: that which was done by me alone — that should have been reported to the consistory; Yea, should also have been done by the consistory; and that somethings should not have been done without communication with the Rev. Classis. To all this, I yield, out of love of peace, and from respect for the Classis; but with this limitation: that then also no new consistory ought to have been constituted and installed in this land without communication with the Rev. Classis, in accordance with Art. 38 of our Church Order.*

But the intention was, not that I should have to confess that the ban was unlawful; for then also would all the consistories be unlawful which have been constituted here without consulting with the Classis; for the one thing is demanded in the Church

* Art. 38. "No new Consistory shall be constituted in any particular place without the previous advice and concurrence of the Classis; and where the number of elders is too small, the deacons may be admitted as members of the Consistory."

Order just as much as the other; such a confession (that the ban was unlawfull) you need never expect from me. But that which Rev. Classis demands of you, as the way to peace, is this: We require of the Complainants an acknowledgement of their imprudence, and the recognition of you, (Frelinghuysen) as an orthodox minister; and an exhibition of all honor and love both for person and services. If you wish to comply with this, that is, to make confession of guilt, and to recognize me as an orthodox minister, and will furnish this to me over your own signatures, then I will withdraw the ban, and in such a way that the Rev. Classis will take pleasure therein. And then, to fill up your measure, I will gladly consent that impartial persons dwelling among us may be chosen as arbitrators, as I proposed in my first letter.

Your coming back to our church was suggested, in compliance with the advice of Classis; but as far as I am concerned, you are free to remain with the gathering which Rev. Koens (Coens) organized here as early as 1727, as I told you by word of mouth at our mutual conference. But in order to prevent any misapprehensions, which you might have about this, I am forced to make also some remarks on this matter. I will not say that I approve such acts on the part of Rev. Koens (Coens); no, that be far from me. Let his preaching, his baptizing of children, his administration of the Lord's Supper here at Raritan, rest on his own responsibility at the Divine Judgement seat, and before the Ecclesiastical Court; neither would I ever consent that he should preach in our church. If he should attempt such a bold thing, he would see what we would do with him. But I have no authority over your barns, in which he preaches. But that I offered you the privilege ~~of~~ or (not) coming back to our church, was in order to show you my accommodating spirit. Thus, too, this will be looked on by impartial persons; but if any one of your number joins our church again, he shall be treated as a member of the church. You may interpret or explain your

or not?

letter from the Classis as you think best. Any one who has a good memory knows well enough what was the nature of the dispute between me and you: namely, whether I were an orthodox or a false teacher. But inasmuch as it has pleased the Classis to require of you an acknowledgement of me as an orthodox minister, this suffices me.

I am unwilling to believe that you will use your letter to awaken new disaffections, in opposition to the aims of the Classis. The Classis, indeed, admonished both sides to peace, in an earnest and affectionate manner. But if you should do so, I should be compelled to announce publicly from the pulpit, how matters stand. Of what force the ban is, will be clear in that day when it shall appear whether your word, or God's Word is the truth. It is desirable, however, that you people do not longer disregard the salutary and just demand of Classis, but readily comply with it. Without such compliance, you will look in vain for the withdrawal of the ban.

Yours willing to serve,

T. J. Frelinghuysen.

Raritan, April 19, 1729.

Addressed to

Symon Wyckoff.

We attest that this agrees with the original.

V. Antonides

Henricus Boel.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The "Complainants" at Raritan to Rev. T. J. Frelinghuysen, June 10, 1729.

(Port-folio, "New York," Vol. i.)

No. 5. Rev. Frelinghuysen:

Inasmuch as Mr. Peter du Mont was away from home, even as far as Esopus, and did not come back until the last of May, your

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letter of April 19 could not be answered sooner. We did not write you, that we took it in evil part, that you took counsel with your Consistory; but only that there is not one word of "Consistory" in the Classical letter, with which you professed to wish to comply. Although you, according to your own views, again annex conditions, do you not also confess, that your Consistory does not need to hold a session for this business, since you now write without it? We did not read the letter which we sent you to the whole gathering of Rev. Koens (Coens), but we had to read it to our fellow-Complainants. We are their representatives, and reading it to them, followed as a matter of course, from the Classical letter to us all. It was done so as to bring about a reconciliation of us all, if possible. We do not compel you to allow us to prescribe laws to you, but we answered you in compliance with the Classical letter.

That prescribed laws both for you and us. You write, that our long-continued opposition to your preaching is fruitless. This may be so in your view; and it is further confirmed by your to us well-known manner of acting. Nevertheless, this does not give you any right to prescribe the law to us, as you begin again to do with your particular conditions, proceeding thus again as formerly. For example, as in your writing and mentioning something about the Classical letter to you, to which you profess your submission:

1. From respect for the Rev. Classis; while, nevertheless, your followers would have passed by the members of the Rev. Classis and given authority to private persons at Rotterdam, for a call to be made out for Navesink. But they knew all about Navesink, without your instigations.

2. And again; you write that your submission is with this limitation: but this is again something, which the Classical letter does not suggest; but you, over here, suggest it, as an addition, saying, that there ought to be no new Consistories formed in this land without communication with the Rev. Classis; but

if the Classis grants such a principle, (that Consistories can be formed independently of Classis), then you also will hold as lawful your exercise of the ban without communication with the Classis, and even when disapproved by it. Beautiful respect, this, for the Rev. Classis! and fine submission thereto. And again: If such a Consistory be lawful, then your ban is also lawful! Upon your own premises, does not this confess unlawfulness of the ban which you executed? And again; when you subsequently, as it were, challenge Rev. Koens (Coens) before the Divine and the Ecclesiastical judgement seats, for forming a new Consistory, and declare his act unlawful; for however much it differs from the executing of the ban, yet you place both on the same level; yea, you do even more, you even threaten him, should he ever attempt to preach in your churches. Now, is all this power of yours for doing such things expressed in the letter to you from the Rev. Classis? Or does all this proceed from respect and submission towards the Classis? Or does it not manifest anew, that over against the Rev. Classis, you assume to yourself alone the exercise of the ban, without communication with the Rev. Classis? For you doubtless find something in the letter of the Rev. Classis to you, about the unlawfulness of your ban; otherwise you would not write about it as you do to us, and of your limitations and conditions; nor yet of annulling it, as in your previous letter, and now again twice, in this your second letter. For the Rev. Classis demands an annulling of the ban by you alone; but this could not be required in the case of a lawful ban, but would have to be done by the Consistory, after communication with Rev. Classis. Thus the Rev. Classis itself states to you what you must confess in your acknowledgement of guilt. Therefore you would better not write: "such a confession you need never expect from me;" But: "The Rev. Classis need never expect from me." That seems nearer to your meaning; and thus appears your respect for the Rev. Classis. And, moreover, did you not allow yourself to be invited by just

such gatherings, and organize Consistories at Schraalenburgh and Paramus, after the departure of Rev. Erickson, in order to preach there? And did you not preach there? Yet for such conduct, according to your letter, Rev. Coens should be summoned to give account before the Divine and Ecclesiastical judgement seats! And, what Rev. Coens may have done, does that justify your action against us more than six years ago? or does this belong to our present business?

Let us try to bring your statements together, and to harmonize them: That such a confession, as that your ban was unlawful, we need never expect from you. And after that: "What force the ban has shall some day be revealed." And, at the same time: "In order to fill up our measure, you nevertheless are willing that impartial persons living among us should be chosen as arbitrators?" But what then shall "impartial persons" do, as arbitrators with this your last utterance, about this most serious subject — the ban? and, precisely, "those living among us?" How definitely (they are to act) the Classis does not write?

But according to your own statement, does not the Rev. Classis write as follows:

1. That you, in several instances, should have spoken and acted otherwise than you did speak and act? Might that remark, perhaps, have reference to your orthodoxy?

2. More specifically; that something was done by you alone, which should have been done in conjunction with the Consistory. May not this refer to your applying the law to the church, according to your own view of it; and, therefore, this does not refer to your orthodoxy?

3. That you, in conjunction with the Consistory, had done that, which should not have been done, without communication with the Classis. This must, in a most special manner, have reference to the ban.

Therefore, the meaning of the letter of the Rev. Classis may easily be understood: That your ban has never been of any

validity; nor, as it should be, that you are to be acknowledged as orthodox in this particular. Therefore "our confession of guilt" cannot be about that which the Rev. Classis declares to have been blameworthy in you; nor do they acknowledge you to be orthodox, in that which you ought never to have done at all; or in that which you should never have spoken, nor have done in such a way; or in that which you did alone by yourself in such a way: but in all these matters, your confession must be to us, and with improvement and reparation; and that you do not speak nor act, any more, as heretofore, as in the case of your Citations, etc. After this you again begin anew; but in place of this must your orthodox speaking and doing ..... Our aversion to imprudent actions, we have already professed in our letter. The Classis, in their letter to us, also attributes imprudent actions to you, in regard to us. Therefore you must likewise acknowledge your imprudent acts. Now there has been no lawful ban at all; either on your part, as imprudently executed; neither, as pronounced upon us, as upon those who are merely declared to have been imprudent; just as you have been declared to have acted imprudently toward us, by the Rev. Classis. Therefore, you are not to withdraw the ban, but the Classis is to declare it a nullity, as a ban which ought never to have been executed. Does this accord also with your compliance with the Classical counsels of peace which you profess?

In that you also write, that, as far as you are concerned, we are free to remain with Rev. Coens' church-assembly. Contrary to the Classis, then, you wish simply to be rid of us; and, according to your declaration, to hand us over anew, to an accounting before the Divine and Ecclesiastical judgement seats. Is that an exhibition of your love of peace? Is this to manifest your indulgent spirit as you call it? and that it will so be regarded by all impartial persons?

And again: You write, that you never would give consent that Rev. Coens should preach in our church, and so forth. May

not this be commented on thus? You did permit a dissenting candidate, in one of the churches where you preached, at the Communion, to offer a prayer in English, before a Dutch congregation. This was done in the pulpit, after your sermon, and before the administration of the Supper; and afterward, also, you let him give the sign, in English, as to when you should begin the administering of the Holy Supper; and also, that you had no objection to letting him preach in our Dutch churches, and in letting young men go around, without regard to the deacons, with the bag, in order to collect compensation for him. Is there to be no accounting for this before Divine and Ecclesiastical judgement seats? Is this also in compliance with the Classical letter?

Then there is also that which was done against the order of the established Dutch Consistory at Navesink, and against the wish of Rev. Morgen their pastor. Did you not go there and preach in a barn? And did you not also go and preach at Joris Ryerson's in the Rev. Coens's congregation, where there is an established Consistory and pastor, all under the Rev. Classis? This you condemn in Rev. Coens, in regard to a gathering whose members never belonged to any of the four churches at Raritan, and who were therefore outside of your charge, and free to invite another minister to perform service among them. Thus have we copied and explained the letter of Classis to us, not according as we are pleased to think, but as their meaning is also to be perceived from your extract of what was written to you. From our letter we do not yet understand your counter-arguments, about its depending on this or that. But it can readily be seen, by the comparison of everything, that it pleased the Rev. Classis not to declare you orthodox, except under certain express conditions; and these are so definitely clear, that we remain prepared to accept them, even as we wrote more fully in our previous letter. But you, on the contrary, take their letter in the broadest sense and beyond the plain intent of the Classis. Whether this view of yours is proper, the Rev. Classis, we hope,

will in due time inform us. Be assured that your desire, that we should not use this, our letter, to make more disturbances, for such things may easily occur by perversion of words, will be granted. On the other hand, we will go to work according to the intent of Classis, so that impartial persons may see whether you or we follow out the earnest and affectionate admonitions of the Classis to peace. In reference to what you propose to announce anew, and publicly from the pulpit, be also pleased, at the same time to proclaim all that the Rev. Classis writes to you, about those three points against you, mentioned above; for such is the right way to let people see how matters stand, and to show a concern for the whole truth; for the proper conditions, not according to your own wishes, but according to those of the Classical letter; for thus alone do we remain secretly and openly for the truth and peace, in love.

You also write, that what force the ban has shall be manifest in that day. But even now the Classis condemns it in their ecclesiastical court. Do you then appeal from this, to the judgement of God? That does not look like esteem, on your part, for the Rev. Classis. And we do not wish to have our word regarded as truth, any further than it agrees with God's Word. We have never set up our word against God's Word. Our souls have a horror of so doing, but of which you accuse us. But this we hope, through God's grace, you will never, never, be able to prove against us. Yet do you not stick to these accusations against us? May God be the judge between us! For your writing is too harsh, but that we should most earnestly oppose it, on the strength of our good conscience, in this particular, and through God's grace. For we have always held God's Word to be the absolute truth; and we pray the Lord that He will always keep us there, and enable us to live thereby, yea, enable us to die therefor; and, also, that sometime or other, He may enable you to cease antagonizing us in this way; or at least to guard you against still calling such things, God's Word. Thus,

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from your own extracts from the Classical letter to you, we have made clear, and have further confirmed what we had already written to you before. We still insist on the counsel of peace as proposed by the Rev. Classis, but purged of your conditions and limitations, in opposition thereto. We hope also that this so salutary and just requirement of Classis, may be followed up by you; not by any withdrawal of the ban by you, but by the nullification of the ban (by Classis), as having been improperly exercised; and that you will comply with what the Classis also further directs to be done. To this we ask your answer at the earliest opportunity; inasmuch as we are firmly resolved by order of Rev. Classis to us, to write again to Classis without any unnecessary delay.

Your servants,

Symon Wyckoff,
Peter Du Mont,
Henry Vroom.

Raritan,
June 10, 1729.

To Rev. Theodorus Jacobus Frelinghuysen,
Pastor at Raritan.

[This reply, evidently prepared by a lawyer.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Brethren in Pennsylvania, June 20, 1729. xxix. 37. No. 5.

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Reverend Sirs and Much Beloved Brethren:—

In fulfillment of our promise, in the letter sent you (December 1st) of last year (1728), and which we hope has reached you, we have now the pleasure to communicate to you the resolutions, which the Rev. Classis of Amsterdam, after mature deliberation,

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has adopted, in reference to the condition of the Church-Government among you, and the action you have already taken thereupon. Our resolutions in substance are as follows:

1. The Classis decides upon its own right to handle this case, without consultation with the Christian Synod (of North Holland.)

2. The Classis finds in the acts of the Pennsylvanians all the inherent elements of a legal call, although all the usual formalities have not been complied with.

3. On such grounds the Classis decides that all the acts of the said Boehm, his teachings, and even his baptisms and his administration of the Lord's Supper, as well as his reception of members, must be recognized as legal.

4. In order to provide, however, what has hitherto been lacking, the said Boehm must now be ordained to the Sacred Ministry, according to Ecclesiastical Usages.

5. That this ordination may most properly and speedily be accomplished by one of the ministers of New York, who is authorized to do the same nomine Classis.

6. That this ordination shall not be performed, however, before that the said Boehm has declared before the ministers of New York, that he accepts the Heidelburg Catechism and all the other Formulae of Concord, and that he will direct his ministry in accordance therewith, and that he submits to the "Church-Order" of the Synod of Dort.

7. Furthermore:— the Church-Rules which have been sent to us by the Brethren of Pennsylvania are found to be useful and edifying, and the Rev. Classis has no objection in allowing the brethren to use the same for the government of their church.

8. And although the Rev. Classis, under the circumstances, approves this call on Rev. Boehm, they desire that this way of making a call shall not occur again. They, therefore, accept of the proposition of the Pennsylvania brethren, that, hereafter, when a new minister is needed among them, the Classis is to send them a competent and properly qualified pastor.

Thus you may perceive that the Classis is of the opinion, that inasmuch as the Pennsylvania brethren so earnestly and unanimously desire Rev. Boehm to continue as their pastor, and that this call, originating as it did, out of the very heart of the congregation, must be considered as valid. Consequently all that he has heretofore done as their pastor must be considered legal; inasmuch as, in the new planting of the Church and in a region so distant, the usual formalities for securing an ordination were not at hand.

Nevertheless, the Classis now expects that care will be taken by the brethren, that Domine Boehm be ordained to the Sacred Ministry, according to the Plan proposed, by one (or more) of the ministers at New York, who are requested and authorized by our Classis to perform this act. Thus the work of the ministry may be carried on among you, according to the established Church-Order, and thus the congregation of the Lord be edified and built up. We also cheerfully engage, on our part, to assist you at every opportunity, with our counsels and deeds, especially when another minister may be required among you.

For the rest, Worthy Brethren, we bow our knees to the God and Father of our Lord Jesus Christ, that you may be filled with all wisdom and spiritual understanding, and strengthened with all might, that Jesus Christ may dwell in your hearts by faith, and you may be rooted and grounded in his love. May he bless the ministry of your Pastor with all kinds of fruits desired. May he crown your church with abundance of life, light and spirit. May

his all-sufficient grace adorn, confirm, enlarge and perfect her, and make her a praise in all the earth.

Finally, Brethren, rejoice. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Such is the desire,

Worthy Sirs and Beloved Brethren,

Of your friendly and well-wishing brethren,

The Classis of Amsterdam,

In the name of all,

J. Bakker, Dep. Cl. ad res exteras, p. t. Scriba.

Addressed: To the Reverend, Godly and Beloved Brethren of the Reformed Churches in Pennsylvania.

(Other translations in Lib. A. 277. of Mints. Ch. of New York; Harbaugh's Fathers of Reformed Church i. 276; Mercersberg Review, 1876.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Johan Philips Boehm, June 20, 1729. xxix. 38. No. 6.

Reverend Sir and Highly Esteemed Brother:—

Inasmuch as the worthy brethren in Pennsylvania are desirous of having the lawful services of a pastor, and have chosen you for the ministrations of the Holy Gospel, and have therein encountered much opposition from others; and have, accordingly, poured out their complaints and fears into the bosom of the Classis of Amsterdam, with request for counsel, help and guidance in this business:— the said Classis has maturely considered, in the fear of the Lord, all that has been presented before it, and has taken the following action:

(See letter of June 20, 1729, directed to the German churches in Pennsylvania, for the eight articles of this action.)

. . . . . .

From these Articles you will learn that the call to the work of the ministry, made upon you by the brethren of Pennsylvania, is recognized as legal, because the church itself desired your services, and the Ministry of the Word was so necessary there. Therefore you did well to gratify the strong desire of the brethren in this matter. But now the Classis expects you carefully to follow what she requires, as expressed in these (eight) Articles, both in reference to the Formulae of Concord, and in reference to your ordination by one of the ministers of New York. Each of these steps is in the highest degree useful and necessary, both for yourself and the church. Thereby you will also more certainly avoid the criticisms of outsiders.

So then, dear brother since you have undertaken the work of the ministry among the brethren, in the name of the Lord, he wishes all things to be done decently and orderly in his Church. Fulfill, therefore, our expectations in this matter, that also your boldness in the exercise of your ministrations may be the greater. Such a course will also tend to our happiness and satisfaction. You will, therefore, consult with the brethren how you may best obey the requirements of the Classis; and you will also be guided by the opinions of the New York ministers, even if they should think it necessary to summon you to proceed to New York, to receive at their hands the ordination required.

Furthermore, Rev. Brother, we most heartily wish that all desirable blessings may come down upon you personally and upon your work. May the Father of Lights enlighten you with his Spirit, which is the spirit of wisdom and of revelation in the knowledge of him, that you may also enlighten others. May the God of Might gird you with all strength, that like a hero by the bed of Solomon, you may be ready and armed against an alarm in the night. May the God of all grace adorn you with every

holy adornment, and make you an example to the flock, in walk and faith, in love and purity.

In a word, may the Lord make your ministry glorious and successful, and deign in his own good time, to make you shine in his kingdom as a teacher who has turned many to righteousness.

Reverend and Highly Esteemed Brother, we remain,

Your cordial and loving brethren,

The Classis of Amsterdam,

In the name of all,

J. Bakker, Dep. Cl. ad res exteras, p. t. Scriba.

Addressed: To the Rev., Godly and Learned Mr. J. P. Boehm, minister of the Holy Gospel in Pennsylvania.

P. S. We also make request that you will please to maintain correspondence with the Classis of Amsterdam. (Other translations, Lib. A. Ch. N. Y. 279. Mercersberg Review, 1876.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Ministers at New York, June 20, 1729. xxix. 39. No. 7.

Very Rev. Sirs, Much Beloved and Highly Esteemed Brethren:—

While we take the liberty of requesting your services in sending the enclosed documents to Pennsylvania, we cannot, nor do we desire to hide from you, the action which the Classis has taken, concerning the condition of the Churches in Pennsylvania, in connection with the complaints received, as follows: (For these eight points, see the letter of this same date, [June 20, 1729] xxix. 37, No. 5, written to the German churches in Pennsylvania.)

.....

Rev. Sirs, we therefore take the liberty to request you, in the most friendly way, to put the last touch to the call of Domine

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Boehm, in order that he may be ordained to the Sacred Ministry, according to the directions of the above-mentioned articles. We understand well that there are ministers living nearer Pennsylvania than yourselves; but we have learned from the letter of the brethren, (in Pennsylvania), that they did not wish to deal with those gentlemen in reference to this business of theirs; and that they had already consulted with you about everything. We feel, therefore, the greater freedom in entrusting our commission to you. This we do with all kindliness. Nor do we doubt but that you yourselves appreciate the necessity of this ordination, that our Church-Order may be maintained.

We leave to you the liberty of deciding as to the place where this ordination is to be accomplished: whether one of you (ministers of New York) shall go to Pennsylvania; or whether Domine Boehm shall be summoned to meet you midway between (New York and Pennsylvania), where he may meet with one of you gentlemen; or whether you should request him to come to New York; or whether some other plan should be adopted.

We also request that when you send forward these documents to Pennsylvania, that you inform the brethren there, when and where this ordination, nomine Classis, is to take place; and we expect to hear, in due time, that this, our Commission has been fulfilled.

Herewith, wishing the Lord's most gracious blessing upon you, upon your families and holy ministrations, we remain, with all esteem,

Rev. Sirs and Beloved Colleagues,

Your servants, etc., etc.,

The Classis of Amsterdam.

In the name of all,

J. Bakker, Dep. ad res Exteras, p. t. Scriba.

Amsterdam,

June 20, 1729.

Addressed: To the Rev. Godly and Learned, the Ministers of the Dutch Church of Jesus Christ in New York.

(See other translations in Lib. A. New York, 275; and Mercersberg Review, 1876.)

SYNOD OF NORTH HOLLAND.

1729, July 26-Aug. 4.

Article 2.

Philadelphia in Pennsylvania.

(The Synod of) Gelderland declined (to help them) because they belonged to England; as did also (the Synod of) Utrecht, on the strength of Gelderland's report. (The Synod of) South Holland had collected florins 696.12 stivers, and expected that the Classes which had not yet contributed would do their share. (The Synod of) Vriesland had recommended it (Philadelphia) to its Classes. (The Synod of) Overyssel accepted the request for reference; but (the Synod of) Groningen did not. The delegates had no report, and leave the matter to the judgement of the Classes. The several Classes accept it for further reference with a view to favorable presentation.

[Vol. 60, p. 11.]

ACTS OF THE CLASSIS OF AMSTERDAM.

(Curtenius.)

1729, July 18th. Anthonius Curtenius, candidate, was assigned to New Netherland by the gentlemen authorized thereto, van de Wal, Junius, Vos and Beels. At the next Classis he will be examined and qualified. x. 341.

Petrus Hoevenagel and Anthonius Curtenius.

1729, Oct. 3rd. The first, called to the East Indies, and approved by the Messrs. Directors, preached with satisfaction on Psalm

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143:10; and the second, called to Akkingsak (Hackensack) in New Netherland, preached on Psalm 2.12; both were admitted to the final examination, in which examination, (lit. investigation) they gave so much satisfaction both to the Rev. Deputatus Synodi and to this whole Assembly, that no objection whatever was made to their admittance to the ministerial office, to exercise the same in the localities where they are called. Whereupon, after signing the Formulae of Concord, and agreeing to read the Forms for Baptism and the Supper without alteration, and declaring their rejection of the condemned opinions of Professor Roell and Doctor Bekker, they were ordained to the Sacred ministry by the Rev. Examiner with the laying on of hands. The Examiner was thanked for his excellent examination. x. 343.

DUTCH CHURCH OF NEW YORK.

New York, July 30, 1729.

It was Resolved by all the members present, that in the Tower, above the roof (peak?) of the Church, a door shall be made in an opening about 8 feet high and about 4 feet broad, with or without glass; also, at the same height, on (each of) the other three sides of the Tower, shall be made a light, about 8 feet high and three broad, with small boards running down aslant, or a sash, as may be judged necessary; and that the cross, (?) the ball and the weathercock, on the Tower, be made proportional to one an other.

New York, Aug. 26, 1729.

After calling on God's name, there was presented to the Consistory a request, from Johannes Bussing, in the name of the Congregation on the Manor of Fordham:

That he would undertake to complete the church, entirely, viz., lay the floor, make the pulpit and seats, and put the roof in good order, if the Consistory would give him £4., New York currency.

Therefore, it was unanimously Resolved, by the members present to agree to the proposal; and that Mr. Isaac Kip inform the said Bussing of the same; and when the work is done, pay him the sum of £4.

New York, Oct. 23, 1729.

The Consistory Resolved, That the Deacons should demand payment of the bond of Diewertje Bradt, and obtain a warrant of execution; so that if the money is not paid in a short time, it may be obtained by a course of law:— also, of the bonds of Peter Van Tilbury, Wessel Wessels, the widow Roome, Abram Van Gelder; and Ahasuerus Elsworth, Frans Garbrants and Dr. Jacob Mooner, Peter Berrien.

New York, Nov. 13, 1729.

The Consistory were informed by the Committee on the subject, (former Deacons: John Roosevelt and Christian Banker; and the Ruling Deacons), that Mr. Wessel Wessels offered in payment of the bond of his father, Lawrens Wessels,

1. That his father's house on Joode St., should immediately be conveyed in fee to the church, as payment for £100. N. Y. currency.

2. That he should give for the remainder only his own bond; yet if he can get his brothers to sign it also, he will do so. He promises strictly to pay one half of this sum on the 1st of November, 1730, and the other half a year later.

3. He is agreed that the bond or bonds signed by him, for the remainder, shall run at eight per cent interest till the appointed time of payment; yet with the allowance, that up to that time and no longer, he is to pay six per cent only, if so the Deacons agree.

4. He asks that when all this is signed and sealed, the bond of his father shall be remitted to him, under the church's seal, in return for the fee of the house and the bonds which he gives.

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This was unanimously approved, and full power given to the Deacons to settle with Mr. W. Wessels on the terms stated.

Witness, in the name of etc.

Henricus Boel, p. t. Praeses.

It was also Resolved, by the Deacons, to take up, on interest, £100. N. Y. money.

LIQUOR LICENSES REQUIRED IN ALBANY.

1729, Nov. 14. And be it further ordained by the authority aforesaid that none but such as are licensed by the mayor of this city do persume to keep publick houses to sell any wine, beer or other strong liquors by retail or a less quantity at one time than five gallons within this city and county of Albany, under the penalty of five pounds for the use of the said city.— Munsell's Annals of Albany, Vol. ix. p. 55.

THREE MILE RUN, N. J.

1729, Nov. 20.

We, the inhabitants of the Three Mile Run Congregation, have made out a list of subscribers for the salary of a Dutch Reformed Minister, under the Order of the Synod of Dort. We are expecting his arrival on our call, and, therefore, take the following action:

It seems good to us, when the said minister shall arrive, that he, in love and in peace, shall preach in the church-building which now stands at Three Mile Run, for four or five years, or so long as said church is fit for use; but when it is no longer suitable for service, we agree to build a new church on land of John Pittenger, or in that vicinity. And we further authorize the two men, whom we have chosen by a majority of our votes, namely, Henry Vroom and Frederic Van Lieuw, to act further in this matter; and we the undersigned, promise to help them bear all expenses which may be incurred.

A Boorham, Simon Wyckoff, Dennis Van Duyn, ... Smock, Cor. Peterson, George Anderson, Wm. Van Duyn, Jac. Boise, Hen. Smock, Christian Probasco, Wm. Kouwenhoven, Jacob Bennet, Peter Bodine, Gideon Marlat, Wm. Bennet, Paul Le Boyton Francis Harrison, Ab. Bennet, Isaac Le Queer, Jacob Bennet, ..., ..., Nicholas Daily, Adrian Hardenbrook, Luke Coevert, Jacob Probasco. See Corwin's Millstone Centennial, 1866, p. 33.

CHURCH OF NEW YORK. AN EARLY ORDINATION.

(Portfolio, "New York," Vol. i.)

The Ordination in New York, of John Boehm, of the German Churches in Pennsylvania, by Revs. Henricus Boel and Gualterus Du Bois, by authority of the Classis of Amsterdam, on Sunday, November 23, 1729.

Review and Proceedings. November 18–25, 1729.

The Rev. Consistories of the three German Reformed Churches of Faulkner's Schwamp, Schipback and Wit Marche, in Pennsyl-

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vania, having advised with Revs. Gualterus Du Bois and Henricus Boel of New York, and Rev. Vincentius Antonides of Long Island, corresponded with Rev. Classis of Amsterdam, in the matter of their call upon Johan Philips Boehm, to be their minister; and also to obtain ecclesiastical assistance against the criticisms made upon that call. For these purposes they have exhibited (to said Classis) all the circumstances of their disa- 2425 greeable condition, in a letter, dated July, 1728.

The Rev. Classis preliminarily replied (to said letter) under 2441 date of December 1, 1728, expressing their sympathy with their sad condition; receiving their complaints with the design of helping them by their counsel as soon as possible; and counseling them to use such means of grace for their comfort as were practicable.

2468 Subsequently, on June 20, 1729, the Rev. Classis again wrote to Domine Boehm, and to his Consistories, and to the ministers (in New York) who had already corresponded with them. The brethren from Pennsylvania were accordingly invited to come to New York, fully authorized by the three Consistories to complete the whole business in a suitable manner. They opened and read the letters which they had received, and which were substantially as follows:—

2470 That, after mature deliberation, the Rev. Classis had decided that the call on Domine Boehm, on account of the uncommon desire of the brethren in Pennsylvania for his services, and which call had originated from the very body of the Church itself, must be considered as valid: and that all the duties done by him as a minister (under such circumstances) must be regarded as legal. This action was taken on account of the lack of the usual means of obtaining an ordination at the new planting of a church in such a distant region; and also because the ministry of the Word was so necessary there; Domine Boehm had there-

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fore done well in complying with the urgent desire of his brethren, (in assuming, informally, the ministerial office):

That the Rev. Classis decreed that the ordination should now be performed in the most convenient manner possible, by one of the ministers (in New York) who had been in correspondence with them. Therefore the Rev. Classis had authorized said ministers, in their name, to approve the call, (lit., lay the last hand upon the call) of Domine Boehm, and with all freedom to ordain him to the ministry; to be done in New York or elsewhere:

That it was the further determination of the Rev. Classis, that Domine Boehm, before the ordination is performed, shall make a declaration to those ministers who have been in correspondence with him, that he accepts the Heidelberg Catechism and all the Formulae of Unity as the strict rule of his teaching; that he submits to the Church-Order of the Synod of Dort; and that, by God's grace, he promises to strive properly to perform all the duties of the ministry: That upon these conditions the Rev. Classis most cordially wishes the Divine blessing upon his person and work, and also requests that he will maintain correspondence with the Rev. Classis:

That the Rev. Classis further resolved, that the brethren of the Consistories of the said congregations (in Pennsylvania) shall bind themselves, each in his official capacity, and their successors shall do the same, from time to time, to act according to the foregoing (eight) Rules, in unison with the congregation and Domine Boehm; that the Rev. Classis finds the said (eight) Church Rules, (as found in letter of Classis to the Brethren in Pennsylvania, of June 20, 1729; vol. xxix, page 37, No. 5,) useful and edifying, and has no difficulty in allowing the use of them in the government of the Church; that, although under the circumstances, the Rev. Classis approves the call on Domine Boehm, they expect that nothing similar will occur again:

That therefore they accept of the proposition of the Pennsylvania brethren, that when hereafter a new minister may be

needed, that they will send to them (the Classis) for one that is competent and duly qualified; that the Pennsylvania brethren must see to it, that according to the arrangements made, Domine Boehm is ordained by one of the ministers in correspondence with them living at New York, who are requested and authorized to do this act; and that they are submissively to accept the kind offer of the Rev. Classis to render them counsel and help in all circumstances, and especially when a new minister is required:

That it was also unanimously resolved and agreed to, according to said (eight) Church Rules, that the ruling elders and deacons of the three congregations, after they have made known the letters of the Rev. Classis, and have secured the ordination of Domine Boehm should, at the first opportunity, each in his own congregation, as well as others who are similarly inclined, kindly request and urge a new, voluntary yearly subscription, according to the ability of the people, for the payment of Domine Boehm's salary, at such times as the Consistory may approve: That the ruling elders and deacons shall also, from time to time as may be convenient, use their utmost exertions to collect from the subscribers what each has promised for the support of Domine Boehm and to pay him his exact salary promptly when due:

That also in reference to the points of the (eight) Church Rules sent by the Pennsylvania brethren to the Rev. Classis, and by that body approved, and now enlarged, as above, that the newly chosen members of the Consistory shall, from year to year, before entering upon their duties, for the surer performance of their engagements, subscribe all this,— namely, to adhere strictly to the Heidelberg Catechism, the Formulae of Unity, and the (Church-Order of the) Synod of Dort. And in order that every one, in his office or station, may obey as far as possible the foregoing Rules, these (eight) Church Rules as now revised by the Rev. Classis of Amsterdam, shall be publicly read before the Churches, yearly, when a new Consistory is chosen or ordained.

IN VIEW THEN OF ALL THE FOREGOING,

WE, the undersigned elders, authorized by the Ruling Consistories of the said three German Churches at Falkner's Schwamp, Schippack and Wit Marche, together with Domine Boehm, hereby declare:

That the Commission, dated in Pennsylvania, November 4, 1729, authorizes us, in the name of all, to ratify by our subscription, all that the Rev. Classis of Amsterdam has directed, for the ordination and maintenance of Domine Boehm in the holy ministry among us, for the benefit of the said three churches; as well as whatever other action is taken and decided on, with us, according to Church-Order, by the ministers in correspondence with us — the Ministerium — at New York, and to keep the same always in full force, in our churches.

We, therefore, who are upon this Commission, declare that we have carefully considered all the foregoing, seriatim, according to the action of the Rev. Classis of Amsterdam, and with the advice of the corresponding ministers — or Ministerium — at New York, and that we ratify and adopt the same, in full, for ourselves and our successors, and we promise submissively to obey it, each in his respective office, and by God's grace to maintain the same inviolably.

In testimony whereof, we hereby subscribe the same with our own hands, as Commissioners, at New York, November 18, 1729.

Frietrich Antes, Commissioner of Falkner's Schwamp.
Gabriel ⊙ Scheiler's mark, Com. of Schipback.
William De Wees, Commissioner of Wit Marsch.

So also, in testimony of all this, I, Domine Johan Philips Boehm, do solemnly declare that all that herein concerns me, I will, with God's help, perform to the best of my ability, subscribing my name hereto, at New York, November 18, 1729.

JOHAN PHILIPS BOEHM.

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Be it, therefore, known to all hereby, that the foregoing matter of fact — declared to be very important by the Classis of Amsterdam, and committed by them to the consulting ministers, Domines Du Bois, Antonides and Boel, to be accomplished; also our letter to the Rev. Classis, and their reply to us; and the foregoing action of the brethren in Pennsylvania and of Domine Boehm; after calling upon the name of the Lord, was distinctly presented to the Rev. Consistory of the Dutch Reformed Church, in their meeting, in New York, on November 20, 1729:

And that thereupon, that Consistory unanimously resolved, that the said ministers had herein acted with strict regularity, as correspondents, according to Church Rules; and that inasmuch as the Rev. Classis had been pleased to entrust them with such authority, namely, the ordaining of Domine Boehm, on said conditions, that they were under obligations to do the same:

Therefore, notwithstanding that they, with the entire Consistory, by a definite resolution, that nothing of the kind should ever be undertaken or performed hereafter, without an express order from the Classis:— still, upon the authority now conferred, the business must be formally consummated by them in the presence of this church, and in the face of any opposition.

Be it known then, that this ordination was thus performed by Domine Henricus Boel, and the consecration by the laying on of hands by Domine Gualterus Du Bois, in the presence of said Consistory, publicly, in the Reformed Dutch Church in New York, on Sunday afternoon, November 23, 1729. And that thereupon, the forenamed Consistory gave order to enact an Act in reference to the same, in testimony of the truth thereof, which should be confirmed, as is proper, by the seal of the Church — as is hereby done, at New York, November 25, 1729, by me,

In the Name and by the Authority of the Rev. Consistory,

L. S. Henricus Boel, p. t. Praeses.

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N. B. The substance of the foregoing proceedings with Domine Boehm and his (church officers) on November 18; and of what was done in the Consistory on November 20th, was, for the confirmation of the same, publicly read from the pulpit to the congregation by Domine Boel, beginning thus:—

Beloved in the Lord:

In order that the Solemn Service, unusual here, which we are about to perform, wholly apart from any seeking of our own, at the command of the Classis of Amsterdam, and under the oversight of the Rev. Consistory of this Church, may, with the blessing of the Lord, be unto edification, and not to be misunderstood.

Be it known to you, etc., etc.

[Lib. A. Ch. New York, 275–280.]

ACCOUNT OF THE RECONCILIATION BETWEEN DOMINE JOHAN PHILIPS BOEHM AND DOMINE GEORGE MICHAEL WEISS, FORMALLY EFFECTED, NOVEMBER 24, 1729, AT NEW YORK, THE DAY AFTER THE ORDINATION OF SAID BOEHM.

(Portfolio "New York." Vol. i.)

When Domine Johan Philips Boehm, under the pressure of the three Reformed German Churches at Falkner's Schwamp, Schipback and Wit Marshe, in the year 1725, assumed the office of being a minister to them, without any ordination according to the custom of the churches, there arose in 1727 a complaint concerning this. Some in the church of Schipback were led to absent themselves from Domine Boehm's ministerial services, and to accept as their usual minister, Mr. George Michael Weiss, who had come over from Germany (in 1727..), and was recognized by them as a regularly ordained preacher, inasmuch as he was settled over the Reformed German Church in the city of Philadelphia, and also at Germantown.

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Thereupon some estrangement arose between Domine Johan Philips Boehm and Domine George M. Weiss. Meanwhile, however, the Rev. Classis of Amsterdam approved the entire ministerial work of Domine Boehm, done before his ordination, on account of the great zeal of the churches in his behalf; and saw fit to authorize the Revs. Gualterus Du Bois and Henricus Boel of New York, and Vincentius Antonides of Long Island, the accustomed correspondents of that Rev. body, (in Pennsylvania,) to perform, in their Name, the ordination of Domine Boehm, according to ecclesiastical usages, and put it beyond all criticism. This was done with the full approbation and consent of the Rev. Consistory of the Dutch Reformed Church at New York, and under their oversight, publicly in the presence of the Church on November 23, 1729, and in the presence also of Domine Weiss, who had come to New York at that time.

Therefore We, George Michael Weiss and Johan Philips Boehm, with the Commissioners of the said three churches of Domine Boehm, upon the conciliating good counsel of the Rev. Ministers, the correspondents, have jointly and cordially come to this firm conclusion, and bind themselves to recognize it, as we hereby do: namely,

That the Rev. Classis of Amsterdam has, in this case, decided justly, and the Rev. Ministers, the correspondents, have acted rightly, as they were in duty bound, to execute the directions of the Rev. Classis, and consummate, (lit. lay the last hand on,) in an ecclesiastical manner, the ordination of Domine Boehm:

That, from Christian love, and for the peace and welfare of the churches, we jointly testify, with the mutual giving of the hand to each other, that we heartily forgive each other whatever offence we may have given, and promise to forget it, and never again to make it a matter of dispute:

That Domine Weiss recognizes Domine Boehm as the lawful, the ordained and the regular minister of the said three churches: that Domine Weiss will absent himself from Schipback, and will

make declaration that he leaves that church and the other two churches, entirely to Domine Boehm, as their lawful minister, that he may peacefully pursue his work in the said three churches:

That henceforth brotherly friendship shall exist between Domine Boehm and his churches on the one hand and Domine Weiss on the other; that they will each act as ministers of the Lord toward each other — Domine Weiss being solicitous for the honor of Domine Boehm's ministry; and Domine Boehm being solicitous for the honor of Domine Weiss's ministry at Philadelphia and Germantown:

That if any other Reformed Churches besides the three of Domine Boehm and the two of Domine Weiss, should desire the services of Domine Boehm or Domine Weiss, separately, or of both, by turns, for their minister, that both shall render to such churches, mutually, their brotherly aid:

That Domine Weiss makes declaration of his hearty desire to become subordinate to the Rev. Classis of Amsterdam, and requests the ministers corresponding to inform the Rev. Classis thereof. He testifies that he is ready and willing to comply with their ecclesiastical orders when these are sent over to him. Also that Domine Weiss obligates himself to strive to bring his churches in Philadelphia and Germantown into the same subordination. Furthermore, that both Domine Weiss and Domine Boehm obligate themselves, if other churches desire either of them as their minister, not to consent thereto, unless said churches, by their Consistory or Consistories, subordinate themselves to the Rev. Classis; in order that ministers, Consistories and churches may exhibit conformity among themselves, as is proper among churches:

Furthermore, Domine Boehm with the Commissioners of the three churches, and Domine Weiss, made request that they might hold and maintain, at every favorable opportunity, correspondence with the three ministers, Du Bois, Antonides and Boel, that they might conduct themselves to the best advantage of the

churches. To this the three ministers gave their ready consent, in hope, with God's help, of his gracious blessing:

That finally, proper notice of all this shall be given to their respective churches by Domine Boehm and his (officers), and by Domine Weiss, and his (officers), in order to anticipate any opposition.

Thus agreed to, in the City of New York, November 24, 1729.

George Michael Weiss,
Minister at Philadelphia and Germantown.

Johan Philips Boehm,
Minister of the three churches of Falkner's Schwamp, Schipback and Wit Marsche.

Frietrich Antes.
Gabriel ⊙ Schuler's mark.
William De Wees.

We, the undersigned upon the request of the Ministers and Commissioners, declare that the foregoing was thus enacted in our presence, as witnesses.

G. Du Bois.
V. Antonides.
Henricus Boel.

Also in Lib. A. Ch. N. Y. 281–4; and Mercersberg Review, 1876.

DUTCH CHURCH OF NEW YORK.

The Documents about Ordination of Domine Boehm to be recorded in the New York Minutes.

November 20, 1729.

The Commissioners from the High-Dutch Reformed Christian Churches of Falkner's Schwamp, Schipback and Wit Marshe, in

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Pennsylvania, with their Domine, Johan Philips Boehm, were admitted to a hearing in our Consistory. Their correspondent, Domine Vincentius Antonides of Long Island was also present, besides Domines Gualterus Du Bois and Henricus Boel, our ministers.

After invoking the Name of the Lord, the particular business about their churches was introduced. This related to their letters to the Rev. Classis of Amsterdam, and the replies of their Reverences to the same; also as to what had further been done in this country in this matter.

Thereupon it was resolved unanimously, in order to guard so unusual and remarkable proceedings from discredit, that this whole business with the Acts of our (New York) Consistory on the matter, and the accomplishment of the same, should be recorded in full in a certain Act-Book of the Church. This was done in the Dutch language. (See Letters under date of July, 1728, August 15, 1728, December 1, 1728, and three letters dated June 20, 1729.) — Lib. A. 261.

THE LUTHERAN CHURCH IN ALBANY.

1729, Nov. 29. Whereas Gerrit G. Lansingh has according to agreement with the corporation made a bridge over the Rutten Kill near the Leuteren church for the sum of four pounds.

Resolved that the said Gerrit G. Lansingh be payd the said sum by the corporation.— Munsell's Annals of Albany, Vol. ix. p. 53.

DUTCH CHURCH OF NEW YORK.

New York, Dec. 18, 1729.

Consistory held. Present: Both the ministers and all the members now in office: Elders: N. Roosevelt, A. Rutgers, T. Cruger and H. Van Spiegel; Deacons: P. Richard, F. Van Cortland,

C. Le Rou and H. Rutgers; Church Masters: Wm. Van Zandt, G. Beekman, P. Fuey(?) and G. Roos.

Of the Great Consistory: Th. Kip, A. Marschalk, J. Hardenbrook, P. Van Cortland, T. Goelet, A. Mann, H. Abrahamse, J. Van der Huil, B. Wyncoop, J. Roosevelt, C. Bancker, W. Roseboom, G. Keteltas, A. Leffers, A. Van Vleck, Jac. Roosevelt, B. Smit, H. Cuyler: Absent, were Jan v. Cortland, L. K. de Klein, S. Bayart, Cor. de Peyster, H. v. Gelden, Wm. Provoost, G. v. Imburg, J. v. Hoorne, G. Horne, Ab. v. Horne, A. Keteltas, C. Louw, Jac. Moonen, M. Vaegten, C. v. Horne, zoon and Abm. v. Wyck.

After calling on God's name, it was Resolved, at first, by a majority, but afterwards, unanimously,

1. The shape of the seats in the New Church shall be made after the improved pattern prepared by Mr. Tiebout; being so made that each sitting place shall be 30 inches wide without the clear.

2. Men and women shall sit separate, men by themselves, and women by themselves in the same manner as hitherto in our Old Church; and as is usual in all the Dutch Churches in Holland.

3. All the sitting places shall at once be sold to the highest bidder. Each seat shall belong to the purchaser for life. At the owner's death it shall revert to the church and be sold again according to the plan now pursued in the Old Church.

4. Before any seat is sold to the highest bidder, the Consistory shall put upon it a certain fixed price, at which they shall buy it back on the death of the purchaser.

5. No one shall hold a seat in the New Church, (whether he has come to it, by inheritance, by its having become vacant, by purchase, or by mere occupation), in any other way than has always been customary in our congregations, and according to the established order of our Old Church.

6. Finally, when any one buys a seat in a pew, he shall have

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the preference to buy still other seats in that pew, at the same price, for whomsoever he chooses, but always under the conditions already expressed.

G. du Bois, p. t. Praeses.

FRELINGHUYSEN'S SERMONS.

1729.

Two Sermons on 1 Peter 4:18. "If the Righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Preached by
Theodorus Jacobus Frelinghuysen,
Minister of the Reformed Dutch Church on the Raritan.
Printed in New York, 1729.
[See April 4, 1729.]

(Reprinted with other Sermons of his, by the Board of Publication of the Reformed Church in America, 1856.)

DUTCH CHURCH OF NEW YORK.

January 1, 1730.

Act of Appointment of Jan de la Montagne, as Doorkeeper, Bellringer and Grave-digger; and also as Watchman, in and around the Old Church; and for any other services under the Consistory of the Dutch Reformed Church in New York.

Inasmuch as Jan de la Montagne, Sr., until his extreme old age, has rendered faithful service to our Church, as Doorkeeper, etc., and during his sickness, his son, Jan de la Montagne, has now for some time performed the same duties: and the father having died, the son now requests the Rev. Consistory, to give him succession in his father's place, under such conditions and engagements as may be proper: the Rev. Consistory, after calling on the name of the Lord, have taken into consideration, the satisfaction given by the son in this service, and the necessity of

having a competent person to fill the place: it was unanimously agreed to appoint Jan de la Montagne to this position, under the following conditions and engagements:

The conditions in respect to the General Service of the Church, are

1. That you ring the bell three times, and sufficiently long, before service on Sunday mornings and afternoons, and on the annual Festival-days; on Wednesdays, and at the preparation for the Lord's Supper on Fridays; that you for the minister who is to preach, either before the second or the third ringing, as he shall desire, except for the evening service; but then, you are to see that an hour elapses between the first and the third ringing. Before the catechizing in the Church, you are to ring twice; also before the close, when it is desired; and so on other occasions.

2. You shall keep the pulpit neat and clean, as well as the chairs of the Elders and Deacons, acting, or formerly in office; also of the Governor and other officials, together with all other chairs and benches through the whole church.

3. You shall, in season, set the Table, seats, etc., and prepare all necessary things for the Lord's Supper; and take what is left over, of the bread and wine, to the Deacons; and place everything in order again, as shall be required from time to time.

4. You shall also provide pure water in the baptismal bowl at the proper time and place.

5. You shall, according to your ability, remove from the church, either before, during or after service, dogs, etc.; and prevent any disorders of negroes or children.

6. You shall carefully and seasonably attend all catechizings, according to directions, and not interfere with the same by bell-ringing, or any other work, in or around the Church.

7. You shall do all which any one would be bound in conscience to do, for the good of the building; keep the seats in order; report at once anything which is perplexing to the Church-

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Masters; see that neither dogs nor persons remain, after service is over; keep a look out against fire; preserve whatever of value you may find in the Church, and keep it for its lawful owner; open and close doors and windows at proper times, and be the last to leave the building.

8. When any repairs are made in the Church or Churchyard, and when the Church receives its yearly cleaning, you are to be present, open and close the building, and give a full account to the Church Masters when required, without drawing any pay for these things, unless the Church Masters employ you by the day, when your wages shall be according to agreement.

In respect to the Rev. Consistory:

1. You shall with all diligence and courtesy collect all moneys for any public services, according to the orders of the Elders, Deacons and Church Masters, and faithfully deliver the same to them, and render an excellent account.

2. You shall always, on the requirement of the minister, summons the members of the Consistory, present or former ones, to attend their meetings at the proper time and place.

3. You shall courteously attend all Ecclesiastical meetings in general; or the particular meetings of the Elders, or Deacons, or Church Masters, or any Committee of the Consistory, at the place where they assemble for the discharge of any ecclesiastical business; and you shall diligently carry out whatever any of the above mentioned may require, touching the Church, the divine service, or the poor.

4. You shall always seasonably apprize the Church-Masters of any seats that become vacant.

In respect to digging graves.

1. You shall not dig a grave or break ground except with the consent of one of the Church-Masters. You shall, therefore, give timely notice of the name of the deceased, with the dates of death and (proposed) burial.

2. You shall make the graves, whether under the church or in the churchyard, sufficiently deep, and carefully fill them up again. You shall keep the bier in the shed made for it in the churchyard; and send it in due time to the house of the deceased.

3. You shall ring the bell for burials either four times, with pauses between, according to custom, or continuously, as may be desired by the friends of the deceased.

4. The money for interments you shall diligently and courteously demand; and when received, you shall deliver to the Church Masters at their ordinary session, and render account as follows:

For a burial place in the church, with or without the bier and pall; for a person over twenty years of age;	£2.10 s.
And for the new cloth pall, an additional	6 s.
And for the velvet pall, an additional	12 s.
For a person over ten years of age,	1.10 s.
For a person under ten years of age,	15 s.

all New York currency.

For a burial place in the churchyard, with or without the bier and pall; for a person over twenty years of age,	10 s.
And for the new cloth pall, an additional	6 s.
And for the velvet pall, an additional	12 s.
For a person over ten years of age,	8 s.
For a person under ten years of age,	3 s.
For a person under two years of age,	2 s.

Besides, you are to pay, for bell-ringing at a funeral, to the Church Masters, when you have received it, when the ringing is four times with pauses between,	4 s.
And when the ringing is continuous,	12 s.

It is, moreover, expected of you that you will with all earnestness, strive, with the Lord's help, to conduct yourself in an edifying manner, as a member of this Dutch Reformed Congregation, and to give satisfaction to the best of your ability, to the Ministers, Elders, Deacons, Church Masters, and all others.

For all the foregoing, to be thus performed by you, as well as whatever else the Rev. Consistory may deem necessary touching your service, the Elders, Deacons and Church Masters, each in their own Qualiteit, and binding their successors after them, promise to pay you yearly, and every year:

1. By the Elders, for collecting the money for the salaries of the Ministers, five per cent of the amount collected.

2. By the Deacons, yearly ten pounds five shillings, New York currency.

3. By the Church Masters, yearly, two pounds ten shillings, and of the moneys handed over for interments, and for carrying to and fro the velvet pall, three shillings; the cloth pall, two shillings and six pence; for four times ringing, with pauses, two shillings eight pence; for continuous ringing, nine shillings. And of what remains of the money for burials, handed over by you, you shall receive ten per cent.

You are further allowed to demand for yourself from those who employ you for the purposes:

For making a grave under the church, and for putting things again in order —

For an adult, ...	11 s.
For a youth, ...	8 s.
And in the churchyard,	
For an adult, ...	4 s.
For a youth, ...	2 s.

all in New York currency.

The time of your office and salary is to begin on January 1, 1729–30. (1730.)

Thus done in our Ecclesiastical Assembly at New York, October 6, 1730.

So I testify, in the name of all,

Henricus Boel, p. t. Praeses.

I, the undersigned, accept this Act of Appointment of which the original has been delivered to me, in the fear of the Lord, with heartfelt thanks to the Rev. Consistory.

Johannes Montagne.

New York,
October 12, 1730.

DUTCH CHURCH OF NEW YORK.

New York, Jan. 25, 1729–30.

Consistory held, after calling on God's name. The following request was read:

To the Rev. Consistory of the Reformed Protestant Dutch Church, New York.

The humble petition and request of Johan Pieter Zenger:—

Rev. Sirs:

It is doubtless known to you that in the year 1727, your petitioner was appointed to assist Mr. Kuch as organist, under no other conditions to my advantage, than that after Mr. Kuch's resignation, I should be appointed in his place; to that end, I should seek, through the instruction of Mr. Kuch, to qualify myself for the office. And I hope that I have given no cause of complaint in this matter.

Now since it is your pleasure to continue Mr. Kuch still longer in the service, (and against which I have nothing to say), and no longer to employ me, I humbly request you to consider my faith-

ful service, and in some way assure me that I have not labored in vain, nor idly spent my time to my own injury.

Your obedient and humble servant,

John Peter Zenger.

Jan. 31, 1729–30.

Thereupon the following was Resolved: Inasmuch as the Consistory in 1727 promised to J. P. Zenger, that whenever Mr. Kuch should give up his place as Organist, he, J. P. Zenger, should be the next to have the place, on such conditions as the Consistory should determine, in case he should have the requisite fitness: and

Inasmuch as that promise, for certain reasons, was then made only orally; the answer to the foregoing request is, that that promise shall now be put in writing and committed to the Church Book.

G. du Bois, p. t. Praeses.

Advertisement by Rev. George Michael Weiss, in the Philadelphia Mercury, for Scholars.

1730, Feb. March.

This is to give notice that the subscriber hereof, being desirous to be as generally useful as he can, in this country, wherein he is a stranger, declares his willingness to teach logic, natural philosophy, metaphysics, etc., to all such as are willing to learn. The place of teaching will be widow Sproegel's on Second street, where he will attend, if he has encouragement, three times a week for that exercise.

Signed, G. M.
Minister of the Reformed Palatinate Church.

This advertisement was repeated three times, signed G. M. But in the paper of March 12, 1730, his full name appears, as it does in four subsequent issues.— Dr. Good's Hist. Reformed Church, 115.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories at Poughkeepsie and Fishkill, to certain ministers at Amsterdam, April 13, 1730.

(Portfolio, "New York," Vol. i.)

Power of Attorney

to the Rev. Messrs. Hermanus van de Wal, Johannes Hagelis, Leonard Beels and Tiberius Reitsma, to make a call for a minister for Pakeepsie and the Vischkil.

Whereas the inhabitants of this healthy and fruitful district are daily multiplying under God's favor; and especially the descendants of those, who have gradually, for some years past, come over from Holland and have chosen this district as their dwelling place; and who profess to be members of the Dutch Reformed Church:

Whereas, the churches of PAKEEPSIE and VISCHKIL — situated on the Eastern side of the North River; the Southern part consisting of the Vischkil, about twelve miles, the Northern part, consisting of Pakeepsie, being about sixteen Dutch miles from New-York — having so greatly increased under God's providence, that they now consist of a considerable number of church members — although still very few in number, especially at Viskil — who, each Lord's day, attend the public divine service, which consists of reading a sermon on said Lord's day, and which is done, at least, at each village; while some one of the Dutch Reformed pastors, at our request, administers the Holy Sacraments at certain times of the year:

ARE VERY DESIROUS to enjoy among ourselves even as other churches, the preaching of the Gospel, with whatever belongs thereto, by a regular pastor and teacher, that both the

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old and young may be the better led to the knowledge of pure religious doctrine, and that we may the more becomingly celebrate an established service, and thus be encouraged to a zealous effort after true piety, and to a sincere faith in Christ, etc.: It is above all things absolutely necessary for us, because there are so many, who are like sheep without a shepherd:

THEREFORE, all the members of the congregations at Pakeepsie and Vischkil have agreed jointly to call for both congregations a pastor from Holland. They have accordingly authorized us, the undersigned Elders and Deacons of Pakeepsie and the Vischkil, to forward this pious enterprise. For this purpose we have received from each of the said members, as well as from other inhabitants belonging here, a voluntary subscription for a certain sum in order to raise a sufficient yearly salary for a Dutch Reformed Pastor from Holland, according to our little ability; but these, under God's favor, are now so greatly increasing, that to all appearances, we shall shortly be able to make a considerable increase therein. After consulting and advising with several ministers of the Dutch Reformed Church in this country, in our church meeting, after the invocation of God's name, we resolved, to present to you, Rev. Messrs. van de Wal, Joh. Hagelis, Leonard Beells and Tiberius Reitsma, this, our letter of attorney, to call a Dutch Reformed pastor for our congregations:

By this, our power of attorney, we confer upon you, Rev. Messrs. Hermanus van de Wal, Johannes Hagelis, Leonard Beels and Tiberius Reitsma, all requisite authority, right and power fully to take our place, and to call, either unanimously, or by a majority of votes, for the Dutch Reformed congregations of Pakeepsie and Vischkil, in the Province of New York, under the Crown of Great Britain in America, an orthodox, competent and respectable Dutch Reformed lawful pastor and teacher, who shall undertake among us the preaching of the Gospel, the catechetical exercises, and the administration of the Seals of the

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Covenant, according to the institution of Christ; and diligently, and wisely to maintain with the officers of the church the proper discipline of the church; and further to do everything that is required by, and appertains to, the office of a faithful servant of Jesus Christ, according to God's Holy Word and the good Order of the church as established at the Synod of Dort, 1618 and 1619, and the customs prevailing among the Dutch Reformed churches in this land. And in particular, to explain this service among us a little more definitely:

The minister, who is to be called for our congregations by your Reverences, shall, when in good health,

1. Preach twice every Sunday, discussing the topics of the Heidelberg catechism in the afternoon.

2. His Reverence must preach at Pakeepsie on the first Sunday, at Vischkil on the next, and so on in turns.

N. B. The two churches are about two and a half Dutch miles apart.

3. He shall in the winter because of the wide dispersion of the dwellings of the people, from the first Sunday in November to the first Sunday in March, preach not more than once on each Lord's day; and thus also, he shall preach at Christmas, on the first and second day; on New Year's day, Ascension, Easter and Pentecost, as is customary.

4. His Reverence will also catechize every week, for at least six months in the year, in the district where he has preached, on Sunday, at such time and place as may be deemed best.

5. The Lord's Supper is to be administered four times in the year, at suitable times, to the congregations: namely, twice at Pakeepsie and twice at the Vischkil; or oftener, as the Consistories with the minister may think proper.

6. The Preparatory service is to be held at some time on the Thursday before communion; and the Thanksgiving service, in the afternoon of the day when the Lord's Supper has been administered in the morning.

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7. The house to house pastoral visitation shall be performed at least twice a year, in each village, at the time most convenient, according to the resolution of the Consistory.

Will your Reverences look out for a suitable teacher for our congregations? Let him be married or unmarried; not above thirty two years old; and persuade him to accept of this service. We promise to his Reverence,

1. The sum of seventy pounds New York currency ($175.) yearly, for the first five consecutive years; and from the sixth year eighty pounds New York currency ($200.) annually.

2. This sum shall be promptly paid to his Reverence during his faithful service among us, by the Elders and Deacons, or their successors in semi-annual installments.

3. The time of his salary shall begin with the hoisting the anchor of the ship, on which he sails hither from Amsterdam.

4. His Reverence shall also, with his family, have free passage.

5. He shall reside either at Pakeepsie or at Vischkil, or in such neighborhood as it shall be found most convenient, and pleases him best. At such places the two congregations are to build him a comfortable dwelling as soon as possible and to keep it in good repair.

6. The congregation, in which he selects his residence, shall from year to year provide him, both in winter and summer, with sufficient fuel, to be piled up near his house.

7. The congregations shall present him, on his arrival, a good horse, with saddle and bridle; but subsequently, he must provide himself with a horse, to attend to his duties in going around among his people. In addition, therefore, shall the congregations give his Reverences three pounds from year to year; and also provide him with three morgues (six acres) of pasturage, a garden with a good fence, and plant an orchard of one hundred fruit trees as soon as possible.

8. When he preaches or performs any other duties in other districts, where he does not reside, he shall be provided with free lodging, board, etc., for the time being.

All this, We, the undersigned Elders and Deacons of Pakeepsie and Vischkill, promise to his Reverence;

(1) First, according to the written subscriptions and voluntary obligations of the members of each of the congregations, with the other inhabitants among us, there being enough of us to make up the salary mentioned.

(2) For the prompt fulfillment of all these things, we engage and bind ourselves, qualitate qua; that is as present Elders and Deacons; and the same shall also be done by all and every one, who after us, shall from time to time be named Elders and Deacons of our congregations. This is to be done by signing the call, before they are confirmed in their respective offices, pursuant to the customs usual in several congregations in these parts, and according to the resolution of all who have ever done duty among us as Elders and Deacons.

(3) Both congregations have bound themselves by their signatures, never to dissolve the union between Pakeepsie and Vischkil, except in a regular ecclesiastical manner, in the presence of at least two ministers of the Rev. Classis of Amsterdam, or of some ministers called here from Amsterdam and who are in correspondence with the Rev. Classis, and who have been selected thereto by consent of both congregations, and with the approval of the Rev. Classis of Amsterdam.

This, then, is our earnest desire, and gives you full authority to call, according to the above conditions, a competent and suitable pastor for our congregations. We pray the great Shepherd of the sheep, our great God and Savior, who through his spirit, gathers his flock by the ministry of the Gospel, in every place and from among all people, that it may please him to bless these conditions of our call; and we humbly request that your Reverences, considering the great necessities of our congregations, will take the trouble to seek out an able man for our congregations; and when he is found, to persuade him to accept this ministry, and to come over to us by the first opportunity;

for he should recognize the fact that a zealous servant of Jesus Christ may gather here a good harvest for Jehovah, and also be an instrument for the spreading of his kingdom and the glorification of His Name.

We give the assurance that we shall esteem, love and honor his Reverence who shall come over as our teacher, in such a manner as is due to a sincere pastor. We shall longingly await his arrival, and pray God, to make his voyage safe. We shall always gratefully acknowledge your good services, and pray God to crown you with his favor and bless your persons, your services and your families, to the glorification of his holy Name and the winning and saving of many souls. Amen.

Pakeepsie.

The Deacons. 2.505	The Elders.
Louwerens van Cleef (Kleeck)	Pieter Parmentier
The mark MB of	Johannes van Kleck
Myndert van den Boogaart	

Viskil.

Abraham Brinkerhoff	Pieter du Booys
The mark H of	Aberham Buys
Hendrik Phillips	

I, the undersigned, requested thereto as correspondent, certify, that these signatures were made after calling upon God's name in the Ecclesiastical Meeting of the Elders and Deacons of the united congregations at Pakeepsie and Viskil, the 13th of April 1730.

V. Antonides,
Minister at Midwout, etc.,
on Long Island.

(See another translation in History of First Reformed Church of Poughkeepsie, 1893, pages 35–40. Rev. Cornelius Van Schie came over on this call, 1731.)

CLASSIS OF AMSTERDAM.

Correspondence from America.

Consistory of Poughkeepsie and Fishkill, to the Classis of Amsterdam, April 17, 1730.

(Portfolio, "New York," Vol. i.)

(Answered Dec. 5, 1730.)

High and Reverend Assembly —
The Classis of Amsterdam:

Very Reverend, Pious, and Highly-Learned Gentlemen and Fathers in Jesus Christ:—

We, the undersigned, elders and deacons of the Dutch churches of Poughkeepsie and the Fish Kill, in the name of all the members of the said churches, have conferred power to call a minister in their behalf, upon four ministers who are members of your High Reverend Body. This authority, we understand, will be shown to your High Rev. Assembly, for the approbation of the call which may be made.

Up to this time, these churches have never had a regular minister. Hence they are as yet unknown to the High Rev. Classis. For this reason we have thought it advisable to present ourselves respectfully before the Classis by a special letter, and to give a necessary account of certain matters.

We are situated in a pleasant region of the Province of New York. This is referred to in our letter giving power of attorney to certain ones; hence it is unnecessary here to repeat it. Also now, our churches, for the first, are growing to such an extent, that it is more than probable that in a few years, under God's blessing, we shall be greatly increased; for there is still here much uncultivated land, although very fit for cultivation.

But that which we have to lay before the Classis, by these presents, after taking proper counsel, is the resolution, unani-

mously adopted by our two congregations for union. Without such union, neither one of them by itself would have been able for a long time, if they would ever have dared to attempt to maintain a minister. And we wished also to assure the Rev. Assembly that our churches have chosen the Classis of Amsterdam, to refer themselves to them, in all necessary ecclesiastical business, whether regular or occasional, as circumstances require.

In the "authorization" itself, it is expressly declared, that the combination of the two congregations, upon the conditions mentioned therein, was adopted in this form, that the union shall never be broken except in an ecclesiastical manner, and in the presence of at least two or more ministers who are in correspondence with the Classis of Amsterdam, and who reside in this Province. These also must have been called hither by the said Classis, or by some ministers of the city of Amsterdam, chosen thereto by these two churches; and that, again, not otherwise than with the approval of the Classis of Amsterdam.

We deemed it necessary to declare this in a separate letter over our own signatures to the Classis of Amsterdam, that our declaration might always be preserved there; and also that this declaration might oblige us, and our successors after us, to persevere faithfully in the union which we had made; as well as the better to assure the ministers coming from Holland, that the promises of the churches would be inviolably kept. This will be further seen by this our letter, in which we express our utter displeasure with all unfaithfulness in such matters. And we have also been well instructed, that in accordance with the nature of the Christian Church, there ought to be no independency, but that all should recognize subordination (to proper authorities). We believe this to be highly necessary.

To this end therefore, let this our letter serve, namely: to an honorable declaration, that it is our sincere purpose, in respect to all ecclesiastical matter or circumstances which may arise, to address, or to refer ourselves to no other Classis of the Dutch

Reformed Church in Holland, than to your High Reverend Assembly, with the proper request for your aid and counsel. And we promise to do whatever you, in your wisdom and deep insight may deem best in all ecclesiastical business.

Meanwhile, the High Rev. Assembly need have no doubts but that the salary of the minister called will be paid him promptly from time to time; for the members of each congregation, in addition to other residents among us, have pledged themselves in writing to this effect.

The two congregations it thus appears, are greatly longing for a minister, that they may be increasingly built up by him in the right knowledge of the pure doctrine of truth which is according to salvation; and in the most holy faith, under the operation of God's Spirit, to their comfort and salvation.

We conclude by commending your much esteemed persons to God and His grace. We cordially wish all prosperity and blessing upon your ministry, from God in Christ, to the best interests of God's Church; while we subscribe ourselves with dutiful respect,

High Reverend Assembly,

Your servants in Jesus Christ,

The Elders and Deacons of the Dutch Reformed Churches of Poughkeepsie and the Fish Kill.

The Elders.

Poughkeepsie. { Peter Parmentier
John van Kleek. } Fishkill. { Peter du Booys
Abraham Buys }

The Deacons.

Poughkeepsie. { Lawrence van Kleek
the mark MB of
Myndert van den Bogaart. }

Fishkill. { Abraham Brinckerhof
the mark HF of
Henry Philips. }

I, the undersigned, declare, that I was invited as correspondent to be present, and that the above signatures were attached, after the calling upon God's name, in the church-meeting of the Elders and Deacons of the combined churches of Poughkeepsie and Fishkill, April 13, 1730.

V. Antonides,
Minister of the church of Midwout, etc., on Long Island.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Freehold and Middletown, N. J. to certain individuals in Amsterdam to secure them a minister, April, 1730.

Addressed:

Letter to Messrs. Van de Wall, Vos, Beels and Rysma, authorizing them to make out a call.

(Portfolio, N. Y. Vol. i.)

Authorization to settle on and call a minister for the Dutch Reformed Church of Freehold and Middletown, on the Navesink, in New Jersey; sent to the Revs. Hermanus Van de Wall, Henry Vos, L. Beels, and Tiberius Rysma, (Rytsma):

Reverend and Much Esteemed Sirs:—

For more than thirty years now, (1700–1731) divers families have come, from time to time, from New York to take up their abode in this adjoining province of New Jersey. Many have also come from Long Island to the Navesinks. They themselves, or their parents, were members of the Dutch Reformed Church, and at first they were ministered to by the preachers of Long Island, who, by turns, at certain fixed times of the year, came over for this purpose. But it was too difficult for them to continue to do this, and also not without peril, on account of the

great Bay they had to cross, and the considerable distance. For they made the journey in a small vessel and under fierce winds.

But about twenty years ago, (1709) while this community was still small and unable to support a minister from Holland, an opportunity occurred so that we could be served by a regular pastor. There was then here a well known English preacher, Joseph Morgan by name, and of orthodox faith. He was also somewhat acquainted with the Dutch language, and was willing to hold services, partly for the Scotch in English, and partly for us in Dutch, doing as well as he could.

The matter was referred to the ministers of Long Island. They approved of the plan, and recognized Rev. Morgan as orthodox and of an edifying deportment. He was, therefore, installed by Rev. Freeman as our regular pastor and teacher, and, as was said, it is now about (more than?) twenty years that we have enjoyed the services of Rev. Joseph Morgan at Freehold and Middletown. He has faithfully and diligently persevered in his duties, according to his ability, and to our edification.

Meantime, (1709–1731) the Scotch congregation here greatly increased. It therefore urged the Rev. Morgan henceforth to let them enjoy at least half of his services, for they had not had more than one fourth before. They urged this so strongly that Rev. Morgan at length, of his own accord, (so far as we were concerned) made an amicable and urgent request that we the undersigned elders and deacons of Freehold and Middletown, would release him from his services among us. He argued that the Scotch people desired, if not the whole, at least the half of his services, and he wished, therefore, to resign those (which he had given us,) inasmuch as he was obliged to relinquish one or the other congregation. Upon due consideration of the matter, he had resolved to give himself entirely to the Scotch Church, if he could obtain a proper release from the Dutch, inasmuch as he preaches with more satisfaction in the English language than in the Dutch.

We could not consent to this until we had ascertained the opinion of our people. We therefore spoke about it to all our members, and learned their unanimous readiness to write to Holland for a Dutch minister. We accordingly released from his office our esteemed and greatly beloved pastor, Rev. Morgan, since there was nothing else to do, although we did it reluctantly. We did this also, because the youth and the uninstructed needed to be taught the Catechism in Dutch; but this could not be expected to go on very smoothly with Rev. Morgan, who had not a perfect mastery of the Dutch. Mr. Morgan also expressed the opinion that it would tend to the prosperity of the Gospel among us, if the Dutch Church should have a Dutch minister, and if he (Morgan) should preach in English only. He has also given us a declaration in writing that he fully relinquishes his services among us and voluntarily resigns his office, for the reasons mentioned, as regular pastor and teacher of the Dutch Church of Freehold and Middletown; although as our nominal pastor, he will still occasionally hold services among us, and administer the sacraments, until a minister shall arrive from Holland, inasmuch as he will, until then occupy the nearest relation to us.

Inasmuch then, as our congregation desires, under God's Providence, the happiness of having, as soon as possible, like the other Dutch Churches in this country, a Dutch minister from Holland, able, orthodox and pious, that they may enjoy the ministrations of the Gospel; and

Inasmuch as we, the undersigned elders and deacons are authorized thereto by the whole congregation; for we have obtained the necessary signature of every member for this purpose, and have also the full consent and approval of Rev. Morgan, as appears from his subjoined signature hereto; and also with the advice and counsel of persons of intelligence, and in the presence of Rev. G. Du Bois; and, finally, after calling upon the name of God, we adopted fully this our resolution:

To forward these, our letters of authorization and determination of a call to your Reverences, and to convey to you every required power, right and authority, which belong to us as the Consistory of the Dutch Church of Freehold and Middletown; in order that, unanimously, if possible, or at least by a majority, you may make out a full call for us, as occupying our place:

Even as we do, by these presents, perfectly convey to you all the requisite power, right and authority aforesaid, to call a capable person, not over thirty five years of age, whether married or unmarried, orthodox according to the teachings of our Reformed Church, being learned and of good deportment in life, and prudent in his intercourse:

To occupy among us the office of the ministry, having these required qualifications,— as the regular pastor and teacher in the Dutch Reformed Church of Jesus Christ at Freehold and Middletown, on the Navesinks, in the Province of New Jersey, situated in America and bordering on New York;— and as such to conduct preaching services and catechization, to administer the sacraments, and wisely to exercise church discipline in connection with the other overseers of the congregation; and furthermore, to do everything that belongs to a faithful and diligent performance of the ministry of the Gospel according to the Constitution of the Dutch Reformed Church, and the Synod of Dort, 1618–19.

Our particular demands are as follows:

1. The said minister must hold his preaching services in two different places, namely, at Freehold and Middletown, being distant from each other about an hour and a half's journey, preaching on one preaching day in the one, and on the next preaching day in the other, although the two constitute only one congregation, being usually called the Church on the Navesinks, and having also only one Consistory.

2. From the beginning of November to the end of February, he need not hold more than one service on a preaching day; but

during the remainder of the year, twice every Lord's Day; as also on New Year's Day, Ascension Day, and Pentecost, as is generally the custom here; but on Christmas, but once, on the first day, as also on the second (day of Christmas).

3. In that part of the congregation where he preaches on Sunday, he shall hold catechetical classes during the week, if the weather permits, at such time and place as best suits the community.

4. Once every three months the Lord's Supper shall be celebrated, one quarter in the one Church, and the next quarter in the other Church. The preparatory sermon shall always be delivered on the Thursday before the Supper; but house to house visitation shall only take place twice a year.

In order now to search for such a pastor — a person not over thirty five years of age, either married or unmarried, We the Undersigned, Elders and Deacons of the Church on the Navesinks, do promise the one called by you, so long as he shall perform the above mentioned ministrations in a manner becoming a minister of Christ:

1. For his sole use an entire farm of one hundred acres, being as good, arable land as any in Freehold. In this a family can properly subsist. For such a farm, Rev. Morgan made on an average, at least thirty pounds in money, besides his own bread wheat. If the minister should, at first, be unacquainted with farming, and not have hands for that purpose, he can rent the farm, at first, drawing one third therefrom; or else could rent it out fully for at least fifteen pounds. Nevertheless, by the aid and instruction of the well disposed — of whom, we believe, there will be no lack — there can be but little doubt that in a few years he could manage the farm himself.

2. But we promise him therewith, an annual salary of seventy pounds good current money of this Province, (one hundred and

seventy five dollars), of which sum shall be paid each half year, the just half — and this shall be done every year.

3. We also promise him a good and suitable parsonage on said farm, which is located in Freehold, about half a quarter of an hours distance from the Church there, which is about the centre of the congregation. The people are scattered over an area of about five quarter hours travel in width, and fully three (Dutch) miles (twelve English miles) in length. The people will repair the Parsonage in which Rev. Morgan lived, to the new minister's satisfaction, as soon as he arrives among us, and will keep it in good repair thereafter. The parsonage is distant from the water, (Shrewsbury Inlet) about five quarter hours travel. It is our idea that within a few years the church will be moved close to the parsonage.

Finally: We promise to provide him, on his arrival, with a good riding horse.

Memorandum.

In order further to explain the promised salary referred to herein, it is deemed proper to add that the minister is given his choice as follows: If instead of the farm and seventy pounds, he prefers eighty pounds and free firewood, to be delivered at his house — (he may have it so). But if he should choose this, which we do not expect he will,— he must then know that the parsonage will have to be in another place. But his choice will be given him after his arrival, as only then will he be able to make such a choice.

All this we promise in this form, namely:

1. That we, and all the individual members of the Church have each one for himself, (lit. each head for head) promised, voluntarily, a certain sum, by subscription, which is to be given by them, from time to time, for payment, to the minister. These

sums, together, properly make up the promised salary of the minister.

2. That we agree, with all sincerity, and with all proper diligence, always to gather this promised sum against the appointed time, or will see that it is collected at our order; and that the promised salary shall be paid to the minister, promptly.

3. That we, the undersigned, pledge ourselves to comply with these two just mentioned articles, by our signatures hereto, qualitate qua, (officially), as the present Elders and Deacons; even as this shall also be done by all, and severally, of those who shall be elected, from time to time, after us, as Elders and Deacons of our Church; and, that before their installation in their respective offices, namely: by also signing this instrument of call. This is to be done, according to the unanimous resolution of our Great Consistory.

In the meantime, we assure our minister that we will hold him in such love, honor and esteem, as is due a sincere minister of the Holy Gospel.

And as we do not doubt but that you will encounter some capable person, and persuade him to undertake this call, in the fear of the Lord, on these conditions and promises; and to come over to us, to minister to our people, among whom may be won a rich harvest for Jehovah by a diligent worker; so do we also hope that after he shall have accepted of our call, he will, without delay, do everything in his power to start out on his journey as quickly as possible, and on the first suitable opportunity; and our prayers shall ascend to God that he will preserve him from all dangers and make his journey prosperous.

For thus do we pray to the Great Shepherd of the sheep:—that it may please him, according to the abundance of his goodness, to follow up this call, executed in his fear, with his Divine

blessing; that it may tend to the magnifying of his Most Holy Name; to the upbuilding of his Church; and the winning and salvation of many souls.

Thus done at New York to-day.

Elders.	Deacons.
John Kouwenhoven,	Dirk Borkloo,
Cornelius Wykhof,	Henry Hess,
Gerrit Schenck,	his
Elbert Willemse,	John [E V M] Van Meteren,
	mark
	William Couwenhoven.

This Authorization and Determination, (statement of terms?) of a Call, took place with my full consent and approval, and of my own motion, for reasons mentioned therein. I have fully given up my office and have both verbally and in writing resigned my office, as the regular pastor and teacher of the Dutch Church of Freehold and Middletown. To this I attest.

Joseph Morgan.

I testify that all this took place in my presence, at the request of the Rev. (Joseph) Morgan, as well as of the Elders and Deacons of Navesinks.

G. Du Bois.

A note on the back of this letter says — (Rev. Ger. Haegoort, examined in the Classis, April, 1731.)

Haegoort accepted this call.

SYNOD OF NORTH HOLLAND.

1730, July 25 — Aug.

Article 2.

Philadelphia.

As to help for this church the Corresponding delegates of (the Synod of) Gelderland reported, that for certain reasons it

1730

had been refused by them. (The Synod of) South Holland had contributed florins 79. The delegates read a letter which they had received simply setting forth the necessity of helping this church, urging the matter with strong reasons, and presenting, in an agreeable manner, the benefits of liberally contributing thereto. There are in that locality already 15000 old Palatinate Reformed confessors, and 600 persons more had recently sailed by way of Rotterdam on their voyage thither. Hence our delegates heartily recommended that church to the Classes; and the Classis of Amsterdam declared, that hereafter, it neither would nor should hold itself aloof. (The Classis of) Hoorn had contributed florins 10; Enkhuysen florins 20 for itself, and florins 20 from the deacons, and promising florins 40 more from the deacons. (The Classis of) Alkmaar, florins 200, while (the Classis of) Haarlem 100.— Vol. 60, p. 8.

ACTS OF THE CLASSIS OF AMSTERDAM.

Philadelphia in Pennsylvania.

1730, July 17th. Classis has already done its part, and further promises all possible aid. As regards the subsidium, the Classis has not yet been solicited therefor by this church, and therefore leaves it to the Committee to act therein pro re nata. xi. 15.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beum (Boehm) in Pennsylvania.

1730, Sept. 4th. Rev. George Michael Wys (Weiss), minister at Philadelphia in Pennsylvania, with an elder from Schiebach, were presented. They made known that the church of Schiebach, from which was also received a letter signed by several individuals, is much disturbed and in great confusion. That church refuses to acknowledge as a lawful minister, Rev. Beum (Boehm), ordained by order of this Classis by the ministers of New York. See Acta, January 11, 1729. He (Weiss) requested that the

Classis would make some provision in reference to this matter, so that that church may be restored to quietness. Whereupon the Rev. Deputati ad res Exteras were requested to examine this case carefully, and to furnish the Assembly with their pre-advice. Furthermore, his Reverence requested a donation for the building of a church in Philadelphia, in Pennsylvania. This church is accordingly recommended to the benevolence of all the churches under the jurisdiction of this Classis. xi. 25.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beum (Boehm) in Pennsylvania.

1730, Oct. 2nd. The pre-advice of Rev. Deputati ad res Exteras regarding Rev. Boehm in Pennsylvania was adopted and made into a resolution of Classis, and the Clerk was directed to give a copy thereof to Rev. Weys (Weiss) at his own charges, (dechargie.) It is of the following contents:

Rev. Boehm must be looked upon as a lawful minister in Pennsylvania.

1. Because he is recognized as such according to resolution of this Classis.

2. He has been qualified and installed by the ministers of New York, who were authorized thereto by this Classis.

3. Because he was installed with the consent of the delegates from the three churches, in the presence of Rev. Weys (Weiss).

4. By reason of the agreement that exists between Rev. Weys and Rev. Boehm, whereby a particular congregation was assigned separately to each. If the entire work is not to fall into disorder, this must serve as a rule of action.

5. Over against the letter from many individuals of the church of Schibach, protesting against this (ordination of Boehm) is placed the letter from the consistories of the three churches; and especially the letter from the ministers of New York, in which an accurate report is given of the entire transaction.

The Assembly has moreover resolved that a letter shall be sent on its behalf to the church of Schibach, to pacify it and to admonish it, that it must by all means recognize Rev. Boehm as its lawful minister. xi. 27, 28.

New Netherland.

Further, the Rev. Deputati ad res Exteras made report regarding the dispute in New Netherland between Rev. Frielinghuysen and certain others. The Assembly requested them carefully to investigate this whole case, and to lay it clearly before this Assembly. xi. 28.

Dutch Church of New York.

New York, Oct. 6, 1730.

In Consistory: After calling on God's name, the desires of some in the Congregation were mentioned:

1. That family pews, for men and women together, should be sold in perpetuity; provided that a yearly quit-rent should be paid to the church for every seat; that the seats should descend only in the direct male or female line; that if the succession expired, the pew should revert to the church; and that this should apply to the two blocks (or pews) in front of the pulpit.

2. Or; Family pews, for men and women together, should be sold for a life time; and in case of death be sold again by the church, to another person.

3. Or; Each one shall sit separately, and yet buy a place for life. The second and third articles to be according to the Old Church Orders concerning the sittings.

4. Provided that every one buying, shall continue bound to pay for the minister, or else forfeit his pew or seat to the church, within a year and six weeks.

Resolved, to meet again on this matter at the first opportunity. — Lib. B. 93.

DUTCH CHURCH OF NEW YORK.

New York, Oct. 8, 1730.

In Consistory: After calling on the Lord's name, the foregoing business (Oct. 6) was taken into consideration. It was thought that to sell family seats for men and women together, in perpetuity, would yield agreeable profits to the church. Therefore these conditions were imposed.

1. The seats shall descend only in the direct line, male and female, and the line dying out, they shall revert to the church. In case payment for the preaching is refused for one year and six weeks, or the occupant moves out of the city, the church shall have the right to hire it out again, until they return; yet the widow of a purchaser shall during her widowhood, retain her place in the pew.

2. No pew shall be made larger, higher or smaller than it now is; yet on the inside some change is allowed for convenience, the owners bearing the expense; provided that the whole change is made by the Church Masters, or with their consent.

3. The family pews thus sold forever, shall be put up at these prices, and not less, if possible. The best appraised at forty shillings, on either side of the pulpit, each seat being appraised at £27. Those set up at thirty-six shillings, being appraised at £25; and those at thirty-four shillings being appraised at £22.

A yearly quit-rent shall be paid to the church for a whole pew of four (seats), or each seat at six shillings, New York money. For all the rest, thus sold forever, the yearly quit-rent shall be five shillings, New York currency.

4. The family seats, for men and women together, which are sold for life, are subject to the conditions of the Old Church, and are thus to be set up for sale, according to the appraisement.—Lib. B. 95.

DUTCH CHURCH OF NEW YORK.

NEW YORK, Oct. 12, 1730.

In Consistory: After calling on the Lord's name, the foregoing (pew business) was taken into farther consideration. In case of the difficulty that two or more persons wanted to buy the same pew, one in perpetuity, and the other for his life time, it was thought best that the latter should have it. Still, if he who has bought it for life, desires to have it in perpetuity, then he shall pay one hundred per cent more than he has already paid.

Resolved: That inasmuch as the Deacons will have more work, in consequence of the new church (two churches), their number shall be increased at the next election to eight in all, by electing six in addition to the two who remain in office. And the number of Elders shall be increased by six, by electing four, in addition to the two who remain in office.

Hereafter, an equal number of Elders and Deacons shall be chosen each year. Of the six Deacons now to be chosen, the two who are oldest in service, shall serve only one year, and go out, with the two still remaining in office. And so of the four Elders now to be chosen, the oldest one in service, shall serve only one year, and go out, with the two Elders still remaining in office.

John van Aarnheim is appointed clerk and foresinger in the New Church; and Arent van Hoek shall be requested to be doorkeeper and bell-ringer therein.

It was represented that the funds from the congregation are very scanty, and always fall short of sufficiency to pay the ministers. Nevertheless, the ministers preach twice, regularly, on Sundays in each church; and it seems reasonable that an increase of service should bring an increase of salary. When it was proposed to abolish the Wednesday preaching, the ministers proposed to continue it still this winter. This toil of theirs deserves more compensation than formerly.

The ministers have declared to the congregation that they would give the weekly preaching this winter, on condition that in

the spring, the week-day service shall cease, until it shall again be found necessary for the congregation, and means be provided, that agreements may be made with the ministers for the same. Meanwhile, the ministers shall leave to the reasonable judgment of the meeting, what they shall have more for their double service on Sundays. To this they agreed.

On the ensuing Thursday afternoon, at one o'clock, the Great Consistory shall be called together to consider the desired alteration in the mode of selling the pews; and whether men and women shall sit separately. This to be done, since it was resolved otherwise at the meeting of the Great Consistory, held Dec. 18, 1729. So the matter is not further considered now.

STATEMENT OF REV. JEDEDIAH ANDREWS, PASTOR OF THE PRESBYTERIAN CHURCH OF PHILADELPHIA, CONCERNING PROBABLY REV. GEORGE MICHAEL WEISS.

October 14, 1730.

"There is in this province a vast number of Palatines, and they still come in every year. Those that have come of late are mostly Presbyterians, or as they call themselves, Reformed. They did use to come to me for baptism, and many have joined with us in the other sacrament. They never had a minister till nine years ago, who is a bright young man and a fine scholar."— Dr. Good's Hist. Refd. Ch. 117.

This may possibly refer to Boehm, though it is not very probable; it probably refers to Weiss, who was pastor in Philadelphia; but it is difficult to make out that he was there in 1721. The word "nine" is probably a slip of the pen for "three".

ACTS OF THE CLASSIS OF AMSTERDAM.

Pennsylvania.

1730, Dec. 5th. The Rev. Deputati ad res Exteras read three letters: one to the church of Schiebach; one to Rev. Beum, (Boehm); and one to the consistories of Rev. Beum, to promote rest and peace in the churches of Pennsylvania. These were approved.

They also announced that they had arranged with Rev. Weys (Weiss) and his elder, to lend a hand towards that salutary object, (the erection of a church in Pennsylvania); and that Rev. Weys had received therefor, from the Diaconate of Amsterdam f. 600, ($240.) and from the Consistory f. 150, ($60). He had

also obtained from their Noble Great Estimables, the Messrs. Burgomasters, permission to collect f.600, ($240.) xi. 29, 30.

New York.

1730, Dec. 5th. A letter had arrived from the ministers of New York in regard to their fulfilled commission in reference to Rev. Beum (Boehm). To this the Rev. Deputati had replied, with the approval of this Assembly. On motion of Rev. Deputati it was resolved to send yearly the Acta of Synod to the ministers of New York as a grateful recognition of them, and for the general benefit of all the churches in America. xi. 30.

(These Acts of the Synod were always in manuscript, and were quite elaborate. Probably from twelve to twenty copies were transcribed each year for distribution to other Synods, to certain Classes, and to the several Colonies.)

Raritan.

1730, Dec. 5th. The Rev. Deputati also reported in regard to the difficulty in New Netherland between Rev. Frielinghuysen and some excommunicated members there; that Rev. Frielinghuysen having been robbed of his reason, (by sickness), all negotiations for peace with the excommunicated at North Branch and Three Mile Run had been broken off; that these members have requested of this Classis to be released from their excommunication, and to be allowed to unite themselves with the church of Milston (now Harlington), so that together they may enjoy the services of a minister; that for this purpose, they have commissioned four ministers of Amsterdam, namely, the Revs. Van de Wal, Hagelis, Beels, and van Zon, and ask that this Classis would please to give the said committee permission to make such a choice for them. The Assembly finds this business to be of such great importance, that they refer it to a committee. For this purpose are appointed the four gentlemen mentioned, in addition to the regular Depp. ad res Exteras. xi. 30.

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Pokeepsie and Fishkill.

1730, Dec. 5th. They further reported that the people of Pokeepsie and Vishkill had also commissioned four ministers of Amsterdam, to choose a minister for them. This was granted. xi. 30.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. John Philip Boehm, December 5, 1730. xxix. p. .... No. 11.

Rev. Sir, and Beloved Brother:—

From your letter of June 29th, 1730, we learned that the letters of Rev. Classis of Amsterdam, to the Consistory, as well as to yourself, were duly received, and that they tended to revive you, because the Classis takes such a hearty interest in the welfare of the churches in Pennsylvania.

We not only thank you for your kind wishes towards us, but we express our sympathy with you in your poverty. Especially do we do this, because we are informed,— and to which we refer in no abscure terms to your Consistory,— that schisms and divisions still exist among you, and that many discontented ones — especially in the church of Schipback — still stand aloof; dissatisfied with your service, and unwilling to acknowledge you as their pastor and teacher.

This grieves our very souls, because we well know that thereby the edification of the church will be greatly hindered, as well as the increase of the congregation. Therefore we have written in a fatherly and brotherly manner to the discontented in Schipback, earnestly beseeching and admonishing them to reconciliation and unity. We hope God will so impress this upon their consciences that we may soon learn of the result desired; and that they have acknowledged yourself and ministry, and have received you as the bishop of your souls.

Among other things, we have proposed, as a means towards peace, that you and Rev. Mr. Weis,— whom we find inclined to peace and the promotion of our object,— exchange pulpits occasionally; you preaching in Philadelphia, and Mr. Weis in Schipback. He might thus influence your congregation to peace. The congregations, also, on observing your unity and friendship would be convinced of its necessity among themselves.

It is therefore our fatherly and brotherly advice and admonition to you to agree to this measure, and to arrange it with Rev. Mr. Weis — who has heartily agreed to it himself — and then to exercise all friendliness, gentleness and peacableness, as becomes a servant of Jesus Christ, in order to quiet excited feelings, and to win the people by love. We have a well grounded hope that if you thus co-operate, with gentleness, that we shall see blessed results to our proposal and admonition. Thus not only the churches in the wilderness will be built up and edified, but you in your needy condition will be encouraged; for if peace is effected — for which we pray God — of course some profit to your temporal condition will result. We have understood that there are some well-to-do members in the congregation at Schipback, and that there is a building for divine service. Besides when peace is effected there will be more hope of assistance from other places. We shall be encouraged at hearing that our pious endeavors have been blessed. We hope for this from the All-Sufficient One, who has begun to plant his church in that wilderness. May he cause his church and congregations to increase to the honor of his adorable Name, to the extension of the Kingdom of Jesus, and the salvation of many souls. May he strengthen you with his spirit, make your ministry fruitful, and unite your minds in the fear of his name, and command his blessing upon all that is yours. With this wish, we remain, etc.

J. Bekker, Dep. Cl. ad res exteras.

P. S. We request that we may be informed in due time of the result of our counsel of peace; and that you will please to

maintain the agreeable correspondence with the Rev. Classis of Amsterdam.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Overseers of three German Churches in Pennsylvania. December 5, 1730. xxix. p. .... No. 10.

To the Overseers of the three congregations of Falchner, Scwam, Schipback and Weitmarsh:

Dear Brethren:—

It appears to us from your communication of January 29, 1730, that the letters of the Rev. Classis came to your hands, and gave you joy; especially the last, concerning the ordination of Rev. Bohm, which we understood had taken place; and that some discontented ones were thereupon satisfied, and have recognized Rev. Bohm as their lawful pastor.

But, meanwhile, we are not ignorant of the fact that schisms and contentions still exist. This distresses us, because the churches are thereby threatened with great danger, and the planting and upbuilding of churches are thereby greatly hindered.

Men and brethren, we admonish you to brotherly unanimity, and to the use of every gentle measure with the discontented, in order to secure mutual peace; that you co-operate with your pastors to destroy all alienation and discord, and the evils resulting therefrom; and that you sacredly maintain the Church-Order which you have adopted; that the breach may be healed and the congregation be edified.

To this end, we have not only written to Rev. Mr. Bohm, but also to the discontented in Schipback. By this, we expect, through God's blessing, this desirable result. Thus, when peace is restored among the brethren, we believe that Rev. Mr. Bohm will be not a little strengthened, in his poverty, and animated anew; and that the church in Schipback will rejoice in the exercise of public worship.

We will never withdraw ourselves, but will gladly come to the aid of your churches, not only with fraternal and fatherly counsel, but as far as possible also with deeds. Rev. Mr. Weis has already had proof of this; for he has been provided with certain gifts of love for the building of a church in Philadelphia.

The greatest inducements for continuing such charities towards you are, unanimity among yourselves, peacableness, love for the ordinances, and for the extension of the Savior's Kingdom among you. May God give you the spirit of charity.

Worthy Sirs and Beloved Brethren, etc.

J. Bekker, Dep. Cl. ad res Exteras.

Amsterdam,
December 5, 1730.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Church of Schipback, Pa., December 5, 1730. xxix. 61.

To the Friends and Elders of the Church of Schipback.

Much Beloved Brethren:—

Your letter of May 10, 1730, we have not only received, but carefully considered. We have learned therefrom your objections against the appointment and ordination of Rev. Mr. Boehm as lawful minister and pastor in Pennsylvania; and especially that you would not like to accept and acknowledge him as a shepherd of Jesus Christ in the church at Schipback, under pretext that he has succeeded in securing his ordination and confirmation, as regular shepherd and teacher, with only the knowledge of a few; and without the knowledge, and even in opposition to a majority of the church of Schipback.

It grieves us, brethren, to the soul, to see so injurious a schism and such discord in a newly organized church, whereby its growth must be greatly hindered, if not, except for proper in-

terposition, entirely destroyed. It goes to our hearts. Oh! that you would take to heart the welfare of God's Church. Love for Zion and for the peace of the brethren, moves us to communicate to you our fatherly and brotherly admonitions. Receive then, brethren, we beseech you, in God's name and with a peace-loving heart, what we now send you, that all may tend to the restoration and confirmation of peace, to the edification of the Church and to the salvation of many souls.

From the beginning, we declare that nothing rejoiced us more than the prospect of a possibility of peace. Were it within our power we would procure you a pastor and teacher who would be agreeable and acceptable to all, and who would build you up in doctrine and walk. But you know as well as ourselves, that this is beyond our ability; since you providentially dwell in a land where the means of grace — the dispensers of God's mysteries, are still unplentiful. In such places, therefore, one must be content with such means as God, in his good pleasure, grants in answer to prayer.

The Rev. Classis having taken into earnest consideration, and in the fear of the Lord, your remonstrance, and the earnest requests made by your delegates, is of the following opinion:

That Rev. Mr. Boehm ought to be recognized as the lawful shepherd and teacher in Pennsylvania, because by order of Classis, (upon the representation of Rev. Mr. Boehm and certain ones in the churches of Pennsylvania, who earnestly desired it,) he was confirmed and properly ordained thereto by the ministers in New York, who were requested to do this, if he submitted to the conditions prescribed to him by this Classis; and also, because, in connection therewith, reconciliation was effected between Revs. Messrs. Weis and Boehm, and each was allotted to a separate church by mutual agreement.

Beloved brethren, your dissatisfaction with this act, and your representation that the request of Rev. Mr. Boehm and a few others took place without your knowledge, and that the ordina-

tion does not meet with your approval, cannot induce Classis to make null the solemn ordination of Rev. Mr. Boehm. The Classis is of opinion, therefore, that this ordination must stand. We hope this will not displease you, for how could so solemn an act be made void without desecration to God's name? Although the request for, and the ordination itself, took place without your knowledge, yet it did take place with the knowledge, and at the request, of some in the Church and in the Consistory. Since then the Rev. Classis recognizes Rev. Mr. Boehm as a lawfully ordained pastor, it is our earnest request that you not only be reconciled in a fraternal and Christian manner with Rev. Mr. Boehm, but that you accept and recognize him as your shepherd and the overseer of your church; that you lovingly listen to his teachings and Christian admonitions; that you receive from him the sacred seals of the covenant, maintaining and cherishing the communion of saints; that you may be the better built up in faith and in the hope of salvation.

If any among you think that it was a great misdeed that they were overlooked, and therefore refuse to submit themselves to peaceful counsels, then let the peacably disposed labor with these brethren with all gentleness, to convince them; and to this end, the actual ordination which took place in New York will be a powerful argument.

And since a sacred reconciliation was effected between Revs. Messrs. Weis and Boehm, so that they sometimes now, in a spirit of fraternal unity, exchange pulpits; therefore let the Rev. Mr. Weis at such times, urge the discontented to peace, according to his own peacable disposition, and promise thus to act as opportunity offered. By such exchange and efforts, the churches will be impressed by the unity of faith.

Dear brethren, we pray you to consider that love is the basis of our admonition; that charity is the principal duty and adornment of the Christian; that love and unity among the brethren constitute the great strength of the church of God, by which she

is built up and established; that it ever behooves Christian brethren to forgive any wrong that has been done. We say, therefore, with Paul, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts; to the which also ye are called, in one body."

Please also to remember that you live in a country where the Church has but a feeble beginning, where it has been but just planted, where, although the harvest is great, the laborers are few. It is only by God's grace that the light of the Gospel beams upon you at all, and that you have any opportunities to hear the truth. Do not show that you have received this grace of God in vain. Let it be seen that your hearts are filled with love for Gospel truth, that you seek the increase of God's Church, the extension of the Gospel, the promotion of the knowledge of the doctrine of truth, and the salvation of your souls. This will appear, if you use the means which God gives you, although they be not exactly according to your liking. Is it not better to hear the Word of God from the mouth of a minister, even though he be despised by some; even though he had been guilty of some error, rather than miss the ministration of the Word altogether? If you refuse to accept Rev. Mr. Boehm, how shall the Church be edified by the public declaration of God's Word, when the number of ministers in those regions is so small? Convince us, therefore, brethren, by peaceful conduct that you truly hunger and thirst after righteousness.

We pray you to consider that through disaffection the pious are grieved, the godless rejoice, and God's name is blasphemed among the unbelieving. But we beseech you, brethren, to labor with us to prevent this, and to this end listen to our brotherly

admonitions. We expect this, with God's gracious blessing, because you count it a favor that the Rev. Classis takes to heart your affairs, and the condition of the churches in Pennsylvania. You also express your gratitude for this, and especially because you praise the Classis for seeking to advance the best interests of the Church. The greatest proof to us of this, your gratitude, as declared, will be your acceptance of this Christian counsel of the Rev. Classis. Thus will the breach be restored, offences avoided, the piety and edification of the churches promoted.

We add, finally, that you may learn from Rev. Mr. Weis and your delegate, how we are ever seeking to edify and quicken the churches in Pennsylvania, not only with loving counsels but with loving gifts. In conclusion, we hope and pray that the God of love and peace may bind you together in love and peace and reverence for his name. May he cause the churches in Pennsylvania, as well as in Netherland to flourish, and may He command His divine blessing on you all.

In hopes that we may be revived by an answer from you, announcing peace, we remain,

Worthy Sirs and Beloved Brethren, etc.

J. Bekker,
Dep. Cl. ad res exteras.

Amsterdam,
December 5, 1730.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Ministers of New York, December 1730. xxix. 58.

Reverend, Godly and Highly Learned Gentlemen, Much-beloved Brethren in Christ:—

Your esteemed letter of April 21st, 1730, enclosing also letters from Rev. Bohm and his Consistory, together with writings to

Rev. Bohm, came duly to hand. We learned therefrom not only that our letters of December 1st 1728, and June 20th, 1729, were received by you, and that the letters enclosed were sent to Rev. Bohm and the brethren in Pennsylvania by your care; but also, to our great joy that the ordination of Rev. Bohm had taken place, and that a reconciliation had been effected between him and Weiss. We thank the good God that it pleased him to bring this business to such a desirable end, by influencing their minds to peace, and by so blessing our endeavors.

We cannot neglect to commend your efforts in this matter, and to express our satisfaction therewith. The advice and direction of Classis were completely, and very exactly, executed by you, and with the greatest prudence and wisdom. We consider ourselves under great obligations to you for your charity and labor, as well as for your great care against Congregationalism. This, you rightly judge, produces very injurious results. We pray God to remember your labor of love, and to crown you with his richest blessing, to the welfare and establishment of Zion.

We are not surprised, Worthy Brethren, that you are not pleased with so much troublesome correspondence, and that for the reasons given, you would gladly be excused. We well understand that repeated requests, especially of parties in dispute, are costly and difficult, giving you much perplexity, and frequently leaving dissatisfaction in those who are not suited. But we are still more rejoiced, and we acknowledge it with gratitude, that you have allowed yourselves to be convinced, notwithstanding the difficulties, as to the duty to continue said correspondence, and that thereby you console yourselves for the hard labor. Your conclusion gives us much satisfaction, Rev. Sirs, and we earnestly request you to persevere therein. We think it, therefore, unnecessary, to advance any new reasons, for we are convinced by your communication that you will not shirk the duty. We are sure you appreciate, as well as ourselves, the necessity and advantage therefrom to the Church of God. For whither could

perplexed people and those in need of counsel, turn, in a land where ministers of experience are few. How could schisms, with the offences and disputes resulting therefrom, be avoided, except by the aid of men who have their senses exercised in the Word of God, and in the government of the Church? We trust that God may prevent your ever sorrowing that you have taken this task upon yourselves. May he pour out upon you the Spirit of wisdom. May he make you strong and of good courage, always abounding in the work of the Lord. May your counsels ever be successful, that the peace and prosperity of the Church may continue under your hands, according to the good pleasure of the Lord.

But agreeable as is your conduct, as well as the reconciliation effected between the Revs. Weiss and Bohm, we are grieved at the complaints of those who yet remain dissatisfied, and refuse to acknowledge Rev. Bohm as a lawful minister. They have written to us concerning this, seeking to invalidate the ordination performed, on the pretence that all was done without their knowledge, and even in spite of them.

So far, however, is the Classis from agreeing to any such thing, that it ratifies that ordination as having been legally done, and declares your action right. The dissatisfied have also been particularly informed, with admonitions added, and earnest prayers, to recognize Rev. Bohm as their lawful pastor and teacher, and to confirm and approve the compact entered into by Revs. Weiss and Bohm. We trust that our counsel of love, reenforced by yours as speedily as possible, may have, under God's blessing, the desired result. We have also most kindly admonished Rev. Bohm and his adherents, to co-operate most gently, in order to win the dissatisfied ones by love.

Rev. Weiss, with a delegate (Elder Reiff), from the church of Schipback, has been here to collect means to build a church in Philadelphia. This has enabled us to become well acquainted with him, and to converse with him particularly about the dis-

putes yet remaining. We testify to his praise that we found him gentle, modest and inclined to peace. He and his companion have faithfully promised their earnest co-operation, to seek to induce the dissatisfied to accept the resolution of Classis, and Rev. Bohm, as their lawful pastor. We have also proposed that Revs. Weiss and Bohm should exchange pulpits, that the former might the better be enabled to quiet excited feelings; and the congregations, being convinced of the friendship of the pastors, might be moved to similar unanimity. Rev. Weiss having consented to this, we have proposed the same to the Rev. Bohm.

We have favored the object of Rev. Weiss as far as we could. His undertaking has been by no means fruitless. He has not only received gifts from the Synod of North Holland, but will also receive them from that of North Holland, which has adopted the church of Philadelphia, as recommended. The Consistory and Diaconate of Amsterdam have also done their part. He has even received permission from the Burgomasters of Amsterdam, to collect funds in the city at large. We have certainly shown ourselves willing to help the churches of Pennsylvania with both counsels and deeds. We trust this will be a blessed means, among other things, to convince the churches of Pennsylvania of our enthusiasm in their behalf, and move them to peace and concord. We will be very happy, as well as heartily thankful, to understand that all breaches are healed, and the churches united.

May the King of Zion make the church of your locality and the neighboring regions, as well as ours, to blossom as the rose. May He bestow upon her the glory of Lebanon, and the beauty of Carmel and Sharon. May He enable us to behold the beauty of the Lord and the glory of our God. May the All-sufficient One bestow upon you abundantly an overflowing measure of his Spirit, and spare you long as blessed instruments in his hands to build up Zion's fallen walls, and to strengthen them. May He also crown your families, as well as his churches, with his gracious blessing, and at last give you the reward belonging to the faithful.

1730

Such are our sincere wishes, as we subscribe ourselves, with esteem,

The Classis of Amsterdam,
In the name of all,
Peter Elzevir, Ecc. Amst. Dep. ad res Exteras, h. t. Praeses.
John Vischer, Ecc. Amst. Dep. ad res Exteras, h. t. Scriba.

Amsterdam,
December 1730.

P. S. Worthy Sirs:— Classis has resolved, in token of their appreciation of the trouble taken in the maintenance of our wholesome correspondence, and to enable you to have more light on cases as they occur, to send you a copy of the Minutes of the Synod of North Holland. These are for your personal use, and that of your churches in America, and others with whom you correspond. If this is not disagreeable to you, we will continue to do the same.

We wish we were able now to treat with you about the affair at Raretans; but the matter seems of such weight to Classis that it seems advisable to delay the final decision until all the facts have been duly examined and pondered.

The request of those who were excommunicated, but who have united with the church of Milstone, (now Harlingen), that they might have a pastor of their own, is of course, known to you. But the Rev. Classis must deliberate further, and will inform you of their decision in due time. The request of the people of Poughkeepsie and Vishkill is granted, and will be satisfied as soon as possible. Valete!

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistories of Pokeepsie and Fishkill, December 1730. xxix. 67.

To the Elders and Deacons in the churches of Pokeepsie and Fishkill:

Worthy Sirs and Brethren:—

Your letter of April 13th 1730 came duly to hand. We perceived therefrom with joy your unity, as well as your pious desire to be edified by the services of an orthodox pastor and teacher; that you might be built up in the knowledge of the truth which is according to godliness. To this end you have made a request of some of the brethren, members of this Classis, and have authorized them to make out a call in your behalf.

Brethren it rejoices our souls to observe among you a hungering and thirsting after the words of righteousness, with a desire to found new churches, and encourage them. You give us ground to hope that these new enterprises may, in time, greatly increase, under the blessing of God. It is impossible for us not to favor all such endeavors to the utmost of our power.

According to your proposal, with your solemn promise ever and only to address yourselves to the Rev. Classis of Amsterdam, as said in your letters of authorization, as well as in your letters to Classis, the Classis at once declared itself willing to grant the request of the gentlemen authorized to make out a call for hand-opening. (?) These gentlemen will not fail, as quickly as possible, to fulfill your desires.

We earnestly pray that the All sufficient one may bless your godly endeavors, and cause your congregation abundantly to flourish, not only in professors, but in those who will truly obey his word. May He fill you with the spirit of wisdom, of love

and of the fear of his name, making you steadfast, and abounding in the work of the Lord.

We remain, Worthy Sirs and Brethren,

Your Obedient Servants and Friends,

The Members of the Classis of Amsterdam.

In the name of all,

Peter Elzevier, Ecc. Amst. et Dep. Cl. ad res exteras, h. t. Praeses.

John Vischer, Ecc. Amst. et Dep. Cl. ad res exteras, h. t. Scriba .

Amsterdam,
December 1730

Acts of the Classis of Amsterdam.

Rev. Haagoort Commended for the Foreign Churches, (ad ecclesias exteras.)

1731, Jan. 9th. Rev. Gerardus Haagoort, S. S. Ministerii Candidatus handed in the required ecclesiastical and Classical certificates, and requested to be accepted as " Commendatus " for the churches at home and in foreign lands. This was accorded to him after preaching a sermon on Ps. 117: ——— and signing the Formulae of Concord. xi. 34.

Raritan.

1731, Jan. 9th. The Rev. Deputati ad res Exteras said that hitherto they had not yet had an opportunity of accomplishing anything in the Raritan affair; therefore this case remained recommended to them. xi. 35.

Petition for Aid to Erect a Church at Fish Creek (Fishkill) Dutchess Co. (1731.)

To His Excellency John Montgomerie, Esq., Captain Generall and Governor in Chief in and over his Majesties Provinces of New York and New Jersey and the Territories depending thereon in America and Vice Admirall of the same etc.

The Humble Petition of Peter Du Bois and Abraham Musy Elders and Abraham Blinkerhof and Hendrick Phillip Deacons of the Dutch Reformed Protestant Church of the Fish Creek in Dutchess County in the Province of New York in the behalf of themselves and the Rest of the members of the said Church.

Humbly Sheweth,

That the members of the said Congregation being in daily expectation of a minister from Holland to preach the Gospel amongst them according to the Cannons Rules and Discipline of the Reformed Protestant Churches of the United Netherlands and therefore have agreed amongst themselves to erect and build a Convenient Church for the publick worship of God nigh the said Fish Creek in the County aforesaid but finding that the said building will be very chargeable and therefore as in the like cases has been Practised and is usuall in this Province they would desire the aid help and assistance of all Charitable and well disposed Christians within this Province for the Compleating of the said building.

They therefore most humbly pray for your Excellency's Lycence to be granted to the said Elders and Deacons of the said Protestant Congregacon to collect gather and Receive the benevolence and free gifts of all such Inhabitants of this Province as shall be willing to contribute somewhat towards the erecting and building such Church as aforesaid for the Publick service of Almighty God and that only for such a time as your Excellency will be pleased to grant the said Lycence.

And your Petitioners as in duty bound shall ever Pray etc.

In the behalf of the Elders and Deacons and other the members of said Congregacon.

Peter Du Bois.

— Doc. Hist. N. Y. Vol. iii. p. 589.

SOCIETY FOR PROPAGATING THE GOSPEL.

Feb. 19, 1731. Vol. v. p. 285, § 18.

A letter from Mr. Ehlig minister among the Palatines in New York to the Lord Bishop of London dated 15th of June 1730 was laid before the Board and referred to the Committee.

March 19, 1731. Vol. v. p. 290. § 6.

Also that they had taken into consideration a letter to the Lord Bishop of London from the Rev. Mr. Ehlig dated Schoharie June 15, 1730 acquainting that he officiated among the Palatines at Schoharie and sometimes visits two settlements of Palatines at the River Makiaassex, and a place called Vhall and setting forth that the people are very poor and have not been able to contribute quite 30 pounds a year of that country money toward his support; that he had a wife and three children and has been forced by mere necessity to contract some debts and most humbly praying the Lord Bishop of London to lay this case before the Society for their consideration for the obtaining for him some annual salary or other assistance. Whereupon the Committee do move the Society to make him a gratuity of 20 pounds in consideration of his past services, and his present very strait circumstances. Agreed by the Society that twenty pounds be given to Mr. Ehlig pursuant to the motion from the Committee.

ACTS OF THE CLASSIS OF AMSTERDAM.

Cornelius Van Schie

"Commendatus ad res Exteras".

1731, April 2nd. Cornelius Van Schie, S. S. Ministerii Candidatus, was received as "Commendatus ad ecclesias Exteras", after he had exhibited proper certificates, signed the Formulae, and preached a sermon on 1 John 1: 9, "If we confess our sins, etc." xi. 37.

Call of Rev. Hagoort, and his qualification as Minister at Friholt and Middletown, in the Navesinks (Nauwesinks) in New Jersey.

Revs. van de Wal, Vos, Beels, and Reitsma showed that they

were commissioned by the church of Freehold and Middletown, in the Navesinks, in New Jersey to call a preacher for the service of that congregation, (namely), the candidate Gerrit Haagoort, and requested that the same may be examined and ordained this day. Rev. Haagoort having been brought within, declared that he accepted this call in the fear of the Lord. He preached a short sermon on Mark 11: 34, (12: 34?) and was then admitted to the final examination. Therewith the Assembly was satisfied, and he was ordained to the service of the church to which he had been called, with the laying on of hands. He had previously signed the Formulae of Concord, repudiated the condemned opinions of Roell and Bekker, agreed to read the Formulae of Baptism and the Lord's Supper without alteration, to correspond with the Classis, and to send a report of the state of his church as soon as possible after his arrival. xi. 37.

Raritan.

The Deputies on the affairs at Raritan brought in as their report, (pre-advice):

1. That those persons who had been excommunicated there, and had since conducted themselves according to the injunction of the Classis, but who had not been able to secure release from the said excommunication imposed by Rev. Friedlinghuysen, should now be released therefrom by us here, on our part.

2. And that the Rev. Deputati ad res Exteras ought to be requested to procure further information by means of letters, on several matters, regarding the condition of those churches.

3. And that the ministers who hereafter shall be sent to the churches of New Netherland, shall be obligated to report as soon as possible after their arrival the condition of their churches. This report (pre-advice) was changed into a Classical resolution and the Committee were thanked for their trouble. xi. 38.

DUTCH CHURCH OF NEW YORK.

Rules about Pews.

New York, April 14, 1731.

Consistory held, after calling on God's name.

1. It was considered, whether it would not be proper, when, in the course of time, a seat becomes vacant by death, in any pew in the New Church which was bought for a family, to put a price upon the same, as is done in the Old Church. And inasmuch as the pews in the New Church, now, at first, bring good prices, it was unanimously Resolved, That hereafter, in case a vacant seat in a pew in the New Church, occurs by a death or removal, or otherwise, no more shall be paid for it by a new purchaser, than it is customary for the Church Masters to demand, in similar cases, in the Old Church; and a list thereof shall be kept in the Church Masters' Book of the New Church.

2. In the buying of a vacant seat, the right of inheritance, as heretofore made in the Old Church, shall be adhered to.

3. In case there be no heir to whom by this right a vacant seat would come, the family to which the pew belongs, shall allot it to whomsoever they choose, provided it be, if possible, a member of the congregation.

4. Within six months after a seat becomes vacant, it must be sold and paid for; otherwise, it falls to the Church Masters, who shall sell it according to the rules of the Old Church.

5. To avoid the disputes as to who has the right to dispose of a vacancy in a pew belonging to one family, it is here declared to be the Head thereof, whether Father or Mother. But if the pew belong to different persons, not of the same family, the Head of the relations of the deceased owner of the vacant place, shall dispose of it, according to Articles two and three, above.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to Archangel, Curacoa, Raritan, and Milstone, (now Harlingen.)

1731, May 7th. The Rev. Deputati ad res Exteras read many letters, drawn up by them in compliance with resolution of Classis as follows: one to Rev. Heidegger, minister at Archangel; one to Rev. Rasvelt, minister on Curacoa, in reply to a letter written by him informing us about the condition of the church there; one to the representatives of the complaining members at Raritan; one to the consistory of the same place; and finally one to the authorized representatives of Milstone, (now Harlingen.) In all of these letters the Classis took pleasure, and requested the Deputati to despatch them at the earliest opportunity. xi. 41.

Sending Synodical Acta to the Colonies.

Inasmuch as, according to previous resolutions of Classis, "The Synodical Acta" are to be sent to the Cape (of Good Hope) and to New York; the Rev. Actuary, Houthoff, is authorized to pro-

cure two copies * more than heretofore, at the expense of the Classis. xi. 41.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of Raritan, May 7, 1731. xxix. 60. No. 13.

Worthy Sirs and Brethren: —

Your letter, dated February 26, 1730, duly arrived. With sorrow and profound sympathy we learn from it that it has pleased God, the Sovereign Ruler, to visit Rev. Friedlinghuyzen very severely; that he has been for a long time unable to perform the duties of the holy ministry; yet that he was, at your writing, a little better; and hopes arise of his recovery. May the Lord, with whom all things are possible, command that the recovery be complete.

You express your fear that the discontented brethren may take undue advantage of this, and boast that this misfortune of his, is their victory. We cannot tell whether your fear is well-founded or not. This would be not only improper, but greatly to our sorrow, if we should hear of such a thing; but we will not anticipate it; and, as yet, we have no reason to imagine it of them.

We confess that we are very sorry to learn that the alienations in your congregation have not yet been removed; that reconciliation and peace have not yet been restored, according to our kind counsels for peace. It greatly grieves us that all our attempts to this end have been fruitless. It does not plainly appear who is most to blame for this; but we have reason to think that PEACE, the very glory of Christianity, has not been considered sufficiently precious on either side, nor sought for with all the heart. Dear Brethren, follow after peace. Let the well-being of the church,

* These copies were always in manuscript, and new copies had to be transcribed for each field to which they were sent. Many duplicate copies of each year are now to be found in the Ecclesiastical Archives at Amsterdam and the Hague, as well as elsewhere. A complete set ought to be secured for New York.

which is its peace, enter your hearts, in true brotherly love. To this end, manifest all forbearance with one another, which is very necessary in the seeking for and the preservation of peace. We pray for this. We admonish you to this with all kindness of heart, as we have also admonished those whom you call "the discontented."

You are probably aware that these discontented ones have been cherishing an intention, and have made a proposal to the Rev. Classis, to unite with the people of Milston (Harlingen) to call a pastor and teacher, through certain members of our Classis, authorized by them for this object. Such are the sad results of divisions and bitterness. But the Rev. Classis, hoping that reconciliation may yet be effected, through the influence of God's grace, has not been willing to consent to this proposal. For obvious reasons, it puts aside the proposition, especially anticipating the evil consequences which might result therefrom.

The Classis has, however, carefully considered the desire of these discontented ones to be released from their excommunication, and to be readmitted to the enjoyment of the sacraments. We judge that it is time to receive them back again, since they show such a strong and persistent desire. They have also sought to follow the counsel of peace of the Rev. Classis, and have taken many steps to this end. These things induce the Classis to release them from excommunication, in the expectation that you will thus consider them, and that you will re-admit them to the use of the sacraments.

The Rev. Classis has learned with sorrow that you assume many liberties in your church in regard to Church Discipline, the Liturgy, and the Administration of the Sacraments. It is said that you depart from the Netherlands Church-Order; that you have even received an English dissenter, as a Secundus to Rev. Frielinghuyzen, and have permitted him to carry on the services according to his manner. This does not agree with Dutch Church-Order, and is contrary to your obligations, to the adopted For-

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mulas of Unity, as well as to your special duties. But the Rev. Classis requests further information from you as to this matter; whether it is as reported, or what has given occasion to the report. Such circumstances make the Classis fearful of a decline in the Church; which may God forbid. Therefore we not only request you, but we counsel and admonish you, yea, we beseech you in all love, and most earnestly, to place things back on their old basis, and to allow yourselves to be governed in all things according to the received Dutch Church-Order. This is for the edification of the congregation, the love of peace for Zion, and her welfare. You own sense of duty should incite you to this.

Further brethren, let all uncharitableness and bitterness be put far from you, and show yourselves examples of charity and peace. May the All-sufficient God influence you thereto by his Spirit, and pour out upon you, and your families, and services, all grace and blessedness. We are, and shall always try to show that we are,

Worthy Sirs and Brethren,

Your servants to command, and brethren seeking your welfare, The Classis of Amsterdam. In the name of all,

John Theodore Vischer, Ecc. Amst. et Dep. ad res exteras, h. t. Praeses.

J. Noordbeek, Ecc. Amst. et Dep. ad res exteras, h. t. Scriba.

May 7, 1731.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Complainants against Frelinghuysen, May 7, 1731. xxix. 71. No. 14.

To the Complainants in the Church of Raretans:

Worthy and dear Brethren: —

Your letter of April 6th, 1730, we have received. In this you make reply to two letters which the Classis had written to you.

We notice therein an account of what took place in connection with the closing, re-opening and re-occupancy of the church, in which the congregation was accustomed to assemble. The circumstances are distressing, showing that there is a good deal of bitterness of feeling. This grieves us. We find also in your letter an apology for our complaint, that you did not accord to the Classis the title of Competent Judge. You aver that you never intended to say or do anything in opposition to our High Classical Rights. In this declaration the Classis is satisfied and rests, as she cannot doubt the truth of your assertion; especially since, in the sequel you give frank assurances of your reverence for, and submission to the Classis.

We rejoice that you were willing to take the advice of Classis towards reconciliation and peace; but we learned to our sorrow, that the efforts for the restoration of peace were fruitless. You assert that the peace of God's Church rests on your hearts, and that it is very grievous to you to be cast out of the communion of the church, and to be deprived of the use of the sacraments. Your declaration pleases us; but we would have been still more pleased if our loving counsel to you, to be reconciled with the Rev. Frelinghuysen and his Consistory, had been actually accomplished. Then it would have been perfectly evident to us that peace and love dwelt in your hearts. We do not wish to deny that we have gladly seen, from the five documents sent to us, that you have done your part in seeking the restoration of peace with Rev. Frelinghuysen; yet it seems to us the reconciliation could have been effected, if it had been sought with all the heart; and if you, in one thing and another, had been more yielding; for such conduct is absolutely demanded in seeking peace. At any rate, we learned to our sorrow that negotiations were broken off, and that there is little hope of success, while Rev. Frelinghuysen is visited so heavily by God's hand; for he is not now in a condition to treat with you in this matter.

You also inform us that you cannot join yourselves to the

Church and Consistory of Rev. Frelinghuysen, because they disregard the Discipline, Liturgy and pure Administration of the Sacraments of the Dutch Church; and have allowed an English dissenter to officiate in the services. We must confess that such conduct seems odd to us, and that it is neither consistent with the received Church-Order, nor with the first establishment of the Church among you. We disapprove of this action of admitting an English dissenter to the pulpit, to the neglect of Dutch Church-Order, and the pure administration of the Sacraments according to the institution of Christ; and we trust that such conduct may be corrected. Nevertheless, we heartily wish that the reconciliation and peace had been effected; not that you should consent to error, and become Puritans; but that you should help to remedy, by gentle measures, any errors which have crept in, and so prevent the decline of the Church. Thus would you have shown your love for truth and peace. Have you not said, brethren, that you desired reconciliation and peace with the Rev. Frelinghuysen? How then can you deliberately throw away every hope of unity, by saying you cannot again join with his congregation and Consistory?

Meanwhile Classis has maturely considered your earnest desire to be released from your excommunication, and to be re-admitted to the enjoyment of the sacraments; as well as your position, in connection with the people of Milston, (Harlingen), to call a pastor and teacher, by authorizing certain members of our Classis to do this, provided the Classis will assist and assent to such a call. You also promise subordination to the Classis in your letter of authorization. This plan is truly, brethren, a matter of great importance, and it affects Classis with anxiety and fear.

Our Rev. Assembly has pondered all these things in the fear of the Lord. Upon the supposition that your desires are sincere, that you are hungering and thirsting after the word of righteousness, and long for a renewed participation of the sacraments; the Classis has resolved to release you from your excommunication,

by annulling it. This will admit you again to the use of the signs and seals of the Covenant, according to your longings; and because you were willing, according to our advice, to make the effort for reconciliation and peace. Concerning this we will also write to Rev. Frielinghuysen and his Consistory. But we beseech you, and advise you most earnestly, to make no evil use of this circumstance. Do not boast about it, thereby taunting and embittering others. Such conduct would be very grievous to us, and followed by evil consequences; and destroy all hopes of peace. May the Lord himself guide you according to his Covenant ways, enabling you to partake, as true children of the Covenant, of its signs and seals, seeking after peace, and showing love for the brethren.

Regarding your proposal to call another pastor, through certain authorized persons, in conjunction with others, especially the people of Milston, (Harlingen), and that Classis assist you thereto, we answer: Our Rev. Assembly has not seen its way to approve and consent to this proposal, for very obvious reasons, which you will readily comprehend. You already belong to a particular church, from which you have been excluded, as you know, and with which reconciliation and peace have not yet been made. Consider, brethren, what dangerous consequences would ensue, if you were permitted, under such circumstances, to call a separate minister. Would not such a precedent originate many sad and distressing divisions? Would not others separate themselves immediately, as soon as some dissatisfaction was imagined, and set up a new church with a new pastor? However much we might be inclined to grant your desire, this danger compels Classis not to consent to your request.

We request, however, some further information. Will you plainly tell us how the matter stands with reference to that dissenting ministry? Did he preach in English or in Dutch? In what particulars were the Dutch Church-Order, the Liturgy, and the pure Administration of the Sacraments departed from? The Classis may further deliberate on this business when it has more

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light. We also request you to inform the people of Milston (Harlingen) of this our resolution.

Trusting you will do this, we commend you to God and the Word of His Grace. May the God of Love and Peace and Consolation, guide you in all your ways, and command upon you and yours, his blessing, even Life forevermore.

We declare ourselves to be etc., etc.

John Theodore Vischer, Ecc. Amst. et Dep. ad res Exteras Praeses.

J. Noordbeek, Scriba.

Amsterdam,
May, 7, 1731.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the [Seceded] Consistories of Milston, (now Harlingen), Old Raretans, North Branch (Readington) and Three Mile Run: (Noortbrens en Drie myl Run:) May 7, 1731. xxix. 75. No. 15.

Worthy Sirs and Brethren: —

We have learned from your letter of April 3rd 1730, written from New York, of your associating together, and your desire to be provided with a pastor and teacher, through certain ministers in Amsterdam, thereto authorized by you. You have addressed yourselves also to the Classis of Amsterdam on this same matter, with assurances of subordination to our Classis. You say that all that is promised in your letter of authorization will be surely performed; and that no change will be made without the approbation of the Classis. This being a matter of much importance, the Classis has carefully pondered it. And although we would gladly gratify your desire in this business, yet we cannot at present approve of it for very obvious reasons, among which are these: — Such a precedent might originate other sad divisions elsewhere. We have also written the same to the Complainants

at Raretans, with the request to communicate to you the action of Classis. We have also requested them to give us further information on certain matters. When we have more light we shall take the matter into further consideration. May the All-sufficient God fill you with all grace; unite your hearts in mutual love; pour out on your persons, your families and your services all grace and blessedness. We are and shall remain, Worthy Sirs and Brethren,

Your Reverences' Brethren, seeking your welfare,
The Classis of Amsterdam;
In the name of all,
Johan Diedrik Visscher,
Ecc. Amst. et Dep. Cl. ad res Exteras,
h. t. Praeses.
J. Noordbeek, Ecc. Amst. et Dep. Cl. ad res Exteras, h. t. Scriba.

Amsterdam,
May 7, 1731.

CLASSIS OF AMSTERDAM.

Messrs. Knibbe and Wilhelm to the Church of North and South Hampton, Pa. May 29, 1731. [Masius finally refused to come; but Dorsius came. Letter apparently lost, although editor has seen it.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of Cornelius van Schie.

1731, June 4th. The Messrs. van de Wal, Hagelis, Beels, and Reytsma, authorized by the church of Poughkeepsie and Fishkill to make out a call, did bring out a call, after obtaining permission from the Classis, upon Cornelius van Schie, a candidate at Leyden. He was brought within the room, and asked if he accepted that call. He declared that he accepted the same in the fear of the Lord, and was ready for immediate examination. This was granted him. xi. 43.

Examination of Cornelius van Schie.

Cornelius van Schie, a candidate, of Leyden, having been called as minister to Poughkeepsie and Fishkill, preached a short sermon, in the presence of Dr. Deputatus Synodi Visscher, on a text given by the Examiner. He was then admitted to the final examination. He so well satisfied the Assembly by his ready and fitting answers, that they admitted him to the Sacred Ministry. He was ordained thereto by the Examiner, by the laying on of hands. He had previously repudiated the condemned opinion of Dr. Bekker and Prof. Roel; signed the Formulae of Concord, and agreed to read the Forms of Baptism and of the Lord's Supper, without alteration; also to correspond with the Classis, and to make a report on the condition of his church immediately after his arrival.

No Quantur or gravamen has come in from any churches. At the next Classis Rev. van Heemstede must preside ex ordine. xi. 44.

CLASSIS OF AMSTERDAM.

Certain Ministers in Amsterdam to the Consistories of Poughkeepsie and Fishkill, June 7, 1731.

Rev. Sirs and Brethren, constituting the Rev. Consistories of Poughkeepsie and the Viskil: —

In accordance with the power of Attorney forwarded to us last year, for our obtaining for your congregations a competent and godly minister, we proceeded to act without delay, and have selected for that office the Rev., godly and learned Mr. Cornelius Van Schie. He accepted of your call in the fear of the Lord, and thereupon was examined at a meeting of the Classis, held at Amsterdam, June 4th, and gave great satisfaction. On the same day he was ordained unto the Holy Ministry and installed over your congregations. We trust that you and your churches may find him a suitable, faithful and upright pastor and teacher, and one who will in all respects feed the flock of God.

We pray that the Lord may bring his Reverence safely to you, with all the fulness of the blessings of the Gospel, and that through his ministry many souls may be wrested from the Kingdom of Satan and become united with our Lord Christ; and that by his means the saints may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We commend his Reverence and all of you, to God and the Word of His Grace, which is able to build you up and to give you an inheritance among all them who are sanctified.

Reverend Sirs and Brethren,

Your well-wishing Brethren,

H. Van de Wall.
John Hagelis.
Leonard Beels.
Tiberius Reytsma.

Amsterdam,
June 7, 1731.

REV. MR. POYER TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, June 16th, 1731.

Rev. Sir:— By this opportunity, I beg leave humbly to represent to my Honorable Patrons, the Venerable Society for Propagating the Gospel in Foreign Parts, that I have been their Missionary here twenty one years, & may without incurring the imputation of boasting say that my diligence in the discharge of my functions has been little inferior to any; I pray God to give a blessing to the seed sown; but so it is that, besides the great and almost continual contentions that I have struggled withal amongst the Independents in this Parish, having had several law suits with them before I could have the Salary which the Country has settled upon the Minister of the Church of England; several other law suits for some Glebe lands which we have lost; and at last even the Church itself, of which we had the possession twenty five years is taken from us by a trial at law, (with what justice I can't pretend to say); tho' I say I have endeavored as patiently as I could to bear up under all these trials, besides the loss of two Wives & Several children, yet the infirmities of old age bear very hard upon me, insomuch that I find myself almost unable to officiate at the three towns of Jamaica, Newtown and Flushing as I have hitherto done, and which is absolutely necessary for the minister of the Parish to do.

The intent of these are therefore to beg that my distressed state and condition may be laid before the Venerable Society, and that they will be pleased to permit me to quit my Mission and to return to Great Britain, as being for the reasons aforegiven not capable of bearing such fatigues, and discharging my duty, as I have done for so many years in this place. I humbly beg of my most honored patrons to consider my case & circumstances & I remain etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 189.

JUNE 28, 1731. REV. COLGAN'S APPLICATION TO BE SENT TO EPISCOPAL CHURCH OF JAMAICA, L. I.

"The Rev. Mr. Colgan acquainted this Board, that he had been informed there would be a vacancy in the parish of Jamaica, Long Island, and that he intended to apply to the Society for leave to remove there; and also presented to the Vestry a Certificate or Testimonial of his Behavior, which was read in the words following to witt: We the Rector, Church Wardens and Vestry of Trinity Church in New York, being acquainted with Rev. Mr. Colgan, that he designed to apply to the Honorable Society for the Propagation of the Gospel in Foreign parts, for a removal from the Mission he now supplys in this city to one in the country; think ourselves on this occasion obliged to do his Character that justice as to say, for the time he hath lived among us, which is near five years, he has behaved himself in all respects as become a minister of the Gospel of Christ; in his Life and Conversation being grave and sober, and exemplary in the discharge of the duties of his holy function, faithful, diligent and industrious; which we hope will recommend him to the favor and esteem of others, and especially to the Honorable Society before mentioned".— Records of Trinity Church, i. 160. Dix's Hist. i. 208.

RIP VAN DAM, ACTING-GOVERNOR, July 30, 1731–1732.

[Governor John Montgomerie, died June 30, 1731.]

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Van Driessen to the Classis of Amsterdam, July 2, 1731.

Portfolio "New York", Vol. i.

Albany, July 2, 1731.

To the Messrs. Paulus Steenwinkel, Johannes Vander Hagen and Gerardus Puppius Houdius:

Vevy Reverend and Prudent Sirs:—

With all deference I take the liberty to give you an account of my labors in the Gospel, having spent twenty years now in instructing the Indians (besides laboring in my charge at Albany.) Two of my predecessors, Revs. Godfridus Dellius and Johannes Lydius, both now deceased, also labored in their behalf, and made a good beginning. The tribe which, at my arrival, furnished the material for the great number of converts, has now been altogether Christianized for these thirteen years, (or since

1718.) But as a second tribe, living but a few days journey further on, cast their eyes upon this first tribe, being accustomed to visit them at their castles in order to hear the news from Albany; the tribe first alluded to, would at such times tell them how I instructed them in the Catechism, and how they joined with us in the celebration of the Lord's Supper. At first, indeed, the most of them only scoffed and ridiculed them; but afterwards, as they continued to visit them from time to time, they began to express their wonder and astonishment, and came occasionally, in company with the others, to listen to our teaching, and to witness the celebration of the Lord's Supper. At last the Spirit of Christ wrought upon them with such power and with such results, that now and for some years past, two thirds of that more distant tribe, have enlisted under the banner of Christianity; and the number of the converts is still increasing. The fact that Albany is the place of Conference for all the governments on this continent of America, where the several Governors in the Name of the King, make treaties with the Indians, and from time to time, renew them or confirm them, is a great means of promoting the Gospel among them.

On the arrival here I was advised to apply to the Rev. Society, ("The Society for Propagating the Gospel in Foreign Parts", of London, founded in 1702), for the same amount of salary which my predecessors had received; for the trouble and expense of a house often filled with such people (as these Indians), were very great; and the times of their coming became more frequent. However, being then favored with a good salary by my own congregation, (of Albany), and having at that time no family, and not anticipating the consequences, I only thanked them for their kindness, but declined the suggestion. I did this especially that I might remain independent in my rights as a Dutch Minister, (by not bringing himself under obligations to that English Society).

Their Excellencies, Robert Hunter and William Burnet, successively becoming acquainted with my services and the expense involved, offered personally to recommend me to the said Society,

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but this I always declined. The present Governor, (John) Montgomerie, cherishing the same kindness, very generously approved the proposition, made by certain proselytes on the 23rd of May last, (1730), requesting from his Excellency, his Majesty's Letters Patent; as they desired to make me a present of some acres of land for a country house. When they came back they informed me of what they had done. They also requested me to build a church near each of their castles, and visit these places from time to time, and administer the Holy Service. This they wanted, because the aged and infirm (Indians) could not come any longer to Albany; although before, these same had repeatedly appeared there on crutches, in order to enjoy the religious services.

Now the discretion of your Rev. Body will readily understand, that I ought not any longer, alone, to bear all these expenses out of my own means. My family is now large, and the expense of living is here very great. It is not becoming to the true spirit of Christianity that I should bear them alone. I have already labored here, out of love, for more than twenty years, and I hope by God's favor to continue here all the rest of my life. But this matter of expenses has now become one of earnest consideration to me.

I would have written directly to the Deputies on Foreign Affairs, but I have not the honor to know the names of those now in office. I therefore respectfully request your Reverences to recommend these suggestions to the wisdom and kindness of the Very Learned and Rev. Classis of Amsterdam. I send herewith my little Catechetical book upon the first twenty two Lord's Days of the Heidelberg Catechism. I hope it may meet with your kind approbation. 256L

May the Lord crown your persons, services and families with all the blessings of his grace.

Respectfully, your obedient servant in Christ,

Petrus Van Driessen.

Albany,
July, 2, 1731.

Acts of the Synod of North Holland July 31–Aug. 9, 1731.

Art. 33. Classical Changes.

Classis of Amsterdam, Rev. Gerrit Hagoord, [Haegoort] Minister sent to Freehold and Middletown in New Netherland, Ordained April 2; and Rev. Joh. Guilhelmus Keslius, ordained and gone as minister to Surinam. Rev. Cor. Van Schie called to New Netherland. (Poughkeepsie).

1731, Aug.–Nov.— Great Epidemic in New York.

DUTCH CHURCH OF NEW YORK.

August 12, 1731.

Consistory held, after calling on God's name.

1. It was Resolved, That as domine Du Bois, according to the order of Consistory, has for some time past, on account of domine Boel's indisposition, preached on Sunday morning in the one church, and in the afternoon in the other; therefore now, since the recovery of domine Boel, each minister shall preach morning and afternoon, in the same church in which his turn shall be, according to the order pursued from the beginning, until domine Boel became sick.

2. That the bells of both the churches on Sunday forenoon and afternoon, shall ring together, at the first, second and third ringing; that is the last morning ringing shall be precisely half-past ten, and the last afternoon ringing at precisely half-past three.

3. That for this time, no invitation to the Lord's Supper shall be made at the house.

G. Du Bois, Loco Praeses.
Do. Boel not being present because still somewhat indisposed.

DUTCH CHURCH OF NEW YORK.

New York, Sept. 1, 1731.

Consistory held, after calling on God's name.

1. It was unanimously Resolved, That a written request be

presented to Mr. Rip Van Dam, president, for an amendment to our CHARTER, after it shall be shown what defects it now has, and what further privileges the present state of the Church demands.

2. Domine Du Bois and domine Boel, with Messrs. J. Kruger and H. Vander Spiegel are appointed on this matter, with authority to consult with Mr. Alexander as counsel and such other persons in or out of the Consistory as they may see fit.

3. That they inform the Consistory, at convenient times, of their doings so far as may be necessary, and especially to report the request in writing, so that it may be made to express their exact meaning.

4. These ministers and elders are hereby fully empowered for this business, and all that belongs to its execution.

G. DuBois, p. t. Praeses.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Van Driessen to Mauritius Gromme, Sept. 12, 1731.

Portfolio "New York", Vol. i.

Addressed:

Rev. Pious and Highly Learned, Mr. Mauritius Gromme, Faithful Minister of the Holy Gospel at The Hague:

Per Address Henry and Jacob Van Eibergen, by whom there is opportunity to send reply in 14/d.

Albany, Sept. 12, 1731.

Mr. Mauritius Gromme, Highly Rev. Sir:—With all submission I take the liberty to declare to you my position in the Gospel. Two of my predecessors, The Revs. Godfrey Dellius and John Lydius, having made converts among the neighboring heathen nation, (tribe of Mohawk Indians), they requested me on my arrival in the year 1712, to continue the exercises of instructing them in the principles of the Christian faith. This duty I accepted with pleasure. And by God's pitying grace, the blessed results were such, that in a few years that entire nation (tribe) was incorporated in the Kingdom of Christ (lit. in our Christendom). They were then made by God's all-directing hand, the instrumentality by which a second chief nation, (another tribe of The Five Nations), located a few (Dutch) miles farther up the country (farther west on the Mohawk) has also, in the main, submitted themselves to the obedience of the faith, to the Lord of Salvation, even Christ.

Now for these my laborious and precious (or expensive) services, poor though they have been, but voluntary, their Excellencies, the Governors, Robert Hunter, (1710-19), William Burnet, (1720-28) and John Montgomery, (1728-31) have offered, from time to time, to recommend me to the Right Rev. Bishop of London, but I

politely declined the offer. And although the Sachems of these two nations in May last, (1731), in the presence of the English preacher here, ( ) at the renewal of their treaty with our Crown, declared their zeal and affection toward me; and requested in my behalf, from his Excellency, John Montgomery, the King's Patent for a few acres of land, which they had bestowed upon me for a place of recuperation: yet, at the same time, they asked me to build for them a church at each station, and to come there, and myself preach to them.

In considering this matter, and remembering that I have already served them gratuitously for a long time, and am even now compelled to incur heavy expenses above my ability, therefore I do, by these presence, request your assistance therein; that you would induce the High Rev. Classis of the Hague, by your recommendation, to bestow some support thereto, and to place such funds in the hands of Mr. Peter de Wolf, merchant at Amsterdam, for this object.

After wishing every blessing for soul and body, upon yourself and family, as well as for your office, I remain,

Very Reverend Sir,
Your servant,
Peter Van Driessen.

P. S. My location contributes not a little to this my success in the Gospel; inasmuch as it is the rendez-vous not only of your Governors, but also of all those on the whole continent of North America, who desire to hold Conference with the Heathen Nations, (The Five Indians of Central New York.) Perhaps there will be found some private individuals, (particuliere) who will not be uninclined to help in the spreading of the Light of Zion in that thick darkness. On every occasion those two nations come to our Communion, accompanied with a multitude of catechumens.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Complainants to Rev. T. J. Frelinghuysen, etc., September 18, 1731.

Enclosure A; with the Letter of the Consistory of Raritan, to the Classis of Amsterdam.

(Port-folio "New York", Vol. i.)

To Theodore Jacobus Frelinghuysen, Minister at Raritan, etc. These etc., etc., etc.

Frelinghuysen:— Inasmuch as we have delivered the letter, written during the present year by the High Rev. Classis of Amsterdam and addressed to your Consistory, to them, and they, last month delivered the same to yourself: we, therefore, now take the liberty of informing you, that the High Rev. Classis of Amsterdam, per letter to us, dated May 8, 1731, makes a declaration in regard to the letters exchanged between you and us in the year 1729. They say that they perceive therefrom, with pleasure, that we had taken pains to restore the peace with you. Therefore they have released us from the Ban, and they do nullify the same. They express the wish that we, as true members of the Covenant, do use again the signs and seals of the Covenant of Grace.

Furthermore, the Rev. Classis writes us, that they altogether disapprove of your Consistory departing from the Dutch Church-Order, by admitting an English dissenter to the sacred ministry in the Raritan church; that this is not in harmony with the accepted Church-Order, nor with the first Constitution of the churches among us; and that this must be speedily remedied. Indeed the High Rev. Classis

in no wise desires that we should agree to these departures; but that we should aid, in the best manner possible to remedy the mistakes which have crept in, to the decline of the churches; and that we must thus show, that we with all our hearts love the truth, and remain in the love of the same, and that we love peace.

In addition, the Rev. Classis also informs us that they have written to you and your Consistory about this. Unto this end we do now make this request of you, at their order: That, as soon as possible you and your Consistory, do completely submit yourselves to the decision of the Classis, which decision has now been more fully confirmed. We have before done this with all our heart, for the sake of peace; and we again profess the same by these presents.

Hitherto we have waited in vain for your reply to our letter to you of June 10, 1729. This letter has now been accepted by the Rev. Classis. Be pleased, therefore, to let us have a brief written reply as to your determinations; for we shall write again at the first opportunity to the High Rev. Classis. We are, with determination to be subordinate to their High Reverences, unto the welfare of the church, Your willing, etc.,

Peter Dumont — Henry Vroom
Simon Wyckof — Daniel Sebering.

Raritan, Sept. 18, 1731.

No. 23. Received Sept. 20, a. c. (Anno currente.)

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Navesink to Revs. Van de Wall, Vos, Beels and Reitsma, September 28, 1731. Rotterdam.

(Portfolio, New York, Vol. i.)

Freehold, September 28, 1731.

Rev. and our Much-Esteemed and Beloved Sirs, Ministers of the Holy Gospel at Amsterdam,

The Revs. Harmanus Van de Wall, Henry Vos, Leonard Beels, Tiberius Reitsma,

Dear Sirs:— We doubt not but that our well intended communication, expressing our respects and gratitude, will reach you safely. We, your humble servants, desire to inform you of the safe arrival of the minister whom you sent us. Gerardus Haeghoort, with his wife and his wife's mother, arrived in this country, all in good health. They landed in New York on July 24, (1731), and were kindly welcomed by Rev. Gualterus Du Bois, who showed them every token of friendship. The Lord be thanked for this great benefit and blessing, as well as for His faithfulness that He has so graciously preserved our minister and his agreeable

wife and mother from the dangerous perils of the raging sea, and enabled them to reach these shores in good health.

On the third of August, just at sunrise, he landed at our place, where he belongs, and was received with much friendliness and joy by the brethren and sisters of the church, who were waiting for him on the shore. Since then he has well demeaned himself, as has also the juffvrouw (the Madam). She has, indeed, conducted herself in such a manner as to give the greatest satisfaction to all the brethren and sisters of our church. Our minister also, Gerardus Haagoord has given great satisfaction ever since his installation over our church as our regular pastor and teacher; and especially in his preaching and the other duties which belong to the Ministry of the Holy Gospel.

For these reasons we find ourselves obliged, as in duty bound, first, to thank God the Lord for all his great blessings to us; and secondly, for this great benefit bestowed upon us — providing us, after long waiting, with an intelligent, able, and to all appearances, a faithful and pious pastor. We trust the Lord will spare him, and give him a long life among us, to the glory of his Name, and the general edification of us all. This being the case, we, your humble servants, find ourselves bound to thank you also, next to God, for the courtesy and care which you still show for the welfare of our Reformed Churches here in New Netherland; in that you think of us over here, and are still providing us with pious pastors and teachers.

Herewith we conclude. We remain profoundly grateful to you, Highly Esteemed Sirs, for the care you have shown for our welfare. We therefore, your humble servants, wish you all prosperity and blessing. May the Lord give you his blessing, favor and grace, and grant you a long life and a happy end.

We remain, with all respect, Your obedient servants, The Consistory of the Navesinks, In the Name of all,

Mert Willemse,
John Kouwenhoven.

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ACTS OF THE CLASSIS OF AMSTERDAM.

To write to New York and Pennsylvania.

1731, Oct. 1st. Rev. Classis resolved that the Messrs. Deputati ad res Exteras shall write to the ministers of New York; also to the Rev. Boehm and Rev. Weyss, in order to obtain information whether Rev. Weys has yet returned with the donation given him here for the erection of a church in Pennsylvania; and further, in what condition the church in that place finds itself. xi. 58.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The United Churches of the Raritan District to the Highly Reverend Classis of Amsterdam, Oct. 2, 1731. [See P. S. March 23, 1732.]

(Port-folio, "New York," Vol. i.— Extracts in Vol. xxii: 220–7.)

Reverend and Highly Learned Gentlemen, and Highly Esteemed Brethren of the Rev. Classis of Amsterdam:—

Your letter of May of this year (1731) came duly to hand. We inform you, in the first place, that our pastor, by God's favor, was some time ago restored to health, and has again exercised his sacred ministry for more than a year. In the second place, we thank you for your cordial admonitions. If you were present among us, you would understand that, not the disaffected, but we ourselves are inclined to follow up your peace-counsels, as you may observe from the enclosures herewith. And we are also still willing to regard the disaffected ones as relieved (of the ban) if they will acknowledge the doctrines which are taught among us, and which are really the Reformed Doctrines, as orthodox; and if they will join themselves again to us. This is also your own object. But what their object is you may perceive from their own writings. It grieves us that you are so misled; for we here take no more liberties regarding discipline, the liturgy, and the Holy Sacraments, than are permitted by God's Word and our Church-Order. The Sacraments are administered here as in other churches, except that the Supper is partaken of here standing; while in other churches the members are seated. But it was thus done before our present pastor came here; and his own preference is for the members to be seated.

We trust also that you will allow him, in the use of the various Forms, as much liberty as other ministers take. We do not think that you would want to bind him alone like a child in his abc-s, to the very words of the Forms at all times; for then he would sometimes make himself ridiculous. For instance, should he perform marriage for a maiden woman or a widow of sixty or more years, as does sometimes happen, and he should use the exact words of the Form, and speak of the getting of children.

For surely you well know, as it is also shown by Messrs. Freeman and Sandvoort, that there is not one minister to be found in this land, who observes strictly all the Articles of the Church-Order. Now the same penalty that you impose on others we shall also willingly submit to ourselves. If our pastor had done in the

congregation of some one else, what Rev. Coens has done here, and is still doing, you would suspend him, if not depose him. For Millstone is not a definite locality by itself, but it is a river, scattered along whose banks, our people live.

As to the English dissenter: [Rev. Gilbert Tennent:] He is not such a one as your letter makes him out, to speak gently. For he was called mainly by the English here, and for the English. Our pastor at first was rather against it than for it. Simon Wykhoff himself had a share in calling him. This was done without doubt, in the hope that he would be against us. That some of our adherents also aided in calling him, against the dissuasion of our pastor, was intended, as they declare, to help the English; for they were here as sheep gone astray. His services are quite apart from ours. He preaches also in only one of our churches when it is not our turn to be there; and that only by permission. But this, of course, does not influence the disaffected ones, for they gave nothing towards the building of those churches. And it is not to be wondered at. Rev. (Joseph) Morgan is also a dissenter, for he belongs to the same Classis (Presbytery) and Synod as this other dissenter; and as a member, helped to ordain him, by the laying on of hands. He has now, for several years, ministered to both Dutch and English on the Navesinks. He baptized many children here, before our pastor (Frelinghuysen) came, and nobody speaks a word against him. Rev. (Gilbert) Tennet is a Presbyterian, and they are surely orthodox. And ought we to oppose and persecute English Presbyterians in an English country. God preserve us from doing so! For have they not, even in England and Ireland, freedom of conscience and of worship? That some of our adherents attend his services and help support him, we neither can, nor ought we to forbid. But however that may be, it can be surely no just reason for dissatisfaction among the Complainants against us, nor ought they to accuse us on that account before the Rev. Classis. We trust that you will take notice from this, how they who stand by those who are disaffected towards us, mislead you.

We beg you that you will be pleased to judge both them and us, their letters and ours, impartially. We assure you that we have acted leniently with them. The requirement which you ordered in your first letter, which was written by Messrs. C. Houthoff and John Bakker, with reference to both us and them, was read to them; with the offer of letting them read the same themselves. We informed them that we willingly submitted ourselves to your requirements. And we still are doing our utmost toward the establishment of peace. For you may well think, that aside from the obligations resting upon us, the troubles and unrest distress us.

One other thing we ask of you. If it should please you to write to us again, will you kindly address the letters to Mr. Matthew Clarkson, Merchant in New York. For our letters are always delayed, before they come into our hands. Then we are accused of having kept them secret.

If we cannot effect peace through our own efforts, we shall choose impartial persons. We cannot yet report to you concerning this, as the majority live here far apart and scattered. We trust however, on our part to be always peacefully inclined, and well-disposed. It is our prayer and wish that the Most High will be pleased to crown your ministry, persons and families, with His lavish blessings.

We remain, Rev. and Highly-Learned Sirs, Your willing servants and Brethren,
The Consistory of the United Churches of Raritan.

In the name of all,
T. J. Frelinghuysen,
Cornelius Bennet,
Albert Voorhees,
William Willemse,
John van Dyck.

Raritan,
October 2, 1731.

[See Postscript of March 23, 1732. Letter, long delayed.]

CHURCHES OF POUGHKEEPSIE AND FISHKILL, N. Y. DOMINE VAN SCHIE. OCT. 4, 1731.

1st. After calling on God's name, consistory meeting is again held with the consistories of Poughkeepsie and the Fishkill, and then all the articles made in the previous meeting of the 30th of September last are confirmed.

2nd. Thereon the reckoning of expense incurred in the coming over of the Heer Van Schie with his wife is taken up and was fully acquiesced in, with unanimous resolution that the same be copied in both the church books of Poughkeepsie and the Fishkill, with written approval signed by both consistories.

3rd. In order that Dominie Van Schie may have perfect freedom in choosing the place most agreeable to him at Poughkeepsie and the Fishkill, all the consistories have declared that, whenever Dominie Van Schie makes his choice, they with perfect content shall consent to the same and shall fully acquiesce therein.

4th. Whenever Dominie Van Schie shall have chosen to reside at Poughkeepsie or at the Fishkill, there where he chooses to live, both congregations together (each bearing the half of the expense) shall buy six acres, build a house, and make a garden, and plant an orchard, in accordance with the stipulations on these points contained in the power of attorney call.

5th. In case it may come to pass at any time after both the congregations of Poughkeepsie and the Fishkill shall together have bought six acres at the place where Domine Van Schie shall have chosen to reside, and there shall have built a house and made a garden and planted an orchard, that the two congregations shall ecclesiastically separate from each other that each may have a preacher for itself, then shall the six acres, house, garden and orchard be appraised by four impartial men, (and the said four shall have power to choose a fifth) and the congregation at the place where the preacher shall have resided shall honestly give the just half of the sum for which all the aforesaid was appraised to the congregation in which no preacher's house was built with the coming of Domine Van Schie Subscribed.

All this was done at the place and times aforenamed in the presence of Domine G. Du Bois, as we, the undersigned testify.

Cornelius Van Schie.

Pieter Parmentier, Pieter Du Boys, Johannes Van Kleeck, Abraham Boys, Laurens Van Kleeck, Abraham Brinkerhoff, Hendrick his × mark Phillips, Myndert his × mark Van De Bogaart.

— History of the First Reformed Church of Poughkeepsie. pp. 44, 45.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Consistory of the Raritan Congregations to the Complainants, Oct. 6, 1731.

Enclosure B; with the letter from the Consistory of Raritan, to the Classis of Amsterdam.

(Port-folio "New York", Vol. i.)

For Peter du Mont, Simon Wyckof, Henry Vroom, at Raritan.

Letter B.

Sirs:— Inasmuch as you asked of us a speedy and written reply to your letter of September 18, 1731, we have used all diligence, to show our readiness for peace, or for business tending toward peace; and to satisfy you in this respect.

In reply to your letter, know then that we are willing to submit ourselves to the decision of Rev. Classis. But inasmuch as, according to your explanation of the Classical letter to you, it does not in all respects seem well to agree with their

letter to us, it would be best, according to our way of thinking, that these two letters should be brought together. Thus could we the better understand the complete opinion and object of the Rev. Classis.

For it does not appear to us, either from the previous letter, or from the present letter of the Rev. Classis to us, that they really consider the ban executed against you as illegal; or that they nullify it as such, as you imagine; but they only say that they release you, on account of your persistent longing and heartfelt desire for the Supper, and your diligent employment of every means in behalf of peace; and what ever else there may be of this character. If these feelings are really in your hearts, they will not forsake you. But how is it that we see no fruits thereof, but rather the contrary. Because, as you say, the Rev. Classis has been moved to release you from the Ban, you ask us to consider you as so released. And because we are aware of the love of peace of the Rev. Classis, and of their prudence, we offer to subject ourselves to its pious judgment; therefore, we do not wish in any wise to antagonize their action in this business. But inasmuch as the Rev. Classis has not in view so much your release from the Ban, as reunion and peace between ourselves and you: therefore, we think that you as well as ourselves, should endeavor to comply with the view of Classis; and you should regard and accept the Reformed doctrine as taught among us by Rev. Frilinghuysen as orthodox; and join yourselves again with us, with proper subjection to the regulations of our church. Therewith, for the present, we will hold ourselves content, in order thus to satisfy the decision of Classis.

Understand also, that by these presents, we also promise you that we will endeavor to preserve pure among us, as also we are in duty bound, the true Reformed Doctrine, agreeably to, and in accordance with the Dutch Church-Order. This shall be done in all particulars, so far as is possible in this land, for the common welfare and edification of the church.

From all this you can well perceive our object, as well as our readiness for peace. We conclude herewith, hoping that the God of peace will pacify us. We also request by these lines, and for the same reasons mentioned in your letter, a speedy reply and an amicable account of your sentiments in this connection.

D. By the Consistory of the Four United Churches at Raritan.

By and in the name of all,
T. J. Frelinghuysen?
Mynne, Van Voorhees, Elder
Abraham Ouke, Elder

Actum
October 6, 1731.

Agrees with the original.
G. du Bois,
V. Antonides,
Henry Boel.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Ministers in New York, October 19, 1731. xxix. 86. No. 16.

Reverend, Godly and Learned Gentlemen,

Dearly-beloved Brethren:—

We have received no letter from you during this year. We know not the reason for this. We doubt not you received the letter of the Deputati ad res exteras, written in December 1730,

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together with the Minutes of the Synod. The Rev. Classis charges us not only to send you, as well as the other churches in that region, the Minutes of the Synod of 1731, as we do by this present; but also to request you to inform us, as soon as possible, whether there is any certain information of the arrival of Rev. Weiss in his congregation in Pennsylvania. He was in Holland with a representative of the church of Schipback, (Reiff), and collected some funds here, and took them with him to Pennsylvania, as you were informed in the last letter. Since then the Classis has received neither report nor letter from him. This appears strange to many of us, as we cannot imagine the reason for it. It would be agreeable if you could give us any information.

We have nothing more to mention, except that, by God's favor, the Church of Christ is at peace. May Jehovah God favor you in the very important work of your ministry with all desirable blessings and with his precious grace.

J. Bekker, Dep. Cl. Amst. ad res Exteras.

Amsterdam,
October 19, 1731.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. George M. Weiss, of Pennsylvania. October 19, 1731. xxix 87. No. 17.

Reverend Sir and Brother:—

The Rev. Classis is greatly astonished that hitherto, since your departure, no tidings have reached us of your arrival in Pennsylvania and among your congregation; nor in what manner the funds which were placed in your keeping, have been used for the benefit of the churches over there. Therefore the Rev. Classis has directed us to inform you of their astonishment and anxiety, and earnestly and kindly to request you, as we do by these presents, that you will please neglect the matter no longer; but at

the very earliest opportunity, inform us, by letter, of your condition, and what has been done with those funds, and what is the condition of the churches in those regions. Meantime we beseech and admonish you to promote peace and love with Rev. Boehm, about which we have also written him. To these, we further refer ourselves, expecting that you have also read them, or have understood their contents, and that you will inform us and Rev. Boehm of all matters.

We heartily wish you God's enlightening, sanctifying and comforting grace, and that the God of love and peace may be fully with you, and prosper your way and work in every manner.

In the name of all,

J. Bekker, Dep. Classis Amst. ad res Exteras.

Amsterdam,

October 19, 1731.

TRINITY CHURCH, NEW YORK.

Trinity Church to the Society for Propagating the Gospel, Oct. 30, 1731.

On the death of Mr. Thomas Huddlestone, it was ordered by the Vestry,

That Mr. Vesey, the Church Wardens, Mr. Livingston and Mr. Chambers, be a committee to prepare an humble address to the Venerable Society for propagating the Gospell in foreign parts, that they will favourably be pleased to appoint Mr. Thomas Noxon their schoolmaster in this city, and to continue their salary for that purpose. And the said Mr. Noxon having undertaken that the office of Clerk to the Church shall be officiated to the satisfaction of the Vestry, he is thereupon appointed and chosen Clerk accordingly. This address was drawn up, and signed, in the words following, to wit:

New York, the 30th of October, 1731.

Reverend Sir:

It having pleased Allmighty God to take unto himself Mr. Thomas Huddlestone, the Society's Schoolmaster, in this city, wee, the Rector, Church Wardens, and Vestry of Trinity Church, most humbly entreat that Venerable Body to continue that charity, which has hitherto been of great use and service to the poor children of this place, as well as a nursery to our Infant Church, in bringing up and instructing them in the principles of our Most Holy Religion; and if the Society would be favourably pleased to appoint Mr. Thomas Noxon, of this city, in that office, we should esteem it a singular favour, he having been for many years past (and still is) one of our Vestry, a person of exemplary piety and vertue, and instrumental in bringing several persons to our Communion, and one whom we persuade ourselves will discharge that duty with the utmost diligence and faithfulness. 2571

Sir, we conceive it necessary to acquaint you, we are informed the Widdow Huddlestone, mother to the deceased, immediately after her son's death got an address drawn up to the Honorable Society, in order to have the school and their bounty conferred on her; and as she or her daughter carried the same about, they got several Inhabitants of this city to sign the same in her favour, some of them, as we believe, induced thereto by meer compassion, and others not only by that,

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but also believing it was approved of and countenanced by us; and this address we expect will be transmitted you by this or the next conveyance, in which, had it been offered to us, we would readily and heartily have joined, could we have thought Mrs. Huddlestone, in her advanced years, a person proper or capable to discharge a trust or duty of such great importance both to the City and Church.

But as we cannot recommend her as such, yet we humbly beg leave to recommend her and her poor family to the Venerable Society, as objects worthy of their charity, both husband and son having been faithfull servants to them in the discharge of their respective duties.

We are Reverend Sir,

Your most obliged and most humble servants.

— Berrian's History of Trinity Church, New York. pp. 50, 51.

REV. MR. CAMPBELL TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York, November 3rd, 1731.

Rev. Sir: ..... Mr. Poyer is a much better man and Christian than himself (Mr. Vesey is referred to) he endeavors to remove from his Mission in Jamaica; he is a Grandson of Coll. Poyer who died in the gallant defence of Pembroke Castle in the time of Oliver Cromwell, which alone I hope will recommend him to the favor and protection of the sensible and generous Dr. Humphreys; he is a good natured, honest man, and is beneficent to his neighbors, which I take to be qualities superior to any Mr. Vesey is possessed of; He has prevailed with Mr. Poyer to send a letter home desiring to be recalled, which would infallibly ruin the poor Gentleman and his numerous family. Therefore I entreat you to take care that the Society's answer may entirely leave it at his own choice; whether to go home or not; this I write at the desire of his best friends.

The secret of this is that Mr. Vesey wants to get quit of Mr. Colgan, and send him to Jamaica, tho he must needs be sensible that Mr. Poyer will be ruined, if he goes home or leaves his Mission. .....

— Doc. Hist. N. Y. Vol. iii. p. 189.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Peter van Driessen.

1731, Dec. 18th. A letter arrived also from Rev. Peter van Driessen, minister at New Albany, together with a treatise (pamphlet) on the first twenty two Lord's days of our Catechism. The examination of the contests of the one as well as the other, was referred to Rev. Deputati ad res Exteras. xi. 62.

DUTCH CHURCH OF NEW YORK.

New York, Dec. 20, 1731.

Consistory held, after calling on God's name. Time when the Deacons give in their account. It was unanimously Resolved,

1. That the yearly salary of Jan Van Aarnheim, as foresinger in the New Church, on Sundays, and at all other usual times, according to the pious custom of the Reformed Church, shall, during his faithful service, be £12, 10s. New York currency.

2. Aarend Van Hoek shall be appointed sexton of the New Church; and also not only bell-ringer of religious meetings there, but also to keep the church clean, and as free from noise as possible; to open and close it seasonably, the inner or outer doors as may be required; and further, to obey all orders of the Consistory in general, and the Church Masters in particular; for which, so long as he serves to the satisfaction of the Consistory, he shall receive £10. New York currency. The second year of service of both Van Aarnheim and Van Hoek, shall commence from the 6th of December last.

Meanwhile, as Aarent Van Hoek was appointed by some of the inhabitants of this city to ring the bell of the New Church, he shall thereon act and receive payment just as Jan Mantaque did, according to the rules laid down.

3. Jan Mantaque and Aarend Van Hoek shall each receive a present of £3. for their extra services in the year past.

4. After the roof of the Old Church is glazed, the Church Masters shall see that the Old Church is furnished with a new roof, provided the direction thereof is left entirely to their folks.

5. Since many in the Old Church, both men and women, complain that they are compelled to sit too close to each other; therefore, whenever a place in any bench or pew comes back to the Church, either by death or removal of the owner, or in any other way; then at the request of those who belong to that bench or pew, the vacant seat shall not be sold to any one else; yet not more than one such seat shall be done away with, in such bench or pew.

Lib. B. 101.

1731. English language only to be used, henceforth, in all Courts of Justice.—Census of New York; Col. Docts. N. Y. v. 921; Doc. Hist. N. Y. i. 471.

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CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. R. Erickson to the Rev. Classis of Amsterdam, January 13, 1732.

(Port-folio "New York", Vol. i.)
Extracts in Vol. xxii. 210-211.

Reverend, Very-Learned and Pious Gentlemen and Brethren in Christ:— John Van Driessen sometime ago arrived at Albany. His traits of character are as well known to you as to us. Nevertheless, Peter Van Driessen, his brother, who is minister at Albany, put him in his pulpit to conduct public services, although he had never been promoted (to the ministry,) and had not even a certificate of membership in our Church. Subsequently at the suggestion of his brother, he went to the Independents in New England (at New Haven) to receive ordination at their hands. Having secured this, he was installed by his brother, the minister of Albany, as pastor of two places, called Kinderhook and Claverack. But these congregations belong to the Dutch Reformed Church.

Meanwhile, although these two churches had been commended to his care and supervision by his brother, he could not content himself with them. He must needs run up and down the river from Albany, to seduce away, if possible, still other congregations. Among others, he is now busy at Kingston, in the congregation of Domine Vas, and is causing there a great division and schism, as appears under his own signature.

We accordingly hope and expect that you will show that you take to heart the general welfare, as well as the rest and the peace of Christ's Church in these distant regions. We think that one blessed method for preventing any more congregations from being seduced, in their simplicity, by him, and for promoting the quiet of the churches, would be, for the High Rev. Classis to indicate in a letter, as speedily as practicable, written in such Dutch that plain men can understand it that his ordination (from New England) gives him no lawful right to occupy the minister's office in our church. And let it also show how far his Brother, Peter van Driessen, has exceeded his power in this matter, and how we are, therefore, to regard him. We also greatly desire and need a certified statement from the High Rev. Classis, regarding that false certificate from Professor Driessen; wherewith he, (John Van Driessen) appeared before the Rev. Classis; as also regarding his further conduct as well-known to you. But all of this makes him totally unfit to enter the ministry.

Herewith we conclude, in the hopes that the Rev. Gentlemen and Brethren will take to heart the welfare and the quietness of Christ's Church in these far off regions; and that they will comply with this, our request. Praying for all real prosperity upon the distinguished Classical Assembly.

Reverend Sirs and Brethren,

Your well-wishing Servant and Brother in Christ,
Reinhart Erickzon,
Minister at Schenectady.

In confirmation of the above writing, signed with my own hand,
Peter Vas,
Minister at Kingston.

Kingston,
January 13, 1732.

GRANTS OF LAND.

1732. Colden's Report on Lands in New York. Consequences of large grants. Vacating such grants. (Implied reference to Rev. Dellius.)

REVIVALS, 1732–1742.

New York, November 3rd, 1731.

The Great Awakening. See Tracey's Hist. of Alexander's Log College, with Accounts of the Revivals.— Murphy's Presbytery of the Log College, (also containing accounts of the Revivals.— Lives of Whitefield.— Demarest's Life of Frelinghuysen.

REV. ALEX. CAMPBELL TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York January 25th 1731 (O. S.) 1732.

Sir: About ten dayes ago died the Rev. Mr. Poyer Missionary at Jamaica on Long Island. The Presbyterians by the sly tricks & quirks of the common Law, got the Church, the Parsonage house & lands, into their possession, & now they are resolved to deprive the next Missionary of sixty pounds currency settled as a yearly Salary by an Act of Assembly. The next Missionary may depend upon it, he must either engage in a law suit against the Dissenters or throw up the Salary above mentioned; and if he is not a man of tolerable good sense and resolution, they will get his Salary also into their possession and that Mission will be entirely lost. I thank God I am very well beloved by all the Gentlemen of sense, honor and virtue in this Province, & if the Honorable Society will be pleased to nominate me as Missionary in the room of Mr. Poyer, By the assistance of God, the merit of a good cause, & a faithful application, no doubt but that I shall be able to obtain the continuation of the Salary to the Missionary of Jamaica, and perhaps recover what is already lost, notwithstanding the number, cunning and power of our adversaries; this I leave to the consideration of the Society, & hope they will either remove me to Jamaica, or by a yearly bounty put me on an equal footing with my neighbouring Missionaries, which I am persuaded will be thought both a modest and a reasonable request. Be so good as to lay this before the Society at their next meeting, which will add very much to your former favors of this kind.

I am etc.

Alex Campbell.

— Doc. Hist. N. Y. Vol. iii. p. 190.

FROM MINUTES OF THE CLASSIS OF THE HAGUE, VOL. IV. 380.

Regular Classis, held February 4, 1732.

President, Rev. Pama; Clerk, Rev. Manger.

After the name of the Lord had been invoked by Rev. Doesberg: 1. Rev. Wittebol laid upon the table a letter, in regard to a request for a subsidy (subsidie) for Peter van Driessen, in consideration of expenses incurred in behalf of the church of Albany in America. This had been addressed some time ago to

Mr. Gronme, and was handed over by his children, after his decease, to Rev. Wittebol. The Rev. Classis referred this affair to him, with his fellow Deputies, to deliberate thereon and to address the writer as may seem proper.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Complainants to Rev. T. J. Frelinghuysen, Feb. 7, 1732.

(Enclosure, with the letter of the Raritan Complainants, to the Classis of Amsterdam.)

(Port-folio "New York", Vol. i.)

To Theodorus Jacobus Frilinghuysen and his Consistory at Six Mile Run; with the other enclosure; Letter C. (Same as A?)

Domine Frelinghuysen and his Consistory:— Your letter of October 6, was handed to us on October 17. It expresses the desire that the letter of Classis written to us, be laid by the side of the one written to you. In our last to you, we communicated, not the general declaration but the very words themselves, of the Rev. Classis to us, so far as these related to you and us; and these alone are to the point just here. Our views on — whether the ban was really illegal or not — we have already expressed in our letters to you in the year 1729.

Now the Rev. Classis has taken pleasure in this, namely they have declared that they have released us from the ban, and nullified it. If this is not yet evident to you, we cannot help it. Nevertheless, since this has been settled by the Rev. Classis, we must each of us abide thereby. The Rev. Classis desires, not that you should release us, but that you should consider us as already released; and that each of us now should diligently employ every means toward peace. Therefore nothing more is now required of us. Whatever else your letter happens to enumerate, as, for example, to acknowledge your Reformed Doctrine as orthodox; upon this we have already expressed ourselves to you in our letter of the year 1729. In reference to this, the Rev. Classis writes to us, that it is satisfied. Therefore beyond this, there is nothing more now to demand of us.

This then is the last thing that we, according to the proposition of the Classis can do; to offer you once more peace and reunion. In order, therefore, that each of us may be properly reconciled — for with all our hearts we are in favor of truth and peace — we amicably propose to you these several conditions for our mutual reconciliation.

That you should, without that stipulation which was in your letter, (of April 19, 1729?), comply with the Holland Church-Order, together with us, in respect to every part; because this is altogether for the quiet and edification of the church. And also, in compliance with the Classical deliverance:

1. That you do recognize us as released from the Ban; and that you recognize us and the others who stand with us, as church-members, and that you treat us as such, etc.

2. And, in accordance with the letter of Classis, that you restore everything, in reference to doctrine, discipline, and the administration of the sacred Seals of the Covenant, to their old footing, according to the accepted Dutch Church-ordinances.

3. And, inasmuch as the Rev. Classis also strongly urges us to do our best for peace, it is therefore necessary, that in order to avoid all one-sidedness, that we

on each side labor unitedly, and in an ecclesiastical manner, to effect such restoration. To this end we propose, that the entire present Ruling Consistory of Rev. Frelinghuysen, in a friendly spirit, resign their respective offices heretofore retained: and

4. That at the first opportunity an entirely new Consistory be chosen, the one half by the present Ruling Consistory of Rev. Frilinghuysen, and the other half by us the authorized Committee (of the Complainants.) and

5. That then, these newly elected members be published in the church; and after being installed, that they do join themselves in simplicity of heart with Rev. Frilinghuysen, as the one Consistory, unto the full restoration of peace, and to prevent the further decline of the churches, etc. And this will be also unto the further preservation of the pure Doctrine and Discipline, according to the Dutch Reformed Church-Order, in all its parts; as well as in compliance with the express writing of the Rev. Classis both to you and to us, in regard to that English dissenter. (Tennent?)

6. That if hereafter, which may God graciously forbid, any dispute should arise among us, in the Consistory or in the congregation, which cannot be settled by the Consistory, in accordance with the Church-Orders:

Such dispute shall be left not only to our own Preacher or Preachers, but to the counsel and decision of all the Dutch Reformed Ministers of this land, or at least to five of the same; and these must be such as correspond in orthodoxy to the High Reverend Classis of Amsterdam, and who continue jointly and separately, in subordination to the Classis in all Church matters. This is to prevent all novel estrangements among the Dutch Reformed churches in these regions; and unto the more steady preservation, everywhere, so far as is possible, of the unity of the spirit in the bonds of peace.

7. And to this end also, that hereafter, all those who come from other congregations to us, with regular church certificates of membership, shall be recognized and treated as such.

8. Also in compliance with the intentions of Classis and with your own obligations, that you do well consider everything, so far as possible, that may tend toward the general peace and welfare of the Dutch Reformed Churches in this country; and that you show proper respect to their ministers, in accordance with a just subordination to the Rev. Classis of Amsterdam; and in particular that you make an apology to the ministers, against whom, as opponents in this our business, you have expressed yourselves so freely, about as follows:—

That you have nothing against their persons, or the ministration of their office; that you have forgotten and forgiven everything, and desire that brotherly harmony between all these gentlemen and yourself may be completely restored; that to this end you will do your best, as far as possible; and that you also expect the same from them.

For the Rev. Classis has thanked these gentlemen for the trouble they have taken in maintaining the Correspondence, and in seeking counsel for our churches in this land. Therefore we request your concurrence with us, in this matter, for the sake of the general good of the churches, and that you unite with us on these fair and friendly conditions. We request that all of these conditions in general, and that each one in particular be agreed to, and be followed up on your part. And we also promise by these presents, and as representatives of, and in the name of our Fellow-Complainants, that we are in favor of them on our part, and

1. That we will acknowledge Rev. Frilinghuysen as our lawful pastor and teacher from this time and henceforth; and will hold him in honor and love, as such, and will assist in properly supporting him.

2. That when members of the Ruling Consistory of Rev. Frelinghuysen fully resign their offices, we will also fully resign our offices as representatives (of the Complainants.)

3. That we and our companions will, all together, persevere in conducting ourselves in compliance with the Dutch Church Order in true love and peace, through-

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out the whole congregation; while we will expect the same conduct from them, being all together, one body. And subsequently having prepared the heart completely to cast into oblivion all previous disputes and disagreements, we promise to live as one congregation in the Lord in Christian unity; and, in love, to anticipate one another for edification and forbearance, so far as is possible, by the help of the Most High.

And, finally, for the better securing of all these things, and in order to make firm and enduring this wholesome compact, these Peace-Articles shall be subscribed from year to year, by all who shall hereafter be chosen as members of the Consistory, before their installation into their respective offices.

Having thus done everything on our part, on behalf of peace, we leave these propositions in writing, hoping soon to be able to inform the Classis of the result, which we justly may expect from you at the earliest opportunity. May we have your amiable and equally peace-loving consent to them. And this should be by regular ecclesiastical action on your part, and in every particular for complete uniformity.

And may the Lord command upon you and upon us, as well as upon the entire Christian church, the blessings of Peace and of Eternal Life. Such is our sincere wish, and the sigh of our hearts; the prayer of your truth and peace-loving friends in the Lord.

Peter Du Mont,
Simon Wyckhof,
Henry Vroom,
Daniel Severing.

Raritan,
February 7, 1732.

[Compare with May 4, 1732.]

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Consistory of Raritan to the Complainants, February 14, 1732.

Enclosure with the letter of the Raritan Complainants to the Classis of Amsterdam.

(Port-folio "New York", Vol. i.)

With the other enclosure D. Letter B. (Similar to D.)

Messrs. P. du Mont, S. Wyckhoff, H. Vroom and D. Sebering:—We duly received your letter of February 7. We inform you that we are pleased with your friendly expressions, and rejoice that you are disposed to peace. We profess on our part, that we are ready and willing to restore the broken peace.

1. As to your first demand, we grant it, provided that you will acknowledge the doctrine here taught as orthodox, and that you will again unite with us, according to the requirements of the Rev. Classis. Then will we consider you released, and will lovingly treat you and your fellow-Complainants, according to God's Word, even as we do the other members. For in the previous letter, Classis required this in so many words:—"You may then also know that we also require of the Complainants a confession of blame for their imprudences; an acknowledgment of you as an orthodox minister; and further all esteem and love for your person and office." The last agrees fully therewith.

2. Regarding the administration of the sacred seals of the Covenant: Such administration is to be done according to Church-Order. We do not know that there is any difference about these, unless it be in the Supper. This is partaken of here, standing; at other places sitting.

And as to the Holland Church-Order: You ought to know that we follow this, and that we recognize no other. But as there is no minister in this country who strictly observes all the Articles, including those which are merely incidental, that is those which are affected by circumstances; therefore you cannot require any more of our Domine. For example, we read in the Church-Order, Article 37, that a Consistory meeting must be held every week.

Now this is, of course, impossible in this country. And know, friends, that we are able to point out more such Articles, which are affected by circumstances. These cannot be strictly observed by any minister here. Besides, you are surely aware that our minister has four churches to serve. Hence it is impossible for him strictly to follow out all the regulations.

3. Now as to the resignation of the whole Consistory, we cannot consent to that, unless you can show that the Rev. Classis wants us to do so. You ought not to put upon us any heavier burdens than the Classis. You promised that you would conduct yourselves in compliance with the decisions of the Rev. Classis. Now you surely know that the Classis does not ask of us any such thing.

4. However, we are willing that some new members should be elected in each congregation, even as already occurs yearly. Thus there may be chosen some of your number. But that this should be done by your representatives — that is contrary to Church-Order. For the Church-Order, Art. 22, plainly reads, that a new Consistory must be elected by those present,* and this is the practice of all the churches in this land. But in order fully to show you our accommodating spirit toward you, we assure you that if you show us that the Rev. Classis requires this, we will consent thereto.

5. As to that English dissenter, the Rev. Classis is waiting for further information from us, as to just how that matter stands. For it was written to Classis, as if Domine (Gilbert) Tennent were a colleague, (lit. secundus) of our own pastor. This of course, is not so, as everybody knows. He belongs to the English people. That he has preached in one of our churches — that was only a privilege granted him. Besides our Domine did not invite him, but some among you helped to invite him. But that he (Frelinghuysen) should forbid his hearers to listen to Tennent, that be far from him. We desire to be preserved from opposing English Presbyterians in an English country. Indeed the English Crown gives them liberty not only in Scotland, but also in England and Ireland.

6. As to your 6th article: When any dispute arises we will gladly submit it to some Dutch ministers in this country. We kindly ask you, that if anything is taught or done that you do not like, tell us of it. If we cannot give you satisfaction, we are willing to submit ourselves to other preachers.

7. As to Certificates: On this matter our pastor has declared himself to the Rev. Classis, wherewith the Classis is satisfied.

8. It is certain that we would gladly see brotherly harmony between ourselves and other churches. We are willing to forget and forgive everything. Surely our Domine does not like to have the old wrongs called up again, as some of you well know; for he would gladly forget and forgive everything. Since you do not wish to write again, you can let us know your answer by word of mouth. If you would like to have a joint meeting, we will consent to it, and appoint a time.

We also now make an end of writing to you. We are assured that the Rev. Classis will not be able to demand any further concessions from us.

Art. 37. In all churches there shall be a Consistory composed of the Ministers and Elders, who shall meet together at least once every week, etc.

*Art. 22. "The Elders shall be chosen by the suffrages of the Consistory, and of the Deacons; etc." (The term Consistory was in those days limited to the Elders.)

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The God of peace incline the hearts of all of us to peace; and vouchsafe to each of us his grace and blessing.

We remain, your servants and friends,

The Consistory of the Four Combined Churches of Raritan.

In the name of all,

T. J. Frelinghuysen,
P. Brocka, Elder.
Andrew Ten Eyck, "
Henry Vischer, "
Elbert Stoothoff, "

Raritan.

Actum at our church meeting,
February 14, 1732.*

DUTCH CHURCH OF NEW YORK.

New York, March 13, 1732.

In Consistory after calling on God's name, the call of another minister was considered.

It was stated that different members of the Consistories of other congregations here, had taken great satisfaction in the preaching of domine Gerard Haeghoort, on his first arrival last summer in this country, as the lawful pastor of the Dutch Reformed Church at Nawenzinks, (Navesink); that since then, many had desired that the Ruling Consistory should directly request him to exercise his gifts again in this place. This was in order to see if he gave such satisfaction, that the Ruling Consistory might decide on the advisability of calling him, after counseling with the Great Consistory. If agreeable, then to seek the necessary subscription from the congregation for the salary of said domine Haeghoort. Thus might this business, with the Lord's blessing, be accomplished unanimously. A letter was accordingly sent with the knowledge of the Ruling Consistory to domine Haeghoort. His Rev. came here, and preached last Sunday afternoon (March 26) in the New Church.

Afterward, on Tuesday, March 28, Consistory met, After calling on God's name, the preaching of domine Haeghoort was talked over. Also the desire of many was expressed, both in and out of the Consistory, to hear him again. Resolved, That our two ministers, in the name of the Consistory should request him to

[* See the Complainants' remarks on this letter, in their letter to Classis, May 14, 1732.]

preach next Sunday morning, April 2nd, in the Old Church. To this domine Haeghoort agreed, and performed the service. On both occasions, the Consistory thought proper that there should be no morning service in the other church, as the people desired to hear domine Haeghoort in his service.

THE RARITAN CHURCHES TO THE CLASSIS OF AMSTERDAM. (This 2557 is a postscript to letter of Oct. 2, 1731, which see.)

(P. S.) Reverend and Highly-Learned Sirs, and much Esteemed Brethren of the Rev. Classis of Amsterdam:— Since the above was written, we have had no opportunity to send it. Later on the disaffected proposed such terms to us, as you may see from the accompanying letter, under Letter H. But we could not consent to them, and you did not require this from us. However, we answered them amicably, as you may perceive from our letter, under letter B. In this we declare that we are willing to consider them released (from the ban) if they will again join themselves to us. We do not know what more we ought to do in this matter, inasmuch as we have followed up your decision in everything.

In the hope that you will take pleasure in this, we remain, after wishing all blessing and prosperity upon your ministry, persons and families,

Rev. Sirs, Your servant and Brother,

T. J. Frelinghuysen.

Raritan,
March 23, 1732.

CLASSIS OF AMSTERDAM.

Correspondence from America.

A Statement by the Consistory of Kingston, to the Classis of Amsterdam, respecting the intrusion of John Van Driessen into the service of some of their churches. (Spring, 1732?)

Declaration by Rev. Peter Vas to the Classis of Amsterdam.

(Port-folio "New York", Vol. i.)

The present condition of our church here, compels us, worthy Sirs and Brethren in Christ, to seek your aid in connection with the dissension and schism which

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has arisen in our congregation. The trouble has been caused by one John van Driessen, and it has been much aggravated by his brother, Peter van Driessen, minister at Albany. These things will appear from the following facts: First, we will explain to you, Rev. Brethren, our former unity; and then show you to what extent this has been rent and broken by them.

First: It is well-known to you that we, with all the surrounding villages in this our County of Ulster, as one body, have for some time past, had one pastor and teacher. For his support we have combined together and paid his salary, each locality according to its ability. And this will serve in proof of this: When our pulpit was last vacant, we forwarded a unanimous call to Europe with the promise of support for a minister. This may be seen from the salary-list. Thereupon Rev. Peter Vas came to us, whose services we have enjoyed for many years in rest and peace, and with much satisfaction. We have also received the Holy Supper of the Lord from his hands with united hearts, and each one has paid the promised salary, without any opposition at the time and place.

Secondly: But what has happened in connection with this said John van Driessen? This man came from Holland without ordination, or even a certificate from his Professor. He was then ordained by the Independents of New Haven to the ministry at Kinderhook and Klaverack; and he was installed there by his brother, in an underhanded and an improper manner. He was at length denied further ministrations at Claverack because of his unchristian life and behavior. Now this man, I say, first endeavored by his tools, to bring about, in the absence of Mr. Vas, that he should preach in the church of Kingston. This had been refused to them by our preceding Consistory. Nevertheless, he could not be prevented from preaching at Hurley, at the Paltz, and at Marbletown. And this had mainly this result: that by exalting himself above others, before simple-minded people, he could justify his former bad conduct and life, and in the end, brought our lawful pastor's work into contempt. The consequence was that he made a great following for himself here, which has given rise to great confusion. Indeed the people of the Paltz some few excepted, actually acknowledged him as their pastor, and made arrangements for him to come and preach there three or four times in the year, and administer the sacraments. This proposition he also accepted, even delivering an installation sermon, and subsequently, he chose and installed a consistory among them. He did all this without any recognition of us. And when our consistory advised them to desist from their proceedings and showed them their mistake, nevertheless their efforts were altogether fruitless; for they were encouraged in their actions by Rev. Peter van Driessen. He, with his brother John van Driessen, came here in February last, after he had by letter informed his adherents of his coming. Thereupon several messengers were despatched at once, post-haste, to make known to his adherents the purpose of his coming. For it was published at the Palts, that all those who wanted to see John van Driessen cleared of the charge that he was not a lawful minister must go to Kingston. A meeting was accordingly got together there in order to bind the people still closely to his brother's object (to vindicate John); and to spread boastfully about his imagined triumph.

Meanwhile Rev. Peter van Driessen requested Rev. Vas, to call a meeting of his consistory, in order to ascertain what Rev. Erickson had said to the disadvantage of him and his brother. [See under Jan. 13, 1732.] This meeting, in compliance with his request, took place the day after, namely, on February 9, in the church at Kingston. There that gentleman and his brother, and their adherents all appeared. When he (Peter van Driessen) was asked what he had to lay before the meeting, he answered with an artful and hypocritical recommendation to peace, that he wished to show indisputably to the world, that his brother, John van Driessen, was a lawful Reformed Minister; that he had been ordained in accordance with the Act of the Synod of Dort. When some discussion arose on this point, for we judged that this was not the place, (for such an attempted vindication of John van Driessen,) some of his ringleaders immediately rose to their feet and made a great tumult. The one called out one thing, and another an other thing. Indeed, they even threatened to drag certain members of the Consistory through the church by their hair. This they would have easily done, if they had not been afraid of the law. While this was going on, Peter van Driessen and his brother went out, after which the meeting also adjourned.

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But along the street they belched forth much indecent slander and vituperation against Rev. Vas and his Consistory. Rev. Peter van Driessen sought to impress upon the people, so far as he could, the lawfulness of his brother's ordination. This was done in a public inn, before more than fifty persons, as it has been told us.

In General

The conduct of these two brothers here, has caused such an alienation of feeling, that some hold themselves aloof from the church, not caring to come to the preaching at all. The services of the pastor are held by them in contempt, and they do not come to the Holy Supper of the Lord. The Rev. Consistory is also despised; all of its enterprises are thwarted; and some are even unwilling to pay their promised salary, as we have discovered. Hence the ultimate ruin of the church is threatened, unless speedy efforts are made to save her.

Inasmuch therefore, as such proceedings are amenable to the laws of the Reformed Church of Holland, by which our churches in this province for many years have been laudably governed, and of whose reasonableness every one is convinced: it becomes very necessary to preserve the same unimpaired, so that no door be left open to confusion. And as you now have learned the condition of our church, and we are assured of your zeal for the welfare of God's church, we doubt not but that you will take our case to heart.

In the name and by the Order of the Consistory at Kingston.

Peter Vas, V. D. M. Ibidem.

DUTCH CHURCH OF NEW YORK.

New York, April 3rd, 1732.

Consistory again held, after calling on God's name. It was declared that the Ruling Consistory and most of the congregation were satisfied with domine Haeghoort's preaching. Therefore the Ruling Consistory requested domines Du Bois and Boel to express, in their name, to domine Haeghoort, their pleasure and thanks for his services, and to promise him an appropriate return, in due time for his service, as well as his traveling expenses; also to say that as far as they were concerned, they voted for him as regular minister here.

For the proper furthering of this good work they would request on Thursday night, April 6th, the approval of the Great Consistory, in order thus to obtain, in an orderly manner, a voluntary subscription in the congregation. Do. Boel, also, as President, should write down the foregoing, so far as necessary, and in the name of the Ruling Consistory, lay the same before the Great Consistory.

DUTCH CHURCH OF NEW YORK.

New York, April 3, 1732.

In the forenoon, a meeting of the Ruling Consistory was held. After calling on the name of God, domine Boel, as Praeses, read the draught he had prepared, as ordered. It was unanimously agreed to present it to the Great Consistory, in the name of the Ruling Consistory. Domine Du Bois was still out of town, but he subsequently approved it.

In the afternoon, the Great Consistory met, and after calling on God's name the written proposal was read, as follows:

"By a unanimous Resolution of the Ruling Consistory on April 3rd, the former members are called together in Great Consistory, and informed that

The Ruling Consistory had for a considerable time perceived the satisfaction of many in the congregation with the services of domine Haeghoort on his arrival last summer as minister for the Nawenzinks; that there was a great desire to hear him again, and see if a satisfactory call could be made upon him. The Ruling Consistory felt bound to satisfy this desire, and invite domine Haeghoort again to preach here, which he has done.

Thereupon the Ruling Consistory related in their meeting the satisfaction of many in the congregation with his services, and their desire to have him as their regular teacher. They also said the same thing for themselves, and so far as belonged to them, agreed upon him as a minister in this congregation. They, therefore, thought it necessary to inform the Great Consistory, and for the advancement of this good work obtain their voice, to learn whether it was also favorable to a call on domine Haeghoort, in order that they might use their best exertions with the congregation, and set them a good example. If this were agreed to, the Ruling Consistory would then request a voluntary subscription in the congregation for domine Haeghoort's salary, so as to enable them to consummate matters, with God's blessing, with

all possible unanimity. Or, the whole business might be left to the Ruling Consistory to be executed in a regular ecclesiastical manner."

Hereupon the call upon domine Haeghoort was, with the exception of Isaac Kip and Adrian Man, approved by all the members present: viz., of the Great Consistory: Samuel Bayard, Antony Rutgers, Gerrit Van Horne, Johannes Vander Heul, Ab. Keteltas, Christoffel Bancker, Chs. Le Roux, Abraham Boelen, Gerrit Keteltas, Abrm. Lefferts, Harmanus Rutgers, Michiel Vaughton, Wynand Van Zandt. The other members of the Great Consistory were absent, detained by sickness, absence from the city or other necessary engagements.

But Christoffel Bancker said that his opinion as well as that of another member, was, that they should vote again on the special details of the call, and then the Ruling Consistory should carry it out. To this, one and another assented. But Mr. Bayard and some others said that he would entrust the whole business to the Ruling Consistory.

The Praeses answered, that the Ruling Consistory desired that nothing should be left to them, save in an orderly, ecclesiastical manner; so as to be able to take the voice of the Great Consistory upon whatever they found to be necessary. Nevertheless, Mr. Bancker persisted in his demand. He was answered, that the Ruling Consistory would deliberate further thereon in their meeting.

Acts of the Classis of Amsterdam.

Letter from Rev. (Peter) Driessen.

1732, April 7th. Rev. Driessen, in a letter, asked for aid in money (money-aid, or subsidy) for the erection of two churches for newly converted people. The Rev. Deputati ad res Exteras were enjoined to answer him; to praise him for his zeal, to express a wish for a blessing upon his labors; but also to make a

request for fuller information regarding the churches which are to be built, as well as the precise purport of his request. xi. 66.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Peter Van Driessen of Albany, 1732, April 8. xxix. 93. No. 19.

Rev. Sir and Brother:— The Rev. Classis of Amsterdam has read your letter of July 2, 1731, written to Messrs. Steenwinkle, Vander Hagen and Houdius, with your request, that we would make its contents known to them, as well as your several observations. According to direction of Classis, we do ourselves the honor to reply.

The Rev. Classis observes with special satisfaction your zeal for the extension of Christianity in that hemisphere, where you have undertaken the ministry of the Holy Gospel. As you rejoice in the number of Indians who embrace the Christian faith; even so we most heartily wish that it may please God to command upon your ministry in due time, still greater blessings, to the extension of Christ's Kingdom. May such as know him not, under the operation of his Holy Spirit, be brought to acknowledge the truth of the Gospel, and become obedient to the faith. May they call upon the name of the Lord, and, shoulder to shoulder, serve him.

The Classis wishes that the information in your letter might have been a little clearer, to enable them to judge more accurately as to the exact condition of the churches of which you make mention. Then we could have replied more satisfactorily to your letter, as to the best way of planting the Gospel there. We therefore request you, in the name of the Classis, to be kind enough to write at your earliest opportunity, a more circumstantial account, and clearly expressed, what you consider necessary for the further promotion of Christianity at Albany and vicinity;

and how the Classis may further the establishment of churches; for the Classis is heartily willing to do all that is in her power.

In expectation of such a detailed statement, we the undersigned Deputies of Rev. Classis of Amsterdam ad res exteras, remain, with our best wishes for God's gracious blessing upon your labors for the extension of the Church of Christ.

Reverend Sirs,

J. Noordbeek, Ecc. Am. et Dep. ad res Exteras, Praeses.

Leonard Beels, Ecc. Am. et Dep. ad res Exteras, Scriba.

Amsterdam, April 8, 1732.

DUTCH CHURCH OF NEW YORK.

New York, April 12, 1732.

Consistory held, after calling on God's name. Amid much speaking, a draught was made of detailed conditions for the call of domine Haeghoort as minister in this congregation, upon their subscription for his salary. Resolved, to take the voice of the former members (of Consistory) thereon, and to convoke the Great Consistory to-morrow afternoon at 3 o'clock.

April 13, 1732.

In Great Consistory. After calling on God's name, the draught of the Call was detailed, article by article, and finally determined as follows:

1. That domine Haeghoort's service shall statedly be

(1) Either twice on Sunday, or once on Sunday and once in the week as the Ruling Consistory shall from time to time direct; and on festivals, according to the custom of the church.

(2) He shall conduct the preparatory Service in the week along with the other ministers; also the catechising in church, the administration of the sacraments, and Christian discipline.

2. His salary shall be £225. yearly, besides £7. for firewood and £25. for house-rent, all in New York currency.

3. (1) His salary shall begin from the day he is regularly dismissed from Nawenzinks, provided that his Reverence comes from New York by the first opportunity to begin his service here.

(2) Every quarter year he shall have a quarter's salary.

As to the Congregation at Nawenzinks

1. The (New York) Consistory shall pay to them all the expenses of the Call of domine Haeghoort from Holland.

2. If Nawenzinks desires to retain domine Haeghoort still some time in their service, the Consistory will agree to satisfy them therein.

It is further the unanimous conclusion of the Great Consistory that the subscription for the salary of domine Haeghoort be made under the condition, that the former subscription made in 1730 and 1731 for the call of another minister be wholly annulled; and that every subscriber binds himself as soon as domine Haeghoort arrives here as our minister, to pay to the Ruling Consistory on their order, the half of the sum he subscribes, for the expenses of domine Haeghoort's call; and then, after every three months, an exact fourth part.

For this a Heading shall be immediately made by the President. This was done and was presented to the Consistory April 17, and was approved, and is as follows:

Subscription for domine Haeghoort's Salary.

We, the undersigned, desire the orderly calling of domine Gerardus Haeghoort from Nawenzinks, to the Dutch Reformed Church in this place; to preach twice on Sunday, or once on Sunday and once during the week; and to do everything required, as an orthodox teacher, according to the Synod of Dort, 1618–19; and for his salary, £125. yearly, with £7. 10s. for fire-wood, and £25. for house-rent, all in New York currency.

Therefore, under condition that the former subscription of 1730 and 1731 is altogether annulled, we promise, each one for

himself, besides what he now pays for the salaries of domines Du Bois and Boel, also to pay promptly for domine Haeghoort, as minister at New York, to the Dutch Reformed Ruling Consistory here, from time to time, or to their order, the sums herein annexed to our names; and also, on the arrival of domine Haeghoort here, to give immediately, the half of what we have subscribed for the expenses of the Call; and thereafter, every three months, the quarter of our subscription, begun here in New York, April 17, 1732.

These transactions as they occurred from time to time, are recorded in the book, in the name and by the authority of the Consistory, by me.

Henricus Boel, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

April 12, 1732.

John Peter Zenger* was at his own request admitted to a hearing in the Consistory. His proposal was, that since he had so long time played the organ without salary the Consistory should permit him to solicit a voluntary subscription in the congregation for his payment, and would themselves head the paper as an example to others.

The Consistory replied that they would provisionally allow him the sum of £6., New York currency, for his services, to be paid him by the Church Masters; and that when the subscription for the call of domine Haeghoort was finished, they would speak with him further upon the subject of his going around among the congregation for his salary. Whereupon, Mr. Zenger expresed his thanks and satisfaction to the Consistory.

* John Peter Zenger was born in Germany in the year 1697, and arrived in New York in company with Johanna, his widowed mother, a brother and a sister, in the summer of 1710, being one of the Palatines sent out that year by Queen Anne's government. On the 26th of October following, being then in his thirteenth year, he was bound apprentice to William Bradford, Printer. for the term of eight years. After his time was expired he set up business on his own account, and in 1733 began the publication of the New York Weekly Journal. It was the second newspaper established in the province, and being opposed to the government, was prosecuted and publicly burnt. Zenger himself was imprisoned. He died in 1746, leaving his paper to be printed by his widow.— Col. Hist. N. Y. vi. p. 80.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Kinderhook to the Classis of Amsterdam, April 18, 1732.

(Port-folio "New York", Vol. i.)

Highly Rev. Gentlemen and Fathers:— We, the undersigned, the Consistory of the true Reformed Dutch Church of Jesus Christ at Kinderhook, in the Province of New York, desire most respectfully to show your High Reverences the following facts:

Rev. Peter van Driessen of Albany, in the year 1726, was earnestly animated, as is known through the entire Province, to advance his brother John in his studies, (to fit him for the ministry.) He severely held himself to this object; and with his peculiar clear and forceful manner of teaching (preaching), which he has already exhibited for many years at Albany, he labored, year by year, with all zeal, in behalf of his brother. At length, he induced one of the Dutch ministers to request ordination for his brother from the Presbyterians of Philadelphia

But now, the King's Secretary, the Honorable Robert Livingston, advised them that an effort should be made to secure ordination for him from the Classis (Association) of New Haven, which is a Province much nearer. Rev. Peter Van Driessen, accordingly, sent his brother there, and recommended him for examination. He was there ordained, receiving praiseworthy testimonials. He returned to the joy of all, and especially of his brother, who now hoped that his days of idleness were over. Mr. Livingston now desired to call John Van Driessen to labor on his manor. With that intent, he first requested the village of Claverack to call him; but it would not consent to do so, unless we of Kinderhook would unite with them in the call, to which we consented. Mr. Livingston now tried to compell us of Kinderhook and Claverack, to allow him to establish the residence of the minister on his manor; but to this, none of us could see our way. For we had ten members to one on his manor, which also is distant from us full five Dutch miles. We, therefore, secured by vote, that the residence of the minister should be at Claverack. Upon this being settled, we of Kinderhook and Claverack alone, called Rev. John Van Driessen, because Mr. Livingston remained immovable in his demand about the residence.

Rev. John Van Driessen accepted the call, and pledged himself to us as our regular pastor. This was done in the presence of his brother and the majority of our congregations, according to the Church-Order of the National Synod of Dort, the Heidelberg Catechism and the Netherlands Confession of Faith. He was subsequently installed by his brother, Rev. Peter Van Driessen, after three publications which were unchallenged. Since that time until the present, Rev. John Van Driessen, according to the desire of his brother, as well as our own wishes in calling him, has never failed to teach and preach only those things, which ought to be taught and preached in conformity with the requirements of the true Reformed Churches of the Netherlands, and the same as we have always heard from Revs. Dellius, Lydius and Peter Van Driessen. And above all, he does this without undue censure of others; but he first applies the truth to his own heart, and after that applies it to each, in due proportion. And he does this with such powers of persuasion, and with such penetration and living zeal, and performs all other pulpit duties in such a way, that he has won the general admiration of all his hearers. He has gained for himself a name as one of the best preachers in this or the neighboring provinces, and his fame is daily increasing. It is just thus also with the ministry of his brother, who excels all others in success and power. He has brought over one savage tribe after another to the Christian faith. In such a work our pastor, as well as most of the others, have neither opportunity nor aptitude.

This, Highly Rev. Gentlemen and kind-hearted Fathers, do we make known to you in the name of our entire congregation. Such favors as we enjoy are attributed by others, as well as by ourselves, to the Divine mercy. We ascribe the guidance of our pastor to the Sovereign Lord, whose hand is never shortened. It is even mighty to create children unto Abraham out of the very stones; to make Pauls out of Sauls; and to cause many Eldads and Medads to prophesy in the camp. Thus out of the mouths of babes and sucklings does God have perfect praise. For this, will all pious souls unite with us, in praising the Lord, while they congratulate our church. And we earnestly pray that these favors may be enduring.

It is also a matter of wonder that the spirit of jealousy, which is so often excited by malignant envy, has not been able, in all these years to draw a single member of our Kinderhook church away from our beloved pastor. It would be well if Claverack could say as much. For upon some members of that church, although not very many,— yet upon some, this spirit has done its work, and made them violent, to the great distress of that congregation, as well as of our common pastor. The design of that kind of spirit seems to be the subversion of all the proper duties of Christianity. See Matt. 22; 1 Cor. 13; Phil. 2: 1-5; Jas. 5. Its chief endeavor is to excite troubles and rebellions in the House of the Lord; to play the master, everywhere employing force and tyranny. But a house divided against itself cannot stand. Matt. 12: 25; 1 Cor. 12: 15-27. Now such results ensue, because such a spirit is one of unsavory self-love; proud, and of insatiable greed and ambition, when others do not burn incense to it. Nevertheless, it is itself most eager to put on a fair show to the ignorant, by the pretence of mere external forms; but where there is the fairest appearance there is often the least reality and truth.

Accordingly, with all respect, we take the liberty to request you, High and Rev. Fathers, for your Christian advice, which is very wise, and for your assistance. Thus may we be preserved under the good and wholesome care of our beloved and revered pastor, and enjoy the blessings of peace and Christian unity. And we ask it also, that we may ever increase, to the glory of God's wonderful Name, powerful and holy as it is; and also that all souls desiring salvation may increase evermore in knowledge and faith, in love and sanctification.

We beg you to give us at the earliest opportunity your wise and Fatherly advice in order to strengthen us.

And now, Rev. Gentlemen and Fathers, praying for every divine blessing upon yourselves, your ministry and your families, we are,

Your ready and obedient servants in our only Savior, Jesus Christ.

Peter Van Slyck, Elder. Cornelius Schermerhorne, Barent Van Buren, Abraham Van Valkenberg, Abraham Vasburg.

Kinderhook, April 18, 1732.
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CLASSIS OF AMSTERDAM.

Correspondence from America.

The Elders and Deacons of Poughkeepsie and Fishkill, to the Messrs. H. Van de Wall, J. Hagelis, L. Beels and F. Reitsma at Amsterdam, April 21, 23, 1732.

(Port-folio "New York", Vol. i.)

To the Rev. Messrs H. Van de Wal, J. Hagelis, L. Beels, and F. Reitsma.

Very Rev. Sirs:— Even as you, very Rev. Sirs, have had the goodness, and have taken the trouble to call and to send to us — in compliance with our power-of-attorney-to-call sent over to you in behalf of our congregation — the Rev. pious and highly-learned Mr. Cornelius van Schie; so also has he, under the protecting

guidance of the Most High, arrived safely at New York, with his wife, on September 9, (O. S.) 1732. He thence came on the 30th of September, in full health to Poughkeepsie, and was introduced by Rev. (Gualterus) du Bois to our people on October 3, in the forenoon. He preached his installation-sermon in the afternoon of the same day, to the complete satisfaction and great joy of the entire congregation. Since that time, he has exercised his ministry among us faithfully to our great edification. In addition to this, we are not able adequately to express what peculiar pleasure we take in his Christian walk and conversation among us.

We have therefore deemed it our bounden duty — in view of God's gracious guidance in our behalf unto this happiness; and for the acknowledgment of your faithful labors in calling the Rev. van Schie, now our worthy pastor and Teacher to forward to you these few lines to express our gratitude, as we, indeed, do by these presents. The whole congregation joins us herein, professing their utmost obligations to you, and their sincere thankfulness, Rev. Gentlemen, in providing us with so able and edifying a minister. And now we pray God, that he will enlighten us for many years to come, by his ministry, in doctrine and in life, unto our edification in our holy faith, and the winning of many souls.

With our heartfelt wishes for every blessing upon your precious persons, upon your distinguished ministries, and your beloved households, from God in Christ, we subscribe ourselves,

Very Rev. Sirs,

Your humble and obedient servants,

The Elders of Poughkeepsie.

Peter Parmentier, John Van Kleeck.

The Deacons of Poughkeepsie.

his
Myndart van NB den Bogaart, Peter van Kleeck.
mark.

The Elders of Fishkill.

Abraham Buys, Abraham Brinkerhof, Henry his HF mark Phylps, Frank de Lange.

Poughkeepsie, April 21, 1732. Fishkill, April 23, 1732.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gerardus Haeghoort, to the High-Classis of Amsterdam, May 1, 1732.

(Port-folio "New York", Vol. i.)

Rev. Gentlemen and Brethren in Christo, Constituting the High Reverend Classis of Amsterdam:—

I have, by this opportunity, the honor to make known to you my fortunate arrival here. I landed at New York on August 2, 1731. Subsequently I was received with much love in my congregation as their lawful pastor and teacher, according to the Act of Classis brought over by me, as well as the letter of the gentlemen authorized to call me. I was introduced here by Rev. du Bois, minister at New York, and subsequently ecclesiastically installed by him.

As to the state of my congregation: I found this to be in a very distressful condition. This was not only because many had become almost wholly English, and had thus become estranged from the Dutch Reformed Church, of which I have daily experience with the injurious consequences thereof; and to which the lack of Dutch schools has largely contributed:— But also, particularly, because there still exists a distressing division and schism, occasioned by the preaching of Rev.

Frilinghuysen, minister at Raritan. His preaching at several times and places about here, has caused many to separate from this congregation, so that they were not willing to unite in the call of a minister from Holland. Of all this the Classis has been more fully informed in an extended recital sent to the Classis by the consistory of the Navesinks, in their power of attorney, sent to the Messrs. van de Wal, Vos, Beels, and Reitsma. I am therefore greatly surprised that not one of the gentlemen authorized to call me, nor one of the Classis, told me anything about these troubles. It is true, indeed, that Rev. (Joseph) Morgan does not belong to your Classical Assembly.

Now when this congregation wrote for a minister, and, at the same time, put itself in subordination to the Rev. Classis of Amsterdam, it seems to me that it would have been much more Christian and fraternal, if the Classis had informed their minister, who was about to go over to them, of all the facts in the case; and if they had strengthened him, giving him their wise advice and aid how to conduct himself in a congregation all in confusion, and scattered over a wide territory. This was also the express request of the Consistory of the Navesinks when they made themselves subordinate to the Classis, and explained the state of their church. What might have been the cause of this lack of attention to this matter, by the Classis, or what gave occasion to such conduct, I cannot surmise. But although I cannot help wondering why you did not aid me with your experienced advice, yet to my joy, your wish has been fulfilled. For the Lord has been pleased so to bless my ministry here to such a degree, that those who have separated have come back, little by little, and have united themselves once more with the church.

It is this Rev. Brethren which I desire to communicate to you; not only in fulfillment of my promise, that I would correspond with the Rev. Classis, but also in consideration of your complaint of ignorance regarding the state of the church here. If that complaint was a just one, I leave you to judge for yourselves.

Accordingly, do not regard these lines as written with any other object than to fulfill my promise and to obey your request. In this, I could not avoid mentioning the names and affairs of others, as necessarily belonging to the state of my church; especially since I keep myself totally out of the Raritan affair. In so far as it touches my congregation, I manage it upon an entirely different basis. I do not pry into their affairs.

As regards the further condition of my church: The members of the two congregations together are only a little more than a hundred. But there is not lacking a great number of adults and youth, who may become members. Therefore you can see that there is much to be done by a young minister, especially as there are here all sorts of sects, and a commingling of all kinds of hurtful and soul-destroying opinions.

Having at present nothing more to communicate, I herewith break off. I pray that the All-sufficient God may cause your persons, families and sacred ministries to overflow with all prosperity and real blessing.

I am, and will always prove myself to be, Rev. Sirs and Brethren in Christo,

Your obedient and ready servant,

Gerard Haeghoort.

Freehold, May 1, 1732.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The (Seceded) Consistory of Raritan, (the Complainants) to the Classis of Amsterdam, May 4, 1732.

(Port-folio "New York", Vol. i. Extracts in Vol. xxii. 219.)

To the High Rev. Classis of Amsterdam:

Reverend, Pious, and Highly-Learned Gentlemen, Fathers and Brethren in Christ Jesus:— Your High Revs. much esteemed lines of May 8, 1731, sent per Rev.

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Haeghoort, were duly received. From them we with pleasure perceive that you are, at length assured of our regard for your ecclesiastical authority; and that you recognize, from our letter with the enclosures, that we are seeking nothing else than a righteous peace for the Church. We also thankfully accept your High Revs. well-founded decision, releasing us from the ban, and nullifying the same; and your wish that we and ours may properly enjoy the Lord's Supper among ourselves; as well as your fatherly admonition to make a right use of this, your decision. We also thankfully acknowledge your exhortation to seek anew, peace and reunion with Rev. Frilinghuysen and his followers; yet that we are not to do this by consenting to his errors, and the mistakes which have been introduced by him; but that we are to cooperate to ward them off, and to rescue the Church from its decline, and to restore it to its purity in harmony with the Dutch Reformed Church Order; and that you also have recommended the same things to Rev. Frilinghuysen, etc.

We accordingly sent the letter and enclosures — Letter A; and their verbatim reply in writing — Letter B. Upon this we commented substantially as follows: That what concerned them and us mutually, in your letter to us, had been already communicated to them verbally; that their reply consisted only of exceptions to certain appearances, suppositions, and demands already discussed to a finish in the letters of the year 1729, which were sent to you in 1730 among the enclosures, and accepted by you; that their resolution in this letter, marked "Letter B_1" was only a pretence, and that thereby their object was to be seen. Therefore it was the less necessary (for them?) to communicate to us your entire letter; for thereby some new postponement of theirs was all the more to be feared, together with additional exceptions, suppositions and imaginations of theirs, all to our prolonged distress.

It was therefore thought best to answer their letter very briefly in order not to get disputing anew, and thus still further to delay the peace.

It seemed therefore very important to present to them in writing the Peace-Articles as suggested in your letters. This, however, took time; for we had a similar paper signed by our adherents, in behalf of a general peace. Then these Peace-Articles were delivered to Rev. Frilinghuysen and his Consistory, as per enclosures — Letter C. Therein the first two articles are what you wrote to us. The third, fourth and fifth Articles, were deemed necessary also, besides the reasons which are mentioned in them, for the following reasons:

1. Because most of the members of Rev. Frilinghuysen's Consistory have remained in office since the Citations were first issued (1723); or have become Elders from Deacons. But this is opposed to the accepted Church-Order.(?) It is so done, however, because they will not entrust the office to others who are not against us.

2. (The additional Articles were added) in order that, if the principal opponents on either side would resign their offices, and an equal number be chosen from each side as members of a new Consistory, then in accordance with the purpose of the Classis, such a Consistory could act more harmoniously for the establishment of the general peace; and to such a Consistory, the proper submission of all would be more readily and cheerfully given.

3. (And the additional Articles were added) that to such a change, their disposition toward true peace might appear; but if they do not consent to it, that then the Classis may judge whether they do not seek to keep up the old quarrel, and whether we have not done everything rightly, with all our hearts.

The Sixth Article, besides that which is evident therein, seemed to us also just, in that it mentioned all the Dutch Preachers, or at least five of them (as referees): This was done (1) In order thus to prevent new alienations among the ministers, and also to get them all into one United Body in the general service of the Church, and under the Classis.— (2) In order that everything, now through so long series of years, fallen with decay, might the better be restored and maintained according to the Dutch Church-Order.— (3) Because, if not all, certainly most of the churches here, have suffered from this general decline of the Church. This also further justifies the Seventh Article. The Eighth then followed from what is presented

in the Sixth; forasmuch as much effort was made last year to receive Rev. Frilinghuysen back again into fraternal relations, among the offended ministers. But the answer was, that he must first obey the utterances of Classis. From this it appears that this is the proper way to peace. Inasmuch as this now appears to be the proper time, we ask in the Eighth Article, that you would take this matter also into serious consideration.

The rest which is found in this our Peace-Letter (Letter C.) we trust will also convince you that the whole plan is well calculated toward establishing a general peace. But whether we have succeeded or not in making it easy in this way to establish and whether our reasons are sound, we leave submissively to your sanctified judgement, as our competent judges.

Now to this our Peace-Letter, we were expecting from Rev. Frilinghuysen and his party a favorable answer; and especially because, on reading it, he declared to more than one, his complete satisfaction with it. But his Consistory may have afterward decided, with him, to send this reply to you, of which we also send you a written copy; (Letter D.)

In their First Article you will see how they still keep up their contention against us, which as already said above, was disputed to a finish, in 1729 and 1730.

The simplicity of their Second Article, wholly outside of our dispute, exhibits itself so clearly that we deem it unnecessary to make any further comment on it. Their Third and Fourth Articles against us, have had the force taken out of them in advance, in our Third and Fourth Articles, above.

As to their Fifth Article: In this they themselves acknowledge that (Rev. Gilbert) Tennent is an English dissenter; that they have let him preach, by permission as they call it, in that one of our churches which is at the beginning of Three Mile Run, on the waterside, (New Brunswick?) according to our previous letter to you. But this has been allowed also in two other of our churches, in whose vicinity there is not generally any English congregation; as at Old Raritan, which was mentioned before in connection with the closing of the Church in our preceding letter; and in the church at Six Mile Run, when this was still standing; and he thus preached, as a secundus (colleague?) of Rev. Frilinghuysen. Our reply to him of June 10, 1729, shows this more clearly. Thus is he equally for the Dutch and the English. Against their charge that some of us helped to call Tennent, the written declarations under the Letters E. and F. will serve.

That they add in these, their Articles "we wish to be preserved from persecuting English Presbyterians etc."— indicates how they construe the Classical deliverance, and prayer to restore everything on the old footing, even in the matter of this English business. But how, then, can they resolve — for they profess to wish to do this — to continue with English dissenters in our Dutch churches? Thus they show that they do not care for that greater decline which the Classis fears therefrom. But then, they are of a different opinion (from the Classis.)

Against our Sixth Article, which has been justified by us in its whole extent, their Sixth Article appears too ambiguous, to show that they are in favor of the right. Certainly they are not in favor of submission, so as to remove that English dissenter, and to take away from our churches other errors that have come in; but such a course is in conflict with their previous expressed desire, as well as against your wishes.

The Seventh Article leaves us in the dark, and is against the Dutch Church-Order. That the Classis, however, took pleasure therein as against our Seventh Article, is their language. But if this is so, then all orthodox Dutch Consistories are condemned, when they accept of members on lawful church-certificates, (without re-examination of the person). But therein, again, is shown no disposition toward peace with the other churches, on the part of Rev. Frilinghuysen and his party.

According to their Eighth Article, their harmony is to be only "with the other churches." This, then, is not according to our fairly indicated and distinct request in our Eighth Article, which includes the other Dutch "preachers" as well as the "congregations." But that part relating to the "ministers" they entirely ignore, no matter how greatly necessary it may be for the peace of the other Dutch Churches, and fellowship with them all; as well as the continued existence of the church at Raritan. They show that they are not in favor of this, since they are unwilling to promise that their newly elected Consistory, from time to time

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should sign these Peace-Articles. And although this was requested and urged in our Article, they pass it entirely by. Their request for a personal conference with us, we cannot grant them:

(1) Because of their readiness at twisting words into slanders against us, without the least reason for so doing, as witness their Article Fifth. In that, they say that some of us helped to call Tennent. But compare this with our explanation under Letters E. and F.

(2) Because they yet show themselves to be far from submissive to the Classis, and in no sense, in favor of truth and peace with all the other orthodox Dutch Reformed Ministers and Churches in this land. But without this we cannot unite ourselves with them. For they will keep on in their old way, of taking back with one hand what they give with the other.

(3) Because they yet declare that it is certain that Classis will not be able to require any more concessions from them. Thus they hope to have all their Articles, in Letter D. considered as approved by Classis. Therefore our conference with them for any modification would be quite in vain.

In response, then, to all our previous presentations, and the one which we now again make, we know of no more reasonable hope, nor better founded expectation in this business, than that the Classis should be pleased to grant our request for permission to call a minister for ourselves, together with Millstone, (not Harlingen); and we want Classis to note well, to this end, our submissive reasons therefor. They are these:

That we belong to a particular church but we have been excluded therefrom in such manner as is well-known. And it further appears that this particular church, against the whole tenor of your express Classical deliverances persists in keeping us excluded. Have not reconciliation and peace been fully sought on our part, in compliance with your deliverances? And, on the other hand, does not that particular Church appear as resolved to persist in their disobedience? And must it be allowed thus to continue, while we are left to languish? Must we be left still longer without the enjoyment of an orthodox minister of our own? Do not the perilous consequences of keeping us in this condition still longer, appear, from all that has been indicated heretofore and now?

And in opposition to those who keep up such sad and injurious schisms, is it not absolutely necessary for us to have a new minister? not to constitute a new congregation in their midst, but to restore among us our own old Dutch Reformed Church. This should be done in opposition to that particular church, constituted, and obstinately maintained by Rev. Frilinghuysen and his party, in the manner which is well known and in opposition to the strengthening of said church, by means of an English Dissenter, as a new minister in connection with Rev. Frilinghuysen, as they say—"By permission." We wish to be preserved from these opposing conditions. For they continue to exist, notwithstanding your writing that the admission of English Dissenters in this way, into our church, is at variance with the ministers' pledges; with the accepted Formulae of Concord, and is therefore in conflict with their duty; that it also makes you apprehensive and expectant of further decline in the Church; although you request, counsel, admonish and beg them, very kindly and earnestly, to remedy this matter, by putting things on the old footing, etc., etc.

Now it is plainly to be seen to what kind of people you have made these representations. For they yet publicly boast that we shall never get a minister from you, unless we first reconcile ourselves with them. And they think, however much contrary to your wishes, that they shall, by means of their persistent evasions, remain, through you, our masters, although we are so humbly submissive to you. Yea, also, either because of the still continuing insanity (delirium in sickness?) of Mr. Frilinghuysen, or because he may, sooner or later die, they think they further see a chance to seek a call independently of you. For instance they hope to find help for this from Rev. Santdvord.

We beseech you then, by all means, having full proof of where the fault lies, to give your consent, and end our mournful perplexity. Permit us to call a useful and good minister; one that will unite with us harmoniously in all the service. Then,

this lamentable church-decline may be checked, and a remedy found; the moderate ones may be won back, etc., etc., according to our previous letter. Do this in our behalf, that we may no longer be compelled to seek the enjoyment of the Sacred Covenant Seals elsewhere, outside of our own churches, while we are forced to witness in our own Raritan churches, the bitter treatment of self-opinionated persons, and to let such people go on in spite of you. For now, by your orders we must sit still.

From both these causes, operating now for many years in succession, the decline of the Dutch Church, however much apprehended by you, is still more feared by us. We fear that it will become altogether irreparable. The admission of English Dissenters into our churches has already had most perilous consequences in other Dutch churches as well as ours. It comes from the making of calls upon those who have received ordination from Independents, etc., etc. This you may judge for yourselves, from the written declarations on this subject from other quarters.

In reply to your request for further information as to how matters stand with this English Dissenter (Gilbert Tennent) we reply: That this information appears from our previous letter to you, viz., that he preaches (in our churches) in the English language; and such information further appears from the paper enclosed. (Letter D. Art. 5). This says that he is an English Dissenter, and also indicates fully his collusion (zamenspan) with Rev. Frelinghuysen and his Consistory; so that he does not scruple to express the wish to be preserved even unto a remarriage (wedertrouw) with him by ecclesiastical act, in order to protect him in the performance of worship in our churches. During these conjoint services of him and Frelinghuysen, he administers the Covenant Seals, mingling the English and Dutch languages with such other in the worship. Rev. Frelinghuysen preaches and Tennent prays and baptizes; and then together they administer the Holy Supper. All this is in further proof that he (Tennent) is a secundus (colleague). Now if those who belong in Dutch churches persist in employing English Dissenters, they depart from the Holland Church-Order and Liturgy; for these belong to the Dutch alone; and certainly they are nowhere in use among the English over here. We must, therefore, be careful to keep things in the Dutch way, in our churches, even as you also request and advise us, yea, admonish and beseech us. We have not, therefore, complained to you concerning that English Dissenter because of any departure from the pure administration of the Covenant Seals; but because of his departure from the Holland manner of administering these Holy Covenant Seals; and concerning the administration of them, according to his own self-opinionated ways; for he is a stranger among us. This was once the opinion of Rev. Frilinghuysen and his Consistory; and therefore it was only "permitted" in their churches. Just so, Rev. Frelinghuysen, in his letter to us of the year 1729, which you have from us, declared therein that he would neither "grant nor permit" Rev. Koens to serve in his churches, because Rev. Koens was not of his way of thinking.

We trust that English Dissenters, in collusion with Rev. Frilinghuysen and his Consistory, are now pretty well understood by you, from our letters and enclosures, as well as from other sources. You will now have sufficient light, as to what they are to be able to deliberate wisely on the subject. We cannot make mention of any further details about Tennent's services, nor further answer your letter of May 8, 1731, because we do not attend those services lest we should excite some new charges, from our opponents, against us. We have already been slandered for having given aid in calling him; and should we now attend his services, we should again be slandered as grantors of our churches for said services. Therefore we had to stay away from them, and cannot give you any further particulars.

You desire also to know just what had happened in connection with the skipper Goelet; and the proofs of Rev. Frelinghuysen's instigations of friends, and of other things, that you might render a final decision. This has been sufficiently complied with in a previous answer. Therefore we hope that henceforth your Revs. will keep still about it!

Thus then, our case against Rev. Frelinghuysen and others has been fully presented, and is this: That English Dissenters have lately undertaken to perform services in our churches: for independently of this fact, we allow the matter to stand on its own merits:— but we present this for the better conviction of your Revs., and for our — bygevoegd(?)

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Since, therefore, we have tried to our utmost to satisfy you in everything in a reasonable manner, we once more make most humbly our fervent request for a final deliverance by you on this business, and for your speedy permission to call a minister, as per our letter of authorization, in conjunction with Millstone, (now Harlingen.) We have communicated with the people of Millstone, as you requested, the Classical communication regarding that call.

As in our previous letter, with the heartiest wishes for the best welfare of your precious persons, your Sacred Ministries, and your families, and with all dutiful reverence and esteem, with the hope of speedy help, we remain,

High Rev. Sirs, Fathers and Brethren, in Christ, Your humble and faithful servants, and humble petitioners for the Church,— The Representatives of the Complainants. In the name of all,

Simon Wyckof.
Henry Vroom.

New York, May 4, 1732.*

Declaration of Henry Vroom, for himself; and of Simon Wyckoff and Henry Vroom, for themselves and the Complainants, generally, as to their not paying any salary to Rev. Gilbert Tennent. (1732.)

Enclosure with the letter of the Raritan Complainants To the Classis of Amsterdam.

Letter E.

In reply to the assertion that some of us helped to call that English dissenter, (Rev. Gilbert Tennent,) wherewith, as I understand it, they mean me, the undersigned, Simon Wyckhof: therefore I do hereby testify how the matter stands, so far as I am concerned.

About five years ago, (1727) being at New Brunswick, two Englishmen came to me. They did not belong to the Dutch Church. Their names are William Coks (Cox) and Daniel Hutsisson, (Hutchinson). These asked me if I wished to contribute anything to the support of the services of one Gabriel (Gilbert?) Tennent, later known in our documents under the name of the English dissenter; for they assured us that their English Presbyterian Church (near Freehold) was very feeble. Thereupon, I answered, I will do you this favor this once, but I will not contribute to his call annually; and now, I will only subscribe ten shillings for this year. For it is a custom in this country, that one should donate something extra, out of good will, to one's pastor. So at the end of the year I gave them the ten shillings without ever having mixed myself up, either directly or indirectly, with anybody who had called him; neither did I at all either sign his call, or sign his salary list.

For the stronger confirmation that all the above is truth: I declare upon my church-membership that this is so. Given under my hand,

Simon Wyckhof.

At New York, May 4th, 1732.

(Port-folio "New York", Vol. i.)

Letter H.

What happened to me regarding the solicitation for some support, for Rev. Tennent, consists of the following:

About five years ago, (1727), Dr. Daniel Hitsisson (Hutchinson) came to me, saying, there is now an English preacher here of your persuasion: Do you wish

[* Compare this letter with that of the same persons of Feb. 7, 1732.]

to give me anything for his salary? I asked him where he would preach. He said in Court's barn. This was the place where Rev. Frilinghuysen preached at that time. I asked him whether he was going to preach under the auspices of Rev. Frelinghuysen's Consistory? He said, I do not know. I asked him then, if Rev. Frilinghuysen had given him the privilege of preaching in the same place where he preached? He answered, I think so. Then I said, I want nothing to do with him. Thereupon, he went away.

Some time after, I asked Dr. Hitsisson (Hutchinson) how he liked his English minister. His reply was: He does not always suit me. I have nothing to do with him.

Henry Vroom.

Both of us have also been assured by Peter du Mont and Daniel Sebring, separately, that neither of them, have ever been solicited for any salary for Rev. Tennent.

Indeed, we know not that any of those belonging to us, the Complainants, have given anything towards the salary of Rev. Tennent. And we do not doubt any of them.

Simon Wyckof,
Henry Vroom.

All this, which is in these documents to be found took place according to these declarations, in our presence.

G. Du Bois, V. Antonides, Henry Boel.

At New York, May 4, 1732.

Acts of the Classis of Amsterdam.

Letter to Rev. (Peter) Driessen.

1732, May 5th. A letter was read by the Rev. Deputati ad res Exteras, written to Rev. Driessen, in reply to his letter to the Classis mentioned in the Acta of the preceding Classis. xi. 67.

Classis of Amsterdam.

Correspondence from America.

Rev. Cornelius Van Schie, of Poughkeepsie, to Messrs. Van de Wall, Beels, etc., Amsterdam. May 7, 1732. (O. S.)

(Portfolio "New York", Vol. i.)

Addressed: To the Reverend, Pious and Highly-Learned Mr. Leonard Beels, Minister of the Gospel, on the Keizers-gracht, between the Reguliers Gracht and the Utrecht Street, at Amsterdam, Holland.

By friends. May God guide them. (met vriende, welkers Leydsman Godt zy!)

Poughkeepsie, in Dutchess County.
May 7, 1732, O. S.

To the Rev. Messrs. Herman Van den Wal, Job Hagelis, L. Beels, and T. Rietsma;

Very Reverend Sirs:— After thanking you once more for the favor shown me in the call which you made on me, I take the liberty, according to my promise, to inform you as to what I have found and experienced here on my arrival. After a voyage of eleven or twelve weeks, we arrived at New York, on September 9, of

last year (1731) in reasonably good health. On the 30th of the same month, in the company of the Rev. (Gualterus) Du Bois, we were received at Poughkeepsie. We were welcomed, after the manner of the people there in such a way as surely no preacher ever before experienced. Thereupon did Rev. Du Boys and I do our best to bring about and to place everything in respect to ecclesiastical matters, in the proper order, and upon a good footing. On October 3rd Rev. Du Bois installed me in my office, and I entered upon my duties that same day in the afternoon. He preached on Psalm 103 : 17: "But the mercy of the Lord is from everlasting to everlasting, upon them that fear Him, and His righteousness unto children's children." And my text was Coloss. 4 : 2, 3, & 4: "Continue in prayer, and watch in the same with thanksgiving: withal praying also for us, that God would open to us a door of utterance, to speak the mystery of Christ, etc., etc." I have furthermore, endeavored to perform my services here as well as the Lord's gifts permit me.

As to our sea-voyage, it went reasonably well, inasmuch as we had a good, honest, and every way decent man for our captain. This was all the more pleasant for us, as we found ourselves in the company of an insufferable passenger. As to our stay or visit at New York — I was there with my wife at the house of Rev. (Gualterus) Du Bois, for whom I preached twice. At that time, also, there were very few homes free from smallpox, of which disease, a large number of people died. But notwithstanding this epidemic prevailed the entire winter, and does also to this day in my place; nevertheless, thank God, I have so far remained free from it. As to this district of country — Rev. (Gualterus) du Bois last autumn sent such a circumstantial and elaborate description of it, to the Very Rev. Mr. L. Beels, that I can neither add to, nor take from it. I only want to say, that it is not Holland by any means. And although a pound here is equivalent to eight Holland guilders, (three dollars and twenty cents then; now twelve guilders, or four dollars and eighty cents), these eight guilders equal no more than six guilders in Holland. For money is very scarce here, and therefore worth more than in Holland. Excepting food and drink, everything here is almost as dear again as in Holland, and some things actually twice as dear. A preacher here, moreover, by much horse-back riding, and otherwise wears out more clothes and other articles, than in Holland, and on that account needs more for his support.

Regarding my places in particular: they are as much as three good hours from each other; and every other Sunday I must ride that distance, thither and back, through the woods and along steep paths. Many people here were born, and grew up, in the woods, and know little of anything else except what belongs to farming. Indeed it can hardly be believed what trouble and toil a minister has, to introduce any civility into these places where there never has been a minister before. For many people here are like the wild horses of the woods which have never yet been broken, and which will not allow the bit to be placed in their mouth till after some time. Nevertheless we ought to thank God that, although most of these people can neither read nor write, yet most of them have so much respect for God and His Word, that when one smites them with the sword of God's Word, they willingly submit. And although some are refractory, yet this is only because they are convicted by God's truth. Thus they get some desire for God and Religion. Indeed, some would carry a minister, if it were possible, on their hands. But this helps me, to some degree, in certain lines of thought in connection with certain heedless persons. I cannot convince these, if they take a stand against me. But, inasmuch as they have sought after me with certain promises, in reference to my choice of a dwelling place; and because I, against all right and fairness, according to these unwilling ones, have followed my own wishes, a privilege granted me in my call, in choosing my place of abode, without letting myself be bribed by gifts or donations; these, I say, are a little jealous on that account.

Finally, in reference to a good school master: Although one is very much needed in each of my charges, yet the churches are not yet in a condition to call one. But I live in the hope that when the churches, which are yet young and only newly organized, have grown somewhat, in the course of time, that they will then make provision; for there is a good enough chance for this in this congregation. The people are now busy building my house. Also my labors have been so blessed by God, thus far, that in each place the number of the members has fairly increased, considering the time I have been here.

This is what I had to communicate to you. I know of nothing else to write

about, excepting this. In my opinion, it would tend very much to the welfare of the church in this land, if the preachers, under your watchful and providing care, were served with an order to arrange a sort of Classis among themselves; in order thus, under your advice, to guard against all irregularities in the churches, etc.

Further I commend you to the protection of the Most High, and will always pray God to make you, Rev. Sirs, as well as ourselves, more worthy to be his instruments to break down more entirely the kingdom of Satan, and to build up more completely the kingdom of the Son of God's love. I subscribe myself,

Very Reverend Sirs,

Your obedient and obliged servant, and fellow laborer in Christ Jesus.

Cornelius Van Schie.

P. S. I request the cordial presentation of my service to the Very Rev. Van Son, Haring, Runey (?), and van der Karst of Leyden; and to all the other ministers of Amsterdam.

(This letter is written in an exceedingly small hand, on one small sheet of paper.)

TRINITY CHURCH, NEW YORK.

Trinity Church to the Society for Propagating the Gospel, May 1732.

New York, May, 1732.

Rev. Sir: We, the Rector, Church Wardens, and Vestry of Trinity Church in this city, beg leave to acquaint you, the Reverend Mr. Charlton communicated to us your Letter of the thirteenth of December last, by which we are Informed that the Society have been pleased to condescend to our joint request in appointing him Catechist, in the room of Mr. Colgan; and by your favour of the twenty-fourth of February following, you are pleased to acquaint us that that Venerable Body, in regard to our Recommendation, have been favourably pleased to appoint Mr. Thomas Noxon to succeed Mr. Huddlestone as schoolmaster, and to order a gratuity of Twenty pounds to Mrs. Huddlestone; for all which favours, we readily embrace this first opportunity of returning our most humble and hearty thanks to the Honorable Society, and beg leave to assure them we shall not only be very cautious in our recommendations, but likewise, upon all occasions in our power, endeavour to encourage and further their pious intentions, and pursuant to their commands signified in your said letter, we hereby certify, that the said Wm. Noxon began to teach school on the twenty-second day of April last, and we have appointed the Rector, Church Wardens, and some of the Vestry a Committee, to visit the said school from time to time, as occasion shall require, to certify the number of scholars, management, and progress thereof, who have this day visited his school, and found in it upwards of forty poor children under his Instruction. All which we desire you to acquaint the Honorable Society of, which, with our sincere prayers to Almighty God for their prosperity and happiness, concludes us both their and your much obliged and most obedient servants.

Which was approved of and signed.

Mr. Noxon, at the time he received the appointment as Schoolmaster of the Society, had been eighteen years a member of the Vestry. The discharge of his various duties, therefore, being too laborious for him, he informed the Board, that by reason of his being advanced in years, he was desirous to surrender his Office as Clerk of the Church, provided the Vestry would be pleased to continue him therein untill the 19th day of October next, at which time his Year would be compleat and Expire. And Mr. Man, who Officiated in setting and singing Psalms, having declared his willingness and consent to continue the same under Mr. Noxon, upon his being paid half the salary allowed Mr. Noxon, according to their agreement, until that time, the said proposal was agreed to by this Board.

It was ordered, the Church Wardens should pay to Mr. Noxon a year's salary which was due to him; and that they should pay unto the said Mr. Man three pounds for half a Year's service under Mr. Noxon, at the request of the Church Wardens.— Berrian's History of Trinity Church, New York, pp. 51, 52.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Consistory of Raritan to the Complainants. May 10, 1732.

(Portfolio "New York", Vol. i.)

Sirs:— We had intended, as you may have gathered from our last letter to you, to have no further correspondence with you, in regard to our disputes. Nevertheless, because you misunderstood or mistook the sense of the said letter, as we have learned, thinking that we demanded anew, a confession of guilt from you, and, therefore, were not in favor of peace, which of course is not the case; therefore, we deemed it proper to better inform you, by this brief writing. We declare hereby that we are earnestly in favor of truth and peace. To this end, we have employed many means, as well as the Peace-Proposals of the Rev. Classis, as you well know; and we have diligently sought to follow these out, but hitherto without fruit. Now notwithstanding this, and realizing the importance of peace, we make a proposition to you once more in this manner: We ask you, if you will join with us and submit this whole affair to four neighboring ministers, namely, Rev. Freeman, Rev. Santfoort, Rev. Curtenius and Rev. Agoort (Haeghoort); and that each side is to bind itself to abide by their verdict in regard to us. If you will agree to this, let us know it at the first opportunity.

May the God of peace incline all of our hearts to true peace.

By the Rev. Consistory. In the name of all,

Joris van Niest
Andrew Ten Eyck.

Raritan, May 10, 1732.

REVS. DU BOIS AND BOEL TO THE CLASSIS OF AMSTERDAM. MAY 12, 1732. (Not found.)

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland.

1732, July 7th. Two letters have arrived; one from Rev. Haagoort, and the other from Rev. van Schie, both of New Netherland. Therein they make known their arrival and the condition of their churches. To these replies shall be made by the Rev. Deputati ad res Exteras. xi. 72.

ACTS OF THE CLASSIS OF AMSTERDAM.

Raritan.

1732, July 7th. A reply came in from the disaffected members at Raritan; also from the Consistory there, in regard to the matters mentioned in the Acta of April 2, 1731. Classis requested

its Deputati ad res Exteras to examine this affair carefully, and to furnish it with a report (pre-advice). xi. 72.

Kingston.

Two letters came in; one from Kingston, from Rev. Peter Vas; and one from Rev. Erickzon. In them they make requests that this Assembly would furnish them extracts from its Acta, by which it will appear that John van Driessen made himself guilty of forging two false certificates. The request was granted, and the extracts will be sent to them by the Rev. Deputati. xi. 72, 73.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Gerard Haeghoort, Pastor at Freehold, N. J. July 1732. xxix. 96. No. 20.

Reverend Sir and Brother in Christ:— We have learned with great joy, from your letter, that you and your family arrived safely in New Netherland, and were received by the congregation at Freehold with open arms and with great joy. God make you faithful in the work of the ministry. May he give you wisdom and courage to labor with all boldness, even though some refuse the truth and would disturb the peace. May you be found able not only to teach, but even to endure evils, with meekness instructing those that oppose themselves. May the Lord prosper your ministry, to the gathering in of such as have hitherto been ignorant of the Gospel, or disobedient to it. May even such learn to call upon the name of the Lord, and serve him with his saints, shoulder to shoulder. Then may you hereafter appear with confidence in the presence of the Lord, saying, Behold me and the children whom thou hast given me.

We cannot conceal our astonishment at certain expressions in your letter, as if we had known of certain contentions which you have found in the church to which Divine Providence has brought you. If we had had the least knowledge of them we would not have failed to inform you when you received your appointment to Freehold, that you might have better known how to conduct yourself in regard to them. But we knew nothing about them. We knew there was some restlessness and dissatisfaction in the congregation of Rev. Frelinghuysen, but supposed it was limited. We had no idea of the extensiveness of his influence. We had never even guessed that the people of Freehold were disquieted thereby. We hope that you, who already assure us that matters have quieted down in your congregation, will endeavor with all prudence to heal the divisions which yet remain; that you will soothe the excited feelings, so that with a united people, you may do your work with joy and not with grief. We trust we may be assured of this by your future letters. We expect you to give us accurate and detailed knowledge of your own congregations as well as of the neighboring ones. In everything we will not fail to assist you with our counsel and deeds, as far as may be possible. With our assurances of brotherly affection, we remain, with our best wishes for God's most precious blessings upon you,

Reverend Sir,

In the name of all,

J. Noordbeek, Ecc. Amst. et Dep. ad res Exteras, Praeses.

Leonard Beels, Ecc. Amst. et Dep. ad res Exteras, Scriba.

Amsterdam, July, 1732.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. Cornelius Van Schie, Pastor at Poughkeepsie, etc. July 1732. xxix. 97. No. 21.

Reverend Sir and Brother in Christ:— We received your letter of May 7th, of this year, and joyfully learned therefrom of your safe arrival in New Netherland, and that you are now among your congregation at Poughkeepsie. May the good Lord make you there a blessed instrument for the advancement of the Kingdom of Jesus Christ. May many who live there submit themselves to him, in obedience to the faith; and thus may you find abundant reason of thankfulness to God for his blessing on your labors in that strange country. We hope that your congregation will soon feel itself able to appoint schoolmasters, in at least one of your charges, for the instruction of the youth. This is a matter of the utmost importance. In our judgment it will be well for you, and for the best interests of the churches in New Netherland, to co-operate with your brother ministers already there. With united forces you may more readily promote the growth of the Church. Thus also will all things be done with order and in harmony. As we receive information thereof, we will not fail to assist you all, as far as is possible to us, with counsel and deeds, and thus contribute our share towards the welfare of the churches in America, which you are seeking to edify by your ministry. We close with our best wishes for all grace and blessing on yourself and service, unto the increase of Zion.

With all affection,

J. Noordbeek, Ecc. Amst. et Dep. ad res Exteras, Praeses.
Leonard Beels, Ecc. Amst. et Dep. ad res Exteras, Scriba.

Amsterdam, July, 1732.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Raritan, to the Classis of Amsterdam, July 17, 1732.

(Portfolio "New York" Vol. i.)

To the High Rev. and Noble Classis of Amsterdam.

Rev. Sirs and Brethren:— It is not any pleasure to us to trouble you so often with matters of this kind; but because we have transmitted the accounts of all our previous transactions bearing on these matters, to you, we deem it proper to transmit this also. We think, or at least wish, that this may be the last. We therefore hope that you will once again, faithfully and impartially, ponder this affair. For whatever the Complainants may pretend in their letters, in reference to peace and union with our church; nevertheless they seem to have nothing so little in view in their conduct toward us. This you have yourselves been able to notice. It also appears sufficiently from the following: When we had waited about five weeks for an answer to our last letter, of May 10, 1732, and did not receive any, we deemed it best to have an oral conference with them.

Therefore we sent two members of our Consistory to them, to ascertain their disposition in the premises. They asked them how they liked the proposition of the four ministers. They replied that they would have nothing to do with Rev. Sandvoort. The Consistory then said that they would leave out Revs. Sandfoort and Freeman and would appoint only the two other gentlemen, because they, in our

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opinion, are the most impartial in the country. But knowing of no further escape, they now said that it was too late; that they had already called a minister of their own, and they expected him shortly. The Consistory, however, kept on urging peace. They showed them that their course was the way to still further dissensions; that the Rev. Classis had anticipated these, and hence had wisely denied their request about another minister. Nevertheless, the Consistory professed their willingness to call a second minister jointly with them, provided they would at once conclude a peace. Thus also the Lord's blessing was alone to be expected, etc.

Thus you may see how the matter stands; and how we are unjustly accused of opposition to peace; and how little our accusers (desire it) themselves, even as is seen in their letters, and as sad experience daily teaches us. Simon Wyckoff declared, in our presence, that he would not to all eternity acknowledge that Rev. Frilinghuysen was orthodox. Yet he did not point out anything in particular that was unorthodox. Now their people, in general, observing this, and other similar facts, several of them are beginning to leave them, especially such as have a desire for their own eternal welfare; and most of them are again attending our public services. In case, therefore, that you do not consent to let our Complainants have a minister of their own, it seems to us that the division will soon come to an end; or at least peace will be the more easily effected, and that, probably, before long, by God's favor. Thus concluding, and wishing all prosperity and blessing upon your persons, families and ministry, we remain,

Your brethren and fellow-servants, in the churches of Christ at Raritan. In the name of all, by us their Deputies,

Roelof Nevyus, Jeremiah van der Bilt. } Elders.

July 17, 1732.
No. 5.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Van Driessen to Revs. John Noordbeek and Leonard Beels, July 17, 1732. [See also Jan. 13, 1733.]

(Portfolio "New York", Vol. i.)

Addressed: To the Very Rev., Pious and Highly-learned Gentlemen, the Messrs. John Noordbeek and Leonard Beels, Faithful ministers of the Gospel at Amsterdam.

High Rev. Sirs:— It is with pleasure that I find myself honored with a communication from you of April 8, last (1732). I am especially pleased therewith, because I perceive that it is in accordance with the favorable resolutions of the Rev. Classis of Amsterdam, to extend their fatherly care over here, to the spread of the Gospel of Christ. This so delights me, that it arouses me to zeal with a sharper stimulus, (met een scherper prickel.)

I trust that, under the operation of the Divine Spirit of might, work may be accomplished here agreeably to that Spirit's fruitfulness and power. I gratefully acknowledge your wish for a blessing on my feeble labors in this direction. The heavy burden which the Lord has laid upon me as a necessity, and which I must carry, although too heavy for my poor shoulders, I will, nevertheless, struggle under, in his strength. I do this for his Name's sake, and because of the obligations laid upon me toward my neighbor, in these times of the Gospel, and for the instruction and guidance of those who have so long walked in darkness.

It is, indeed, true that the enlightening spirit of Christ has now for some time past operated so powerfully among these blind Indians, that they have become very zealous in their attention to prayers, catechetical exercises, and singing of Psalms. The neighboring Christians, living near their castles, from time to time,

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give us assurance of this. They even hold up these proselytes as examples to their families, in order to arouse their children thereby.

The Indian converts are, indeed, becoming quite numerous. This is seen from the fact that the Christians dwelling all along the route (along the Mohawk) to their settlements, have invited me to hold services for them in our castles. For because of the long-continued peace which the Lord in his Fatherly goodness has given us, the Indians in their daily travels, stop at the farmers along the route to enjoy their hospitality. The value of this I myself very well know, after an experience of twenty years.

With all submission, therefore, I take the liberty further to inform the Rev. Classis, that if churches could be built on this route, these Indian tribes could be gathered in them for morning and evening worship, on the Lord's days, greatly to their profit. I could assign catechetical exercises to be conducted by the most expert among them; and I could, occasionally, comply with the request of both Christians and proselytes, to hold the sacred worship among them, although each journey would be quite onerous. But I would cheerfully sacrifice myself for such services. The Jesuits, indeed, make such journeys in order to propagate their religious harlotry. How much more should the pure doctrine of the Gospel lead to the performance of such journeys. Their labors, moreover, among the savage nations, has for its principal object to make them ready for their side, against the time of war. May the Lord forgive the sins of this land, and avert from us such times of hardship.

I also present for the consideration of the Rev. Classis, with all submission, the enclosed petition, which, I desire, at your convenience, you would present to the Rev. Bishop of London; with my humble request that you would recommend me alone for some salary, because of my labors among the Indians, from that (English) renowned Society, (for Propagating the Gospel.) For it falls heavily on me to do all this work at my own expense, as I have done it for years past. But the building of churches must not be mentioned to him (the Bishop), as the Indians are immovably attached to us (the Dutch.) They daily show their remembrance of my very worthy predecessors, now deceased, (such as Revs. Dellius, Lydius, etc.), and our teachings have been peculiarly delightful to them.

I conclude with the cordial wish, High Rev. Sirs, that the Great Crown Prince, do further cause the Rev. Classis of Amsterdam to flourish, as a support and ornament of the churches of the Fatherland as well as of foreign lands. And may He crown you with all grace and glory even unto His heavenly kingdom.

I remain, with all respect, High and Rev. Sirs, Your obedient and humble fellow-laborer in the field of the Lord.

P. Van Driessen.

Albany,
July 17, 1732.

If your Revs. shall be pleased to honor me with a reply, I humbly request that the delivery of it be recommended to Mr. Pedro de Wolf, merchant in Amsterdam.
Forwarded from London, Nov. 7, 1732 by S.

Yours truly, O. S.
Samuel Bakers.

No. 7.

ACTS OF THE CLASSIS OF AMSTERDAM.

Raritan.

1732, July 21st. The report (pre-advice) of the Deputati ad res Exteras was to this effect: The people of Milstone (now Harlingen) have the right to make request for a minister, and such request can not be justly refused them; yet it will be necessary to use some precaution, that in the future they do not too readily

separate themselves from one congregation in order to join another. This request shall also be written to the people of Raritan. All of this was changed into a resolution of Classis. xi. 73.

New Netherland.

New Netherland remains in statu. xi. 73.

ACTS OF THE CLASSIS OF AMSTERDAM.

Synodalia.

1732, July 21st. The Acta Synodi, Anno 1731, having been read, the following was resolved as to Art. 2:

As to Philadelphia in Pennsylvania: The Rev. Classis is well pleased with the report (pre-advice) regarding this church. (The Classis) requests, that when matters come up which do not absolutely require to be finished immediately, and in regard to which more than one Classis make a declaration, that they take up the business ad referendum; (that is, postpone the consideration;) that in such cases no final resolution be at once adopted by the Synod.

And whereas it appears from some letters from New York and from Pennsylvania, that the state of that church is deplorable on account of the (difficulties made) by the seceded ones, and the adherents of Rev. Weys, which cause much confusion; and that much complaint is made especially about elder Reyf, who as yet has turned over nothing of the moneys collected, so that in the letter from New York it is stated that it were advisable to arrest the said Reyf if he were still in Holland:

Therefore this Classis was of the opinion that the moneys which are still here (in Holland) in the keeping of Mr. van de Wal, shall not be transmitted until further action thereon; and that in the meantime there shall again be written a letter to Pennsylvania, in order to obtain more knowledge of the condition of those churches. xi. 74, 75.

Typographical errors in Bibles, Liturgies, and Psalm books.

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The Classis remains on the watch against these, and in consequence thereof (awaits) further reports as to the Bible printed by Conynenberg and van de Putte. The printer, van de Putte, appeared before the Consistory of Amsterdam on October 25, 1731, and requested of the same that he might obtain redress in respect of the badly printed Quarto Bibles. Thereupon he was answered that the Consistory yet stood by their previous resolution, and that he could expect no redress from the same. Subsequently he handed in a petition to the Noble Great Estimables, the Messrs. Burgomasters of Amsterdam. They placed this in the hands of the Consistory, (of Amsterdam, embracing about twenty five congregations) to furnish their Noble Great Estimables, a report. In this petition the said van de Putte says among other things:

1. That because he had placed his case in the hands of the Consistory of Amsterdam, he had been congratulated by the President. This congratulation may indeed have taken place; nevertheless no record of it is found in the Acta of the Synod.

2. Also that the Consistory is supposed to have answered the petitioner, that this business was no longer their affair; inasmuch as he had been answered, that the Assembly yet stood by its previous resolution, and he could look for no redress from the same. The Consistory having again perused that petition, and having newly and attentively considered their former action adopted in the premises, reiterated their previous resolution. They were unanimously of the opinion, that it would most tend to the edification of the church, that the Bibles already suppressed by reason of the great multitude of errors to be found in every part of them, and which could not be remedied by the reprinting of some leaves, do remain suppressed. Thus also their Noble Great Estimables were pleased to resolve on July 14, 1730, and to make known their resolution to the Consistory, in these words: That the Bibles already suppressed, remain thus suppressed; and that the list of the errors in printing should not be printed, neither should they be demanded. xi. 77, 78.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of Millstone, (Harlingen), July 25, 1732. xxix. 99. No. 22.

To the Consistory of Millstone, (Harlingen):

Worthy Brethren in Christ:— It was because we had no adequate information of the state of your church,— to which some had united themselves who were dissatisfied with Rev. Frelinghuysen and his Consistory, on account of their excommunication, but from which we released them about a year ago,— that we did not feel at liberty to permit those brethren who were authorized by you to call a pastor for your church, to proceed in that business. We wanted first to have some fuller information, and especially concerning those who were discontented with Rev. Frelinghuysen. Recently we received a letter from these. They mentioned what had occurred between them and Rev. Frelinghuysen and his friends, after the reception of our resolution for the removal of the excommunication. They now earnestly request us to permit those, formerly authorized by you, to call a pastor for your church, and with which the dissatisfied ones have united. This request, and the arguments in its behalf pressed upon us, we have pondered with great care, and we have at length given your committee permission to call a pastor for the benefit of the old (?) Church at Millstone, (Harlingen). We hope that your congregation, as well as all the others in New Netherland, may now enjoy the long-desired rest. May all who profess the name of the Lord Jesus, be of one heart and of one mind. May we never again have reason to grieve over your strifes and divisions, which tend to nothing but injury to God's Church. We admonish and beseech you all, which ever church you are connected with, to remain permanently connected with that church. Do not for slight reasons separate yourselves from one church to go to another. We judge that this gives a bad example to others, and in no way promotes the welfare of your American churches. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than himself. Finally, Brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

We cannot omit to add right here that we hope the committee who you have authorized to call a pastor, will be as diligent as possible, and seek out an able man for the Church of Millstone, (Harlingen). Yet we are afraid, since the season has so far advanced, that we will not be able to send you one with the vessel which sails this month or next. There are few who desire to preach the Gospel in so distant a land. But may our God fulfill according to his riches, all your need. May he increase you and make you abound in love to each other and to all men, and strengthen your hearts, that you may be blameless in sanctification before God our Father, unto the coming of our Lord Jesus Christ with all his saints.

Worthy Brethren in Christ,

Your humble servants,

J. Noordbeek, Ecc. Amst. et Dep. ad res ex p. t. Praeses.
Leonard Beels, Cl. Dep. ad res Ex., p. t. Scriba.

Amsterdam, July 25, 1732.

DUTCH CHURCH OF NEW YORK.

New York, Aug. 4, 1732.

Consistory held. The following Address to his Excellency, W. Cosby, our Governor, who, with his family happily arrived here on the first inst., was presented by all in a body. After

this, the elders, J. Roosevelt and Jeronimus Remsen and the deacons, Abrm. Van Wyck and G. Beekman were named as a Committee to agree with the tenants on the manor, and to subscribe the leases in the name of the Consistory.

ADDRESS OF CHURCH OF NEW YORK TO GOV. COSBY.

1732, Aug. 4. To his Excellency, William Cosby, Esq., Captain General and Governor in Chief of the Provinces of New York, New Jersey and the territories thereon depending in America; and Vice Admiral of the same; and Colonel in his Majesty's Army, etc.

The humble address of the ministers, elders and deacons of the Reformed Protestant Dutch Church in the city of New York:

We, his Majesty's faithful and dutiful subjects, the ministers, elders and deacons of the Reformed Protestant Dutch Church in the City of New York, sincerely rejoicing that divine providence has preserved your Excellency and your honorable family from the dangers of the seas, humbly beg leave in behalf of ourselves and of our congregation, to congratulate your Excellency's safe arrival, to this your government.

We also desire to assure your Excellency that it shall be our constant prayer to God that he will be pleased to bless you and your family with all manner of felicity and prosperity in your government, and to make you a noble instrument in his hand to continue us a happy people.

And as we have always borne not only true faith and allegiance, but likewise a hearty and sincere affection to his most sacred Majesty, our rightful and lawful Sovereign, and his Illustrious House, so we shall demean ourselves in our several stations to your Excellency, as become good subjects, so as to merit your Excellency's favorable protection in our civil and religious rights and liberties.

Lib. B. III.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of Hackensack, N. J., to the Classis of Amsterdam, ... 1732?

Portfolio "New York", Vol. i.

To the Rev. Messrs. Hermanus Van Wal, Johannes Junius, Hendrick Vos and Leonard Beels. (Deputati.)

Reverend Sirs:— Although we understand, that your Reverences have already learned, that Domine Curtenius safely landed at New York on the 24th of October 1730, and entered on his ministerial duties, in his congregation at Hakkinsak, on the 25th, to the full satisfaction of the whole congregation; yet we consider it to be our duty, to dispatch, without delay, some letters of thanks to your Reverences for your fidelity in sending such an able and worthy teacher to our congregation. It was, however, considered advisable to wait until we should be able to inform your Reverences of the consequences of our waiting for the union with Schralenburg according to the authorization in the call.

As Domine Curtenius was better satisfied with serving Hakkinsak alone, instead of undertaking the labor involved in such a proposed union, and as an opportunity

was offered to the people of Schralenburg and Pereemes, (Paramus), to call Domine Mantius, (Mancius) who is also an able teacher, from the German congregation near Katskill; this was done.

We are happy, therefore, now to inform your Reverences that Domine Mantius is already settled as minister at Schralenburg; while Domine Curtenius serves us at Hakkinsak alone, in the duties of pastor and teacher, to the full satisfaction of all, and to the edification of many; there is also great friendship with the people of Schralenburg and Pereemes.

In the name of the whole congregation of Hakkinsak, we herewith thank your Reverences from the bottom of our hearts, for all the trouble you have taken, and for your fidelity in providing us with a teacher and pastor. He is beloved by all of us. He is a light shining before us in his life, and a teacher of the truth which is according to godliness. We pray the Father of lights that he will increase his light, the more the better, in these distant parts of America, to the glory of his name, and the spread of Christ's Kingdom.

Thus we close this our humble letter, with our sincere prayers; and our desires to God through Christ, for all earthly and spiritual blessings on your persons, and on your honored families; while we await the wished for results of your valuable services in seeking to bless God's Church. We humbly declare ourselves, what we really are,

Reverend Gentlemen,

Your humble and willing servants in the Lord,

The Elders and Deacons of the Dutch Reformed Church of Jesus Christ at Hakkinsak.

Jacob Hendrickse Banta. Hendrick Kip.
Jan Bardan. Hendrick van Giesen.
Jurien Westervelt. Jacob de Groot.

I certify, that these signatures were affixed in my presence.

A. Curtenius.

TRUSTEESHIP OF PRESBYTERIAN PROPERTY.

1732, Aug. 15. On account of the inability of the Presbyterian Church, Wall street, New York City, to obtain a charter, they make the General Assembly of the Presbyterian Church of Scotland, the trustees of their property.— Smith, 296. See also under 1720, 1730, 1766.

ACTS OF THE CLASSIS OF AMSTERDAM.

Raritan.

1732, Sept. 1st. In accordance with a resolution of the Classis, a minister was granted to the people of Milstone (now Harlingen), and they were notified to that effect: In regard to the people of Raritan, it was resolved to write to Rev. Frielinkhuysen that he must make his peace with the disaffected ones, and that within the space of three months; otherwise the disaffected ones shall have liberty to join the people of Millstone, (now Harlingen) and together they may choose a minister; also that Rev. Frielinkhuysen must keep himself to the Church Order and Formulae of the Netherlands. xi. 82.

1732, Sept. 1st. New Netherland remains in statu. xi. 82.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [1732, Fall.]

Kingston.

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Extract from a letter, written by order of the Consistory of Kingston, by Rev. Peter Vas:

They are compelled to ask our assistance in respect to the dissension in the church of Kingston, caused by John van Driessen, and aggravated by his brother, Peter van Driessen, who is minister at Albany.

I. First of all there goes herewith a proof of their unity:

1. This is apparent, from their association with all the surrounding villages in their county of Ulster. With these, from time to time, they have had, as one body, only one minister. They have contributed moneys for his salary, unitedly, each according to his ability.

2. This is further shown from the circumstances at their last vacancy. Then all united with their promises of support at their own option, and accepted again Mr. Peter Vas, and enjoying his services for many years with pleasure, with rest and peace; enjoyed the Holy Supper in unison, and paid the promised salary, each at his time and place, without objection.

II. But this unity was broken asunder:

1. By John van Driessen.

(1) without certificate, or any advancement in Holland, he had been ordained to preach, only by the Independents at Nieuwhaven. This he was to do around Kinderhook and Claverack, and was installed there artfully, and without being heard by his brother; but he had been removed from his office because of his scandalous behavior.

(2) Through his adherents, he managed to bring it about to preach at Kingston while Rev. Vas was absent; that although he was forbidden, he preached also at Hurley, the Paltz, and Mar-

bletown, exalting himself, justifying his evil conduct to the simple ones, and contemning the person and labors of their pastor.

(3) Thus he gained for himself a large constituency, and made disturbance; for the majority of the Paltz people accepted him as their minister. He was to come and preach there three or four times in the year, and administer the sacraments. He began with an inaugural sermon, and chose and installed a consistory, without knowing anybody.

2. Notwithstanding all warnings, he is supported (stiffened) by his brother, Peter van Drissen.

(1) Last February, after despatching a letter, and sending several posts (messengers?), he visited his (John's) adherents at Kingston, and called a meeting, in order to pledge them still further to his brother's purpose.

(2) He requested Mr. Vas to call a meeting of his consistory, in order to inquire what he (Vas) had said to the injury of himself and his brother.

(3) Coming before this meeting with his partizans, (company), to the question what he had to say, he answered: that he wanted to prove the regularity of the ministerial character of his brother. This having become a subject of discussion, the ringleaders rose to their feet. Then with noise and turmoil, while on their feet, they threatened the members of the Consistory that they would drag them through the church by their hair, etc.

(4) Meantime Peter and John van Driessen went away, belching forth many unseemly vituperations against Rev. Vas and his consistory. He had established the regularity of his brother's ordination upon more than fifty persons — at a tavern!

III. The consequences of this are indicated, as being the utter ruin of their church; for while estrangement is thus wrought, many separate themselves from the church, do not want to come to the preaching, despise pastor and consistory, in spite of all their endeavors, (or, oppose all their undertakings,) do not come to communion, nor pay their promised salary.

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IV. The letter concluded with the assured hope that we would take the case to heart, and make timely provision in regard to it, in accordance with the laws of the Reformed Churches in Holland.

Was signed in the name and by order of the Consistory of Kingston, Petrus Vas, V. D. M., ibidem.

xxii. 209, 210.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [1732, Fall.]

Extracts from two letters from New York.

I. The first is of November 2, 1730.

1. In this notice is given of the receipt and forwarding of the letters of Classis, by Rev. Hagoort, to Rev. Bohm, and his consistories; to the separated ones at Schipbach; to the Raritan complainants, to the consistory of Millstone, (Harlingen), and to Rev. Frielinghuysen; together with the Acta of the North Holland Synod of 1730; with a letter to Poughkeepsie and Fishkill.

2. An expression of their pleasure and accord with the letters of Classis; with acknowledgment of their gladness over our complete satisfaction with their conduct, in the ordination of Rev. Bohm, together with his reconciliation with Rev. Weiss; especially, since the Classis itself, notwithstanding it has had so much trouble with them, is yet willing to confirm their correspondent; and that of this, they, in accordance with their desire and duty, also request and assure them; that this was urged, indeed, for the general benefit of the church, and is confirmed with prayers (sighings) unto God, for strength and wisdom and gentleness; they also promise to recommend, on all occasions, to the opponents of Rev. Bohm, obedience to the loving counsel of Classis, and thus to pacify both.

3. They indicate the sad condition of that church:

(1) From Rev. Bohm's letters to us. It appears from these how misled those separatists have been.

(2) From the statement of Rev. Weiss; that he had received a letter from Rev. Wilhelmus of Rotterdam, whereof he promises to send a copy; but has not done so.

(3) From the promise of Rev. Weiss to Rev. Boel, to do his best for Rev. Bohm, for the sake of peace; and to bring in a written account thereof; but he has also failed in this.

(4) From the behavior of (elder) Reiff, who journeyed with Rev. Weiss to Holland, in a libellous letter (scheld brief, scolding letter) with the most villainous words against Rev. Bohm's advancement among us: he had said with anger, that they and their Assembly had not deemed themselves worthy to hear our peace-letter read.

They are therefore, by reason of Reiff's conduct, apprehensive for the money collected, and submit for consideration, accordingly, whether if Reiff could still be got hold of in Holland, the money could not be legally taken away from him.

4. They inform us that Peter van Driessen in spite of their warning, has sought to procure advancement, (ordination) for his brother, John van Driessen, from the English (Independents) for service in our Netherland Church, and has procured it, and notwithstanding their warning, he has also been installed by his brother, Peter van Driessen, in the churches of Kinderhook and Claverack. These were formerly ministered to by Peter van Driessen.

That ever since, the consistory of Rev. Peter van Driessen, at Albany, of their own accord, has refused to admit his brother to preach in their church, and has prevented the same up to the present time.

Complaints have also come up, and they report further, that the principal result is this; that inasmuch as, without any ecclesiastical or academical certificates from Holland, but only upon his brother, Peter van Driessen's, own recommendation, for promotion, he was ordained at New Haven, and having been installed, he now lives in idleness (at Kinderhook.)

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Their advice having been asked about this, they declare that, in the main, they have not wished to interfere with the business at all, but to leave it all to the wise counsel and judgment of Classis, with the assurance of their deep felt pain and sorrow at such estrangements in the Dutch church there; and with the wish that God will provide for this in His mercy.

Was signed,

G. du Bois.
V. Antonides.
Henricus Boel.

II. The second letter of May 12, 1732, embraces

1. Some accounts

(1) That ..... and Ericson had indeed accepted their advice with thanks; but they had requested that the facts about John van Driessen might be brought squarely out, but they had refused, for reasons in the advice itself.

(2) That Rev. Peter van Driessen had indeed since shown to them in letters, his displeasure, in being asked to submit his brother's case to Rev. Classis; but he has never adduced anything against the propriety of such advice.

(3) That the consistory of Kingston, under Rev. Vas, had also complained to them in the year 1731, and asked for counsel about John van Driessen, but they had answered again as before.

(4) That they had understood later, that the schism, as it appeared was abating, and there was hope for restoration; nevertheless this year there are again serious complaints from Kingston about John van Driessen and his brother Peter van Driessen. Concerning this matter the letters accompanying this by virtue of the Correspondence with Classes, promised submission to the judgement of Classis: if haply thus, by the speedy intervention of the authority of Classis, with God's help, the threatened ruin of the Netherland Churches there, might be averted, etc.

(5) That in 1730 had arrived there, with good ecclesiastical and academical testimonials, Rev. George Williams Mancius, on

a call, without their knowledge, from the Germans out in the country, in that province. Also he had been received into their brotherhood, and was being assisted by counsel and by deeds: but that the same had been called, this spring, to Schraalenburg and Paramus, by the Dutch. There, he is getting along reasonably well in the Dutch, with a desirable attendance, and in good harmony with Rev. Curtenius. He thus furnishes good expectations of much benefit for their churches there, upon which they desire the Lord's blessing.

(6) They present for our consideration, whether if it be possible, it be not highly desirable, for the better carrying on of the Correspondence, that they should send over all the Synodical Acta since the National Synod of Dort.

a. Thanks are given for the sending of the North Holland Synodical Acta of 1730; and they request its continuance from year to year.

b. They entreat for the Maintenn [Liberty?] of their churches as soon and as effectively as possible; with the wish that the supreme government here [in Holland] be interceded with, in behalf of the safety of their church; that they may obtain their status under the crown of Great Britain, while remaining in correspondence with us.

c. They conclude with a wish for blessing and prosperity upon our favor, unto the triumph of the right, and the uprooting of what is evil; and that they may be Jehovah's glorious ones on the earth, and his eternal glorified ones in the Heavens.

Was signed,
G. Du Bois.
V. Antonides.
Henricus Boel.

The postscript was a statement that whatever testimonies had been obtained by the English-ordained John van Driessen for himself; the surest account was, that no good testimony at all of his

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edifying conduct could be truly given; but, on the contrary much could be said of his grossly offensive life. This in conscience, they accounted themselves obliged to add to the rest. xxii. 213.

ACTS OF THE CLASSIS OF AMSTERDAM.

Raritan.

1732, Oct. 6th. The letter for Raritan, the contents of which (were mentioned) in the previous Acta, was drawn up by the Rev. Deputati ad res Exteras and read and approved by this Assembly. xi. 84.

Kingston, New York.

In accordance with the submitted and approved report, (pre-advice), the Rev. Deputati ad res Exteras shall write to the preachers of New York, and to the Revs. Vas and Erickson at Kingston, and to the Rev. Peter van Driessen; but to the latter with serious rebukes. xi. 84.

NEW YORK COUNCIL JOURNAL.

WILLIAM COSBY, GOVERNOR, AUGUST 1, 1732-MARCH 10, 1736.

The Assembly sent a Bill to the Council entitled, "An Act to encourage a public school in the City of New York, for teaching Latin, Greek, and Mathematics. Council Journal, 624. Read, committed, reported, 624. Passed, 625. Enacted, 626.

CHARTER OF NEW YORK CITY.

1732, Oct. 14. Charter of 1730, confirmed by the General Assembly of Province. See charter of 1686. Mayor appointed by the Governor in Council, until the American Revolution. Population, 8,624.— Booth's New York City, 822, etc.

A GOVERNOR'S MARRIAGE LICENSE, OCT. 16, 1732.

By his excellency William Cosby Esq., captain general and governor in chief of the provinces of New York, New Jersey, and territories thereon depending, in America, vice-admiral of the same, and colonel in his majesty's army, etc.

To any Protestant Minister:—Whereas there is a mutual purpose of marriage between Jacob Glenn of the city of Albany, merchant, of the one party, and

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Elizabeth Cuyler of the same city, spinster, of the other party, for which they have desired my license, and have given bond upon conditions, that neither of them have any lawful let or impediment of pre-contract affinity, or consanguinity to hinder their being joined in the holy bands of matrimony; these are therefore to authorize and empower you to join the said Jacob Glenn and Elizabeth Cuyler in the holy bands of Matrimony, and them to pronounce man and wife.

Given under my hand and prerogative seal at Fort George in New York, the 16th day of October, in the sixth year of the reign of our sovereign lord, George the Second, by the grace of God, of Great Britain, France and Ireland, King, defender of the faith. Anno Domini 1732.

W. Cosby.

Hendk. Morris, D. Sec.— Munsell's Annals of Albany, Vol. ii. p. 182.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. T. J. Frelinghuysen, October 19, 1732. xxix. 101. No. 23.

To the Rev. Frelinghuysen and the other members of the Consistory of Raretans:—

Worthy Sirs and Brethren:— The Rev. Classis of Amsterdam has received your letter with the enclosed documents. But we perceive therefrom with astonishment, that our action, in reference to those whom you had excommunicated, has not been carried out by you. The dissatisfied ones complain greatly to us that they have not been released from their sentence, and that you refuse to release them, except on certain conditions to which they take exception. But the Rev. Classis has already absolutely released them, and we have written to you how they were to be re-admitted to the use of the Lord's Supper. It appears very remarkable to Classis, according to letters from each side, that this has not yet been accomplished. It is our desire, and we admonish you, that the resolution of Classis be immediately obeyed, and that these parties be given no further ground of complaint. They must be admitted to the Lord's Table by you, as worthy partakers. We trust that all human considerations of either party will be laid aside, and that love and peace may be revived among brethren. May we never hear again that there are divisions and quarrels among you. These cannot be otherwise than ruinous to the Church of God. How pleasant it is for brethren to dwell together in unity! for there the Lord commands his blessing, even life forevermore.

The Rev. Classis had also hoped to learn from your communication that the regular Order of the Dutch Church and its Forms were again maintained in your Church, as is the practice everywhere in Holland. But expressions in your last letter acquaint us, to our astonishment and grief, with the fact, that too much liberty is yet taken in the matter of church discipline, and in the use of the Forms in the administration of the Lord's Supper. This is contrary to the obligations you have taken, and a cause of great anxiety to us. The Classis beseeches you, and has a reasonable right to expect, that in all things you will guide yourselves by the Order of the Dutch Church, which was accepted by us and by you. Let all things be done according to Order, to the building up of the church and the edification of the body of Christ.

To the people of Millstone, (Harlingen), according to resolution of Classis, has been granted the privilege of calling a pastor, in accordance with their urgent request. This has already been communicated to them and we now give you notice of the same. In regard to the discontented parties at Raretans, we notify you that the Classis resolves, that Rev. Frelinghuysen must make peace with them within three months; or otherwise they are permitted to unite with the people of Millstone (Harlingen) in calling a pastor. We also notify you that the Classis has resolved that Rev. Frelinghuysen must keep himself to the Order of the Dutch Church and its Forms.

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Expecting that you will obey these orders, we commend you to God and the Word of his grace. It is our hearty wish that the Lord may increase you, and make you all abound in love towards one another and to all men, even as we abound towards you.

Worthy Brethren in Christ,

Your humble servants,

J. Noordbeek, Ecc. Amst. et Dep. ad res Exteras, p. t. Praeses.

Leonard Beels, Ecc. Amst. et Dep. ad res Exteras, p. t. Scriba.

Amsterdam, October 19, 1732.

TRINITY CHURCH, NEW YORK CITY.

1732, Nov. 22. Procurer-General claims that the Church-farm belongs to the Crown.

— Dix's Hist. Trinity Church, i. 211-213; ii. 293, seq.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Messrs. Vas and Erickson in New Netherland, Dec. 1, 1732. xxix. 102.

Rev. Sirs, and Brethren:—With astonishment and sorrow we have learned from your letters what has occurred in reference to John Van Driessen, who was forced into the service of the Church at Claverack, by his brother in Albany, Rev. P. Van Driessen. We wish from our hearts that each of them had refrained from such unwise and unusual conduct, which cannot fail to produce great evils. Certainly Rev. Peter Van Driessen has acted very improperly in urging forward his brother, and accomplishing his purpose in opposition to the counsel and earnest admonitions of the ministers in New York. He is worthy of severe punishment therefor. We shall not fail to let him know our displeasure, upon the supposition of his wrong conduct in this matter. We approve the advice given by the ministers of New York at the request of Claverack and Schinechtade. We think it would have been only appropriate in Rev. Peter Van Driessen to have accepted such brotherly advice with meekness, and to have answered kindly. This is the more obvious, because the advice offered, plainly appears to have been founded upon the action of the National Synod of Dort, which must be received and followed by all Dutch Reformed Churches wherever situated.

Our decision is that Mr. John Van Driessen is not to be considered a lawful minister: (1) Because nothing has been seen by us to show that he has been legally commissioned by any Dutch Reformed Classis. (2) That the Assembly at New Haven, consisting of some English Independents, as they are called, has not the least right, according to our thinking, to send or appoint ministers to the service of Dutch Reformed Churches in New Netherland. (3) And also because the life and walk of this John Van Driessen, as appears from letters, is not only less than edifying, but is idle and loose, to the offence of the Church at Claverack, which he served for two years, having committed violence there. He has also sought to draw away the church at Kingston, and has forced himself into other Dutch Churches. (4) We are still more satisfied that he should not be considered a lawful minister because of circumstances that occurred in our Classis in 1719. These things are still fresh in our memory, and we neither can nor will keep silence concerning them at this present juncture. On September 4th, 1719, in a regular meeting of Classis, John Van Driessen requested to be admitted to the Assembly. He then showed two certificates, in the Dutch language, signed by two Theological Professors at Groningen, and requested, since there was to be an examination for licensure, that he also might be examined. This was granted, since he had previously reported himself to the examiner, Rev. Comynburg, who had given him a text. During the examination which was very badly sustained,

it was intimated by the newly arriving brethren that the signatures to the certificates, did not seem genuine. Upon this the examination was suspended, and he was confronted with the charge, that some of them did not believe these certificates to have been signed by the Professors at Groningen. Upon being closely pressed, he owned that the certificates were false, that one was written by himself, and the other by another person. Upon this, he was severely censured, and sent out of the Classis, with the admonition to relinquish the study of theology, coupled with an earnest exhortation to a change of life. We thought well to inform you of these facts, not doubting but that you will fully justify the opinion of Classis regarding John Van Driessen. We desire that all offences may be removed from the Church of Christ, and that you may be richly qualified by the Spirit from on high, to watch over the flock of God, which is under you, to preserve yourselves and those who hear you. Closing with this wish, we declare ourselves to be, etc., etc.

(Signed as before. Signatures not recorded in Letter-book.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. Peter Van Driessen. December 1, 1732. xxix. 108. No. 25.

Reverend Sir and Brother:—We have heard with great sorrow and astonishment of your conduct in the matter of your brother, John Van Driessen. We can understand how one might desire to help his own brother, when he can do so honorably; but it seems very remarkable to us, that you should have endeavored to push forward your brother in such an improper way; in violation of Dutch Church-Order, and against all the good counsel and admonitions of the Rev. ministers of New York — to press him forward into the service of the ministry of the Dutch Reformed Church. We are informed that you knew at the time the charges of the Consistory of Claverack against him; that he had no proper Academical certificate from any University of the Netherlands, neither any Church certificate from any church of the Netherlands.

You must have known also of his evil conduct and offensive life. We wish that these facts had rather led you earnestly to admonish your brother to reformation of life, than to have threatened the brethren of Claverack with the displeasure of a so-called Classis (Association?) of New Haven, which you know has no relation to the Dutch Churches, nor any power over the same. We cannot comprehend how a minister, who would be considered a member of the Reformed Dutch Church, and who declares that he takes great satisfaction in the resolutions of the Classis of Amsterdam,— for thus you elaborately wrote in your letter of July 17, last,— how such a minister, without the knowledge of his Classis, yea, rather in total disregard of it, can do as you have done. For you have gone to an Association of certain English Independents, and on their authority have attempted to push forward a certain one into the service of the Reformed Dutch Church in New Netherland — a Church which cannot recognize another Church-Order than its own, as legitimate, for its own ministry.

You have requested us, in your above mentioned letter, to use our influence in obtaining for you some additional salary in London, from the English Church. Yet in this matter of your brother, you did not so much forget our Classis, as positively to decline our advice. For the Rev. Ministers of New York strongly urged you to refer this matter of your brother to our Classis. Even in the said letter of July 17th, you never mentioned this matter as having occurred at all. What the reason for such conduct is you know best yourself. We commend the conduct of the ministers of New York in the same degree that we find fault with yours. It would have been proper for you to have kindly accepted the advice, which they gave you, at the request of the people of Claverack; especially as it was founded upon the Acts of the Synod of Dort, which are the Rules of all

1732

Dutch Reformed churches everywhere. We trust that you have already changed your opinions on this matter; or at least, that on the receipt of this letter, you will cease to uphold your brother, thus unlawfully pressed into the service of the Dutch Church.

He not only has no lawful commission from any Dutch Classis, but was actually rejected by our Classis, when he in September, 1719, suddenly presented himself for examination for licensure. He represented that, immediately after licensure, he would receive a call. But he was rejected for these reasons: First, because in the examination, he acquitted himself so poorly that the Classis listened to it with very great disappointment; and secondly, because it was discovered, as he himself confessed, when Classis insisted, that the two Dutch certificates, signed with the names of two Theological Professors of Groningen, which he had presented, were not written nor signed by those Professors, but one by himself, and the other by another person. Upon this he was severely rebuked by Classis, and dismissed with the admonition to study theology no more. He was also earnestly admonished to change his life, and never to present himself before another Classis. These facts ought to have deterred you from your endeavors in behalf of your brother.

It remains the decision of this Classis that John Van Driessen is not to be considered a lawful minister; especially because of the serious charges which are laid against him by the people of Claverack and Kingstown. We wish not too severely to rebuke you; but we prefer fraternally to admonish you, and we beseech you for the sake of the peace and welfare of the New Netherland churches, and for your own sake, that you lend yourself no further to assist in such unlawful conduct as your brother has dared to undertake. On the other hand we hope you will earnestly dissuade him from further disturbing the Church of God by his improper conduct, to the great distress of the good, and increasing their complaints. God grant him a spirit of repentance, and enable him to detest his former misconduct, and lead him to such reformation that our grief over him may be turned into joy.

And may God enable you so to conduct yourself in his House, that you may be found henceforth blameless, having a good conscience towards God and man, that you may at length appear before him in confidence. We remain,

In the name of all,

Etc.

P. S. We herewith return to you your petition to the Bishop of London, sent to us with the request to forward it to him, with our endorsement to his Reverence. The Classis has good reasons for not granting your request, and have charged us to return it to you.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Ministers of New York. No date given, but about December, 1732. xxix. 109. No. 26.

Reverend Sirs and Esteemed Brethren:—We have received your letter of May 12, 1732, and learn therefrom that Rev. Haeghoort has placed in your hands the letters of Classis, and the Minutes of the Synod of North Holland, sent in his care. We again send in this enclosure the Minutes of the Synod of North Holland of 1732. You may be assured that your correspondence is very agreeable to us. On our part we will do everything to continue it, not only for your pleasure, but for your assistance and support, so far as we are able.

The continued discord in Rev. Boehm's congregation distresses us. The conduct of Rev. Weiss seems very remarkable to us, both in reference to your proposition and request to him, as well as in reference to Rev. Boehm. We desire further information from you about this business. It seems very perplexing to us, so that we have postponed our more definite decision until we have fuller explanation from you.

Since Elder Reiff appeared in our Assembly we have not heard from him. We hope there is no reason to fear for the safety of the money committed to him to bear across (the ocean), to be used for the purposes intended. Meanwhile, the money we still have on hand will be retained by us, until we shall receive a more definite statement from you.

As to the conduct of John Van Driessen, as well as that of his brother, Rev. Peter Van Driessen, Pastor at Albany, according to the information sent us by you, as well as by Revs. Vas and Erickson, (we can only say): that we have written to said Rev. Peter Van Drissen, telling him of our astonishment and sorrow at his conduct in this matter of his brother John. We have also written to Revs. Vas and Erickson, telling them that we commend them, and also entirely approve of the advice given by you in that business; also that we write the same to you. We thank you for your good advice, which is entirely agreeable to us, and we wish to express the same sentiments to you as we did to said gentlemen. We hope that Rev. Peter Van Driessen, after reading our letter, will come to better thoughts, and not only abstain from all further attempts to encourage his brother, but will also strongly dissuade him from longer disturbing the church, and grieving the good, and multiplying their causes of complaint.

We have also written to Rev. Frelinghuysen and the other members of the Consistory at Raretans, and made him to understand our astonishment that he had not carried out our resolution in reference to those whom he had excommunicated. For these parties have complained to us, by letter, that he refuses to release them from their excommunication, except on certain conditions, which they deem unacceptable. (That Classis, etc., See letter to Rev. Frelinghuysen.)

You ask us whether it would not be well for you to have, if possible, a complete set of Minutes from the time of the Synod of Dort. We know not exactly what Minutes you include under this request, whether only the Minutes of the Synod of North Holland, or also the Minutes of the other provinces besides. The latter would be quite impossible to grant you. In regard to the former, we leave it to you to determine, how the expenses incurred (for copying), could be met. For the transcription of those Minutes would make about a hundred copies of the size of those, of which you have already a few. We have to pay at least two ducats, (a gold ducat, about $2.; a silver ducat about $1.) for the writing out of one copy of the Synodical Minutes each year.

Since the departure of the Revs. Haeghoort and Van Schie, no one has presented himself whom the Deputies felt willing to send over for the service of the churches in New Netherland. Nevertheless they are using all possible diligence to that end.

We pray the Almighty to be pleased to keep safely the churches in New Netherland. May those which enjoy peace long be privileged to preserve it; while as to the others, we pray that God may bring strife and division to an end. May you be permitted to see all difficulties, so inimical to the prosperity of the church, removed. May God bless your churches and labors, as well as those of the other ministers, to the advancement of the welfare of Zion. May he make all of us faithful in those respective fields in which his Divine Providence has placed us, and bestow upon us at last the reward of faithful servants. We close with our best wishes for every grace and blessing upon your persons, ministry and households.

In the name of all,

Etc.

Amsterdam (about December 1732.)

DUTCH CHURCH OF NEW YORK.

New York, Dec. 5, 1732.

Great Consistory held, according to a resolution of the Ruling Consistory, passed Dec. 3rd. Resolved, That plots, in perpetuity,

for vaults in the Church-yard of the New Church, should be sold on the following conditions:

1. Each plot shall be just as broad and wide as the one already made.

2. The mason work shall be six feet from the Church wall.

3. On each vault-plot the purchaser shall pay at once £5., and on every interment of a person under ten years of age, six shillings; for one over ten and below twenty, twelve shillings; and above twenty, eighteen shillings, all in New York currency.

4. In case any one at the time of the first purchase, pays £15. he then shall always have the right to bury without any further charge.

5. If any one desires to buy outside the line of vaults, without hindrance to them, a plot as wide and broad as a vault, at least six feet from the Church walls, not for mason work, but only to bury in the ground, he shall have such a plot for £5. and shall pay for each interment, six, twelve, or eighteen shillings, according to the 3rd article above. But if he pays £15. at once, interments shall be free, according to Article 4 above.

Meanwhile, all the charges for grave-digging, and the use of the pall, shall be for the profit of our church, even as this hitherto has belonged to their income and should so continue.

Thus done in Great Consistory the day above named. Witness, in name and by authority, etc.

Henricus Boel, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham, etc.

New York, Dec. 19, 1732.

After calling on God's name: There was presented to the Consistory a written request from Mr. Barend de Forest, clerk in the Old Church, now a prisoner for debt, that the Consistory would please become responsible for £50. or £60, and continue him in his office, and on his behalf, state this by word of mouth, and from time to time, take one half of his salary for the debt, and pay

him the other half for his support, so long as he discharges his duty well, but no longer.

Hereon, after much consideration, Resolved, That the Consistory cannot be answerable for any sum, and still holds it in consideration whether to restore Mr. de Forest to his office or not, even if he is released. Also that Mr. Isaac Stoutenberg, now acting as his helper, shall be asked if he has a mind to continue as such; if so, he shall be paid by the time, at the rate of £15. per year, and that, from the time when he began, which was December 3rd; for the Consistory finds it necessary to abide by the resolution to hold the office of Clerk and Schoolmaster, together, for one competent person. This proposition being made to Mr. Stoutenberg in the meeting was accepted by him.

It was also agreed that Mr. Isaac Kip should pay the tax of Westchester upon the Manor, according to the account stated to the Consistory, 18s. 8½d., for this year.

Further, the Consistory approved the Act of the Deacons, in selling, according to previous order, the house in Joode street, conveyed by Wessel Wessels to the church for debt, for £70., to be paid the coming May.

DUTCH CHURCH OF NEW YORK.

Jan. 9, 1733.

In Consistory: The contract of sale for the house in Jude street, was presented, read and approved. It was then ordered to be sealed, and furthermore, with the papers heretofore given by Wessel Wessels to the Consistory, was given over to Abrm. Elberson, who had bought the house. He gave in payment his bond for £70. due next May.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Peter van Dries(sen).

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1733, Jan. 13th. Rev. Peter van Dries, minister at Albany, writes that he has written a letter to the Bishop of London, en-

closed in his letter to the Classis, seeking to secure some salary therefrom. He requests that the Classis will be pleased to transmit that letter, and to second his request of the said bishop. For obvious reasons this Assembly cannot undertake to do this. The Rev. Deputati ad res Exteras read a letter drawn up by them, to be sent to said Rev. van Dries; also one to the Coetus of Suriname. Both of these were approved. xi. 90. [See also July 17, 1732.]

Writing to New York.

Writing to the ministers of New York, (and) to Revs. Vas and Erickson, remains recommended to the Deputati ad res Exteras. xi. 91. [This had already been done on Dec. 1, 1732.]

Dutch Church of New York.

Rules about Vaults, Burials, etc.

New York, Jan. 13, 1733.

Conditions upon which the Minister, Elders and Deacons of the Reformed Church of the City of New York, will sell graves and vaults in the yard of the New Church. (Nassau street, east side, between Liberty and Cedar streets.)

1. All the burial plots which shall be laid out from time to time, to be sold for vaults, shall be numbered, beginning with No. 1, and so on.

2. Each vault shall be at least six feet long and nine broad, in the clear, and ..... feet deep.

3. Every one who buys such a plot must be a contributor to the salary of the ministers, and build the vault of stone or brick at his own expense, and keep it in repair. He may also lay upon it a grave stone or mark, yet only even with the ground as it now is.

4. When any one has made a vault, and another buys next to him, the second purchaser shall have the right to use the wall already made, provided he gives reasonable satisfaction to the maker of it, either by appraisement of the masonry, or as they two shall agree.

5. When one or more vaults become full, the Consistory shall take order for the burying of the bones at the expense of the owner.

6. Every one who buys a vault-plot, and pays for it £15., and the other costs which have been stated, or shall be hereafter stated, shall hold the same for himself and his heirs forever; and be capable to dispose of the same by will; or in lack of a will, it shall go to his nearest lawful heir, if he is a contributor to the salary of the ministers of the Dutch Reformed Church of this place. If there be no heir, it shall revert to the Church and be sold again. The purchaser before mentioned, or his appointed heir may, also, during their lives sell the vault to whomsoever they choose, but always to a contributor to the salary as above said.

7. Whoever buys a grave-plot and pays £5., shall have all the right stated in Article 6. But whenever he buries anyone therein, he shall pay to the Church Masters, for the use of the Church, and for one under ten years of age, six shillings; for one above ten and under twenty, twelve shillings; and above twenty, eighteen shillings, all in New York currency.

8. All bodies deposited in such vaults, shall be buried in the usual manner of members of the Dutch Church, and not otherwise.

9. Whoever buys a grave-plot, beyond the line of the vaults, being as broad and long as a vault, and six feet from the Church wall, without making a vault, shall hold the same, forever, upon paying £15; and shall have the same privileges, and be under the same regulations as vault-holders who have paid £15. And he who buys for £5. shall have the same privileges and be under the same regulations as vault-holders who have paid £5.

10. Besides the cost of grave-digging, bell-ringing, and the use of the pall, shall be paid by the respective buyers of graves or vaults, according to the orders of the Church made, or to be made, thereupon.

11. In the Church Masters' Book shall be recorded the name of each buyer of ground for a grave, and the price, and the number, and to whom it adjoins. A copy of this with a receipt for the

money, shall be given to the buyer, under the hand of two of the Ruling Church Masters; and the buyer shall give to the Consistory a duplicate of this, signed by himself, with the addition, that he and his heirs, or whoever may obtain his right, shall always conform to the conditions herein imposed by the Consistory, upon the respective buyers of vaults or burial-plots.

12. If any purchaser desires a transcript of these ordinances, he may have the same, subscribed as above, at his own expense.

Thus done in our Consistory at New York, Jan. 13, 1733.

Witness, in name etc.,

Henricus Boel, p. t. Praeses.

FRELINGHUYSEN'S SERMONS,

1733.

[A Small Collection of Sermons from the Old and New Testaments.

Preface to the Discerning Reader.

[March 2, 1733.]

Worthy reader, you possibly imagine that the author of the following Sermons might have spared his pains, since the Church already groans beneath the burden of a multitude of printed discourses. Of this he is well aware, but in this portion of the world there are few in the possession of the ordinary reader; besides, he is the man of whom every one talks; beloved by many, hated by many more. Why, then, should not his friends be permitted to bring to the light that which he teaches? To this is to be added, that these discourses were delivered after he had been graciously restored from a severe affliction, through which, for a considerable time, he could not discharge the duties of his office. Let it serve as no offense to you, that they are not written according to the rules of the art; much less according to the new, and highly-wrought, and fashionable style. He is not ignorant how classic is the present age; and that he is not writing for the learned, but for the plain and unlettered. It shall suffice him if he express himself according to the style of the Holy Spirit, in a clear and simple manner, and so that he can be understood by all.

The distinguished Witsius, in his "Controversy of the Lord," enumerates this among the reasons why, at the period of the Reformation, discourses were more productive of good than they are at present: because the preachers, being frequently uneducated men, and not knowing how to gratify their hearers with far-fetched or inflated words of human wisdom, sought to reach the heart by speaking the words of God, in demonstration of the Spirit and with power. It is hoped that the spelling will be an objection to no one, for the author is not a Hollander by birth. That he began to preach in the Netherlands language, was in consequence of the advice of the Rev. Otto Verbrugge, late Professor of Theology and the Oriental Languages at Lingen, (then his esteemed instructor,) now located at Groningen. Some of these Sermons are upon texts suggested to him by friends, with the request that he would treat them. For the most part, they have been composed when he was not at home, but at North Branch or Raritan; hence there will have crept in some things which will demand an indulgent eye. But there will, also, probably be found in them some things that will be edifying; for "who hath despised the day of small things"?

Be they, however, as they may, they will be obtruded upon no one; he that is not pleased with them, may lay them aside. Truly we live in times so sorrowful that the discourse, Hosea 4, may well be regarded a word spoken in season. The fear there expressed may appear to many as unfounded, but has already, to a great extent, been realized; for since that time judgments have been multiplied, so that he may say, the thing that I feared is come; and what the future shall still disclose, is known to the all-wise God alone. It will be nothing desirable unless there be a general turning to the Lord. Oh! that we were wise, and heard the rod and Him who hath appointed it, and submitted to divine chastisements, that the

Lord might not withdraw his blessing from us, and make us desolate, and a land not inhabited. (Jer. 6 : 8.)

Farewell, reader. Peruse these discourses without prejudice and for edification: to which end, the Lord graciously vouchsafe his blessing. I seek not praise; I fear not blame.

March 2, 1733.

TITLES OF THE SERMONS.

1. The Sins of Youth Lamented and Deprecated. Ps. 25: 7. "Remember not the Sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness' sake, O Lord."

2. The Way of God with His People in the Sanctuary. Ps. 25: 10. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

3. God's People — Signs and Wonders. Ps. 71: 7. "I am as a wonder unto many; but thou art my strong refuge."

4. The Man of Sorrow. Lam. 3: 1. "I am the man that hath seen affliction by the rod of his wrath."

5. The Lord's Controversy with His People. Hos. 4: 1, 2, 3. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the fowls of heaven; yea, the fishes of the sea also shall be taken away."

6. The Children of God by Trials Preserved from Self-exaltation. 2 Cor. 12: 7. "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

7. The Believer's Well-founded Expectation of Future Glory. 2 Pet. 3: 13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

8. The Announcement of God's Judgment upon the Corrupt Members of the Church. Rev. 8: 13. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound."

9. The Soul Seeking Jesus. John 20: 11-18. "But Mary stood without at the ~~by reason of the other voices of the trumpets of the three angels, which are yet to ulcher, etc., etc.~~"

10. The Soul Covenanting with God. Josh. 24: 22. "And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said we are witnesses."

(Reprinted with other sermons of his by the Board of Publication of the Reformed Church in America, 1856.)

ACTS OF THE CLASSIS OF AMSTERDAM.

A. (P?) van Driessen.

1733, March 21st. A letter was read from Rev. A. (P?) van Driessen, of Albany, whose contents require no reply. xi. 94.

DUTCH CHURCH OF NEW YORK.

March 21, 1733.

Commission by the Rev. Consistory of Mr. Gerrit van Wagenen as Precentor in the Old Church, (Garden st.)

Since the Old Church of the Dutch Reformed Congregation at New York at present lacks a Foresinger, with a Schoolmaster and Visitor of the Sick, and it is necessary that these offices should be undertaken as soon as possible by a suitable person; the Rev. Consistory, in consequence of the general testimony to

your fitness, turned their attention to you, so that on the 20th of March, 1732-3, they unanimously resolved to appoint you to those offices. Therefore, the Consistory of the Dutch Reformed Congregation in the city of New York hereby fully appoint you, Mr. Gerrit Van Wagenen (at present Foresinger in the Low Dutch Reformed Congregation at Kingstown) (Kingston), to the aforesaid offices.

And, if you are inclined to accept the same here, we name and commission you as Clerk and Foresinger for the Dutch Reformed Congregation of New York, in their so-called Old Church (even as Mr. Van Arnheim renders the service in the New Church); and also to be the Visitor of the Sick for the whole congregation, and to keep school in the Dutch language, and finally to keep the books of the Elders, Deacons and Church Masters.

That is, to express our intention still further —

1st. To exercise the function of Clerk and Foresinger on all occasions of public worship, both in preaching and in catechising, which now is done on Wednesday mornings, as often as, and at such times and hours in the future, as the Consistory shall appoint, for the edifying of the congregation; likewise in the absence or sickness of the minister, to read in public worship the Forms of Prayer, and a Sermon from some approved orthodox writer, according to the direction of the Consistory in such case.

2nd. Especially do the Consistory expect you to be active and diligent in keeping school, since nothing is more necessary for those who belong to our congregation; and, in that case, there is no doubt that several others will send their children to you to be taught reading, writing, ciphering, and also the principles of the true Reformed religion; and the Rev. Consistory will secure you, from time to time, at least twelve children from the poor, with payment therefor (presently to be stated), that you may teach them, as all other children in your school, according to their capacity, to read, write and cipher, the usual prayers and the Heidelberg Catechism; and, further, in your school keeping, and the use of books therein, you are to act in all respects as the Consistory shall judge to be most useful, with such additions or alterations as experience shall show to be best.

3rd. As each one of the Schoolmasters has had the duty of Visitor of the Sick, so you are to make no piteous scruples concerning the service (however weighty in itself), but render it as the Ministers shall orally direct you.

4th. As to the keeping of the books of the Rev. Consistory, that is to be done in the best manner, to attain legibility, as you may see.

To encourage you in undertaking these offices, the Rev. Consistory promise you, for performing the said services, as before written,

First.	As Foresinger and Visitor of the Sick, yearly and every year, to be paid quarterly	
Second.	For the Schoolteaching of twelve of the children of the poor, to be paid quarterly	15.0
Third.	For keeping the Books of Consistory.....	10.0
Fourth.	Four cords of Wood, yearly, more or less.....	9.0
Fifth.	You shall also minutely record all the children who are brought to the Old Church for baptism, and conduct yourself therein according to the direction of the Rev. Consistory as the Ministers shall announce to you. For each child that you record, you shall receive at least a half quarter, and as much more as the parties shall present you.	

Your salary as Foresinger shall commence from the time that it shall cease at Kingstown (Kingston, N. Y.); and as Schoolmaster from the time school here begins. As to the keeping of the books, if you have no inclination for this, the Rev. Consistory must look out for some one else; meanwhile

If you carry on your school industriously the Consistory doubts not the citizens here will send you such a number of children, that, altogether, your salary will furnish an adequate support for your family.

Thus the Consistory, heartily desiring that you will readily accept this commission for the aforesaid offices on the conditions expressed, will receive you with sincere affection and show you their favor.

Wherefore they expect and desire, by the first opportunity, a speedy answer that you undertake these services in the fear of the Lord, and your arrival in New York to enter upon them.

With prayer for God's gracious blessing therein upon your person and family.

Thus done in our Consistory, 21st of March, 1733.

Gualterus Du Bois, p. t. Praes.

N. B.— Besides the foregoing Commission, the Consistory promised to pay Mr. Gerrit Van Wagenen, over and above, for the first two years (and no longer), Six Pounds, yearly, New York currency, for his house rent; whereupon, on a certain day, he appeared before the Consistory and accepted the proposed services.

G. Du Bois, p. t. Praes.

— Hist. of the School of the Collegiate Dutch Church, pp. 43, 44.

CHURCH OF NEW YORK.

Publication made from the Pulpit of both Churches, (Garden st. and Cedar st.) to the Dutch Reformed Christian Congregation in New York, on Sunday, June 10, 1733.

Beloved in the Lord:— The Reverend Consistory, taking to heart the extreme necessity, usefulness and benefit under the Lord's blessing, for this congregation in general, that there should be a Foresinger in the Old Church, and a Visitor of

the Sick, and for the youth in particular, that there should be a good Dutch Orthodox Schoolmaster maintained among us, has, in testimony of Mr. Gerrit Van Wagenen's good qualifications, called him to these offices and he has accepted the same.

Therefore, Notice is hereby given to the Christian Congregation that Mr. Gerrit Van Wagenen is appointed Visitor of the Sick in our congregation, and Foresinger in the Old Church, just as Mr. Jan Van Arnheim is Foresinger in the New Church, and is to record who is baptized there.

The Christian Congregation will please conduct themselves accordingly.

Further, Notice is given that Mr. Van Wagenen will be Schoolmaster in the Dutch, under the inspection and orders of the Consistory, so as best to advance the youth in the Dutch language, in the arts of reading, writing and ciphering, and also in the elements of the Dutch Reformed Religion. He will therefore appear with the school-children at the public catechising in the Church, that they may recite the questions according to their ability, and he may show his diligent performance of all his duties.

The Consistory will also, from time to time, take care that your reasonable expectations as to the good instruction of your children in reading, writing and ciphering, and also in the prayers, the Catechism and catechising in the Dutch, are fulfilled.

And as there are in our Congregation persons unable to pay the school money, these shall give notice of their children, of seven years or over, to Mr. Van Wagenen, who will inform the Consistory; and they, having given their consent, will pay the school money required.

Therefore, the Consistory hopes that all this may prove a desired success for our Church, and that the Christian Congregation will be pleased to support the same for the general good, for themselves and their children, by assiduously, and in good number, sending scholars to Mr. Van Wagenen's School of Orthodoxy.

We justly expect this the more, because, for a long time, we have heard the wish and desire of many for a good Dutch School among us, according to the language and religion of our Church; as, also, because it is so absolutely necessary, useful and salutary for the Christian rearing, teaching and training of our youth, in order to gain them, from the earliest period, to the language of our Church, and to a love for the Dutch Reformed worship, that the prosperity of our Church may be furthered, with heartfelt prayer to God for his blessing.

Thus done in our Session.

In the name and authority of the Reverend Consistory,

Henricus Boel, p. t. Praeses.

— Hist. of the School of the Collegiate Church. p. 45.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter to New York.

1733, April 13th. The Rev. Deputati ad res Exteras read a letter to the ministers of New York, in reply to their last letter, and the same was approved. xi. 95.

1733, April 14. Rev. Mancius to Classis of Amsterdam. (Not found.)

COMPLAINT AGAINST THE SHERIFF OF WESTCHESTER FOR REFUSING THE VOTES OF CERTAIN QUAKERS AT THE ELECTION. (1733)

To William Cosby Governour of the Province of New York etc.

The Complaint and Humble Petition of Richard Cornwell, Nehemiah Palmer & Sylvanus Palmer in behalf of themselves and some others of the People called

1733

Quakers Inhabitants in the County of West Chester in the Province of New York Sheweth that we are and for many years past have been Possessed of houses and Lands being Estates in fee Simple within Said County and have always behaved and demeaned ourselves toward those placed in authority over us and to all our fellow Subjects as become honest and peaceable men to do, and when there has been any occasion for our Evidences in any of the Courts within this Province and on other occasions, we have been admitted for these many years to make our Solemn affirmation, instead of an oath, by virtue of an Act of Assembly made in this Province in the Year of our Lord 1691 and afterwards confirmed by the King and Queen of England, and we have also been allowed at all times since the making of that act to give our votes at the Election of Representatives and when any doubt has arisen about any persons being a freeholder, our Solemn Affirmation has been allowed for the clearing the matter, Untill the late Election of a freeholder for a representative for the Said County when the High Sheriff Nicholas Cooper did refuse and deny us and Severall more of our friends to give our votes for Lewis Morris one of the Candidates at the Said Election unless we would take an oath that we were Freeholders, though well known to be Such to most of the People present and when we offered our Affirmation according to Law that was rejected, when at the same time two of our friends who voted for the other Candidate William Forster were admitted without either oath or affirmation and yet no better known to be freeholders then we that were denied, and one of us who was denied, was after when the election was finished Suffered both by the Sheriff and Forster too, to Joyne in the Execution of the Indentures as a principall Freeholder and that without oath.

Now we thy Petitioners have been Informed by Council Learned in the Law, that every one of us that was so denied our vote may have his action upon the case against the Sheriff, for his So violent attempt on our Liberties and priviledges, but we not being inclined to use such rigorous means, Chose rather to apply to thee for redress, who art the Kings Representatives, hoping thou wilt not Countenance such arbitrary proceedings, but be pleased to grant our request to discharge the said Nicholas Cooper from his office of High Sheriff and thereby discourage Such proceedings for the future; that we with all other our friends may from henceforth Enjoy all our Lawfull liberties and priviledges Quietly and peaceably and Not be deprived thereof by any partial Magistrates or officers, Nor by any forced or Strained construction of Law contrary to the so long & constant practice of the Governours and Magistrates of this Province, and manifest Intent of the Law-makers But besides the above recited Law of this Province there is an Act of Parliament made in the Eighth year of the late King George the first, that allows us the form of Affirmation therein prescribed, which we conceive Extends to all the people called Quakers in the Kings dominions, and has since the making thereof been frequently made use of in this Province and though Some People have been of opinion that it does not extend to us, yet it is manifest that it was the Intent of the Lawmakers that it should for our late Governour Montgomerie told Doctor John Rodman & Edward Burling that he was a Parliament man at the time when that act was made, and helpt promote it and that it was intended for all the people called Quakers in the Kings dominions and that all should have the benefit of it etc. and further Said that if any Magistrates or officer denied it to any of our friends let him but know it and he would punish him for it.

We are thy friends and Well wishers,

Richard Cornwell.
Silvanus Palmer.

18 December 1733. Read & referred.

— Doc. Hist. N. Y. Vol. iii. pp. 610, 611.

REPORT ON THE COMPLAINT OF QUAKERS FOR NOT BEING ALLOWED TO VOTE. (1733)

2637

Att a Committee of the Councill held at ffort George in New York on Friday the 28th Day of December, 1733.

Present — Mr. Harrison Mr. Delancey Mr. Courtlandt Mr. Lane Mr. Horsmanden.

May it please your Excellency: In Obedience to Your Excellency's Order in Council of the 18th December instant referring to us the Consideration of the Matters of Complaint mentioned in the petition of Richard Cornwell & Silvanus Palmer in behalf of themselves & others of the people called Quakers against Nicholas Cooper Esq. High Sheriff of the County of West Chester & set forth in the minutes of Councill of that day to which We beg leave to refer We having heard & examined both partys as well in defence as in Justification of the said Matter of Complaint Do humbly report to your Excellency.

That as to the Sheriffs refusing the Complainants their votes at the late Election for a Representative for the County of West Chester or their affirmation of their being freeholders in the Said County We find that the Complainants having offered

their Votes for Lewis Morris Esq., one of the Candidates at that Election were Challenged by William fforster the other Candidate who required the Sheriff to tender to the Complainants the oath of ffreehold That the Complainants conceiving themselves as being of the people called Quakers entitled to the Liberty & priviledge of giving their affirmation instead of an oath refused to take the Oath required but offered their affirmation of their being freeholders that thereupon the Sheriff told the Complainants he could not admit them to poll unless they would take oath of ffreehold as directed by act of assembly which by the other Candidate he was required to administer; That the Complainants having refused to take Such oath the Sheriff refused their votes.

That as to the Sheriffs having taken the Votes of others of the people called Quakers who voted for Forster without having taken their oath or affirmation We find that they not having been Challenged nor their ffreeholds questioned were admitted by the Sheriff to give their Votes at Said Election.

That the Sheriff tendered the Oath of ffreehold to none of the people called Quakers but what was Challenged & when required thereto & refused to none of them their Votes if not Challenged.

Upon the whole and after a full hearing the petitioners having waived a farther Examination into the particulars of their Complaint Except what related to their right to Vote, if regularly Challenged to their ffreehold, upon their affirmation only without regard had to the oath directed by Act of General Assembly in each respective City & County within this province, And the Sheriff justifying his Conduct at the Election before mentioned by the words of Said Act which we apprehend to be Matter of Law We humbly recommend to your Excellency to refer the Said petition & said Sheriffs justification to his Maties Attorney Generall for his opinion thereon.

This may it please Your Excellency is what the Committee find upon their examination of, and Inquiry into, the allegations or Matters of Complaint in the Compits. petition set forth all which is humbly Submitted to your Excellency.

By your Excellencys most obedient humble Servants,

By order of the Committee,

Henry Lane.

— Doc. Hist. N. Y. Vol. iii. pp. 611, 612.

Rev. Michael Christian Knoll at Quassaick, Etc.

In the year 1733 the Minister Michael Christian Knoll upon his Vocation to stand here in New York and at Hakkinsack, and at Quassaik Creek, and at the Weapons Criek, he served that Year and every year, according to his Vocation at Quaissaik, twice, receiving a Year thirty Chepels of Wheat some of the last Years being unpaid.

— Doc. Hist. N. Y. Vol. iii. p. 354.

1733, May 3/12. Church of New York to the Classis of Amsterdam. (Not found.)

Governor Cosby to the Duke of Newcastle.

Burlington, May 3rd, 1733.

My Lord, On my arrival at New York I found Mr. Lewis Morris Chief Justice, Mr. James Delancy Second Judge, and Mr. Frederick Phillips the third Judge of the Supreme Court of that Province; the two last Men of good Characters both, as to their understanding and integrity, but the Chief Justice a Man under a general dislike, not only for his want of probity, but for his delay of Justice, his excessive pride and his oppression of the people. These things, My Lord, I have been obliged to hear, without the mention of any one virtue in his behalf. I have often expected that he would come to me, as others before him thought it their duty to former Governours, from whence I might have an opportunity to tell him of these complaints; but whether it be owing to his pride, his folly, or some unaccountable

humour, he has not been once to visit me since I have been here, and I have no reason to think, that any admonition would have the least effect upon him, or if it would, things are come to that pass, that I can no longer suffer him to sitt upon that Bench. I will point out a few of his faults, and give an instance to prove each, that your Grace may see I do not displace without reason. And:

First, of his partiality. Some years ago the dissenters of the parish of Jamaica in this province brought an Ejectment against the Church Ministers for the Church he preached in and was possessed of; when the Tryal came on, the Defendants' Council demured to the Plaintiff's evidence; Morris the Chief Justice desired them to wave the demurer, telling them that if the Jury found for the Plaintiff he would grant the Defendants a new Tryal; the Defendants' Council were very unwilling to do it, but however knowing the Man and fearing the worst from him, if they refused, they did consent, and the Jury found for the Plaintiff; the Defendants Council moved the next term (before Judgement) for a new Tryall, and urged his promise; he denied at first that he gave any, but when they offered to make oath of it, he said a rash promise ought not to be kept, and never would grant them a new Tryall; whereby they lost their Church, and the Dissenters have ever since had it; its talked and believed to, that he was bribed to it, but as I have had no proof offered me, I have made no inquiry about it; his partiality however is evident.

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— Col. Hist. N. Y. Vol. v. pp. 942, 943.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, May 28, 1733.

The Consistory exacted the following concerning the Manor of Fordham.

1. The persons authorized on Aug. 4, 1732, viz., Jeronymus Remsen, John Roosevelt, Abrm. Van Wyck and Gerardus Beekman, shall immediately summon Johannes Vermilye before them, and claim satisfaction for his not fulfilling his contract to build a house; and demand back the land which he has taken from the Church, or otherwise it will be exacted by law; likewise to see if good witnesses can be found that he has taken wood from the Manor, to enclose his own land.

2. They shall say to Hendrick Michielse, that for the land he has taken on the Manor, he shall pay yearly, 40 shillings, New York currency, and sign a writing therefor, or else give it up; and in that case, the authorized persons may lease it, as they best can, to Benjamin Corsse.

3. They shall require Reier Michielse immediately to give up

the land which he or his father has taken, and set his fence upon the right line, or else it shall be exacted by law without delay. The land thus obtained they shall also lease, as best they can, to Benjamin Corsse.

4. They are also authorized, at the expense of the Church, to put a good fence opposite De Lancy's mill, up to the fences of the leased farms on the Manor.

5. They shall say expressly to Peter Valentyn that he shall take knowledge of all harm done on the Manor, and at once report the same to Mr. G. Beekman, director of the Manor, or to the Consistory, and especially with reference to the new fence ordered to be made; with the proviso that, if Peter Valentyn neglects this, and so injury is done to the Manor, he shall immediately be removed from his farm. He shall also sign a writing to this effect, to submit to the orders of the authorized persons, or forfeit his longer continuance on the farm.

6. Since something has been taken from the farm of Hendrick Bruyn, and added to that of Benjamin Corsse, the authorized persons shall, as they find best, allow an abatement of rent to Hendrick Bruyn, and agree upon an increase of rent with Benjamin Corsse.

7. The Consistory approved of the laying out of forty acres, according to the map, and accompanying explanation made by Abrm. Van Wyck, May 24, 1733, and grants a deed of the same to John Orchard, to satisfy his claim, founded upon a written promise of Steenwyck, to give him, as son-in-law, a home-lot on the Manor of Fordham; provided that John Orchard, on receiving the deed, will give a receipt in full to the Consistory; and in order to conceal all claim upon the Manor, every written obligation shall be delivered to the Consistory. 2627

Thus done in our Consistory meeting, unanimously, on the date above given. Witness in name, etc.

Henricus Boel, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

Further Statement of the Rev. Consistory's Mission to Rev. Gerrit van Wagenen for the aforesaid Offices. June 13, 1733.

First: Your school is to be kept in this way:

1. In summer from 8 to 11 A. M. and from 1 to 4 P. M. In winter, from 8.30 to 11.30, A. M.; and from 1 to 4 P. M.

2. On Festival-days, you will, as usual, be free, but only with our knowledge and consent. Also on Friday forenoon when the Proef-predikatie is held in the Old Church; and according to custom, on Wednesday and Saturday afternoons.

3. Your school is to begin and end with prayer and singing. On Wednesday morning, when there is catechizing in the Old Church, you must take the school children there, and keep them and the others in order till the catechizing begins; must listen to the questions, etc., in the Church, and on the following Thursday morning, catechize your children in school, as to their proficiency in the matters treated on the preceding day.

4. You will also see to it that on Saturday forenoon, the school-children, both boys and girls, recite, so far as possible, in turn, the "Lord's Day" of the Catechism which is next to be preached upon, so that they may properly recite the same in the Old Church and the New.

5. In your school, only edifying and approved orthodox books shall be used, according to the order of the Consistory.

6. At least four times in the year you shall have a formal examination in the presence of the Consistory, or a Committee thereof.

Secondly: As to the children of the poor:

They must be seven years old or over. When persons apply to you to have their children taught at the expense of the Church, you are to take their names, and the names of the children, and their ages, and say that you will notify the Consistory, and answer as they shall direct. Then you will deliver the list to the Praeses for the time, who will subsequently inform you of the decision of the Consistory.

It is agreed that the Consistory shall pay you the schoolmoney, as first intended, for twelve children; then, if more are allowed, you will be paid in proportion provided that you set none of the children of the poor, to writing or cyphering, without the consent of one of the ministers.

But if you take in any children, without the consent of the Consistory, that is to stand on your own account.

Every quarter you will deliver to the Consistory or to the Deacons, a complete list of the children of the poor, with the names of their parents, and what each one learns, whether reading, writing or cyphering, with a precise bill, and thus make a proper show for your payment.

If any children are absent, you are to inquire if it is with the knowledge of their parents, so that the matter may be attended to, as is needful. And when poor children are absent, without good reasons, if their parents do not apply a remedy, you are to notify the Consistory; and you are to call upon them in any dispute which may arise about your school, or your other duties, and when necessary, give notices thereof to one of the ministers.

Thirdly: As to the Baptisms:

1. No illegitimate child, and none whose legitimacy is doubtful, shall be admitted to baptism; nor shall any, without the regular witnesses. When you experience any difficulty in this or other matters, you will delay action, and at a convenient time, seek instruction from one of the ministers; and when it is necessary, obtain an order from the Consistory; and thus do your utmost to maintain Holy Baptism in an edifying manner among us, according to our Church-Order.

2. In order to Baptism, the names of the Father and Mother must be stated, with those of the child or children, and of the witnesses: the women, by their own surnames, stating whether they are wives or widows; and if the latter, of whom.

If any of these particulars is lacking in the first proposal, you are to complete the statement at the earliest opportunity.

3. You are to repair to the Praeses at the time, every Monday morning, or when it may be convenient to him, and report those who are recorded in the Baptismal Book.

Your salary, as Foresinger, is to commence from the 15th of May last, and as Schoolmaster from the 15th of June.

Finally, the Consistory reserves to itself the Christian liberty, to make from time to time, alterations or limitations in this "Further Statement", whether in the whole, or in any one of its Articles, particularly for explanation or improvement, as experience shall suggest; — as the Commission also stated.

The original hereof is given to you, and you are also to sign it.

Thus done in our meeting at New York, June 13, 1733.

Henricus Boel, p. t. Praeses.

The Foregoing Commission and this Further explanation by the Rev. Consistory, of which the original was given me, I undertake, in the fear of the Lord, with thanksgiving.

Gerrit van Wagenen.

New York, June 20, 1733.

Lib. A. 297-300.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, July 18, 1733.

There was delivered to the Consistory a writing, signed and sealed, by John Orchard, that he was satisfied for his claim of forty acres for a home lot on the Manor, and renounced, forever, any further right on the Manor. His request was granted for a copy of the above mentioned writing, certified by the President at the time. That was done upon the order of the Consistory, with this underwritten: "The above is recognized as a true copy, in our Consistory Meeting at New York, July 18, 1733. Witness in the name, etc.

Henricus Boel, p. t. Praeses.

Further, the request of John Orchard to have in writing the approval of the Consistory respecting the land laid out for him by Mr. Abrm. Van Wyck is thus satisfied: That this land, thus laid out and described in writing is entirely according to the order of the Consistory of the Dutch Reformed Congregation, and approved in their Consistory Meeting at New York, July 18, 1733.

Witness in name, etc.

Henricus Boel, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

Appointment by the Rev. Consistory of the Dutch Reformed Church of New York of Mr. Jan van Arnheim, as Foresinger, etc., in the New Church (Cedar st.) July 30, 1733.

Inasmuch as, on the 12th day of October, 1730, the Rev. Consistory appointed Mr. Jan van Arnheim, Clerk and Foresinger in the New Church (Cedar st.), which service he actually began on the 6th of December following; and on the 20th day of December, 1731, a yearly salary was, allowed him for his faithful service; and finally, on March 21, 1733, it was determined that Mr. Gerrit van Wagenen, called to be Clerk, etc., in the Old Church, (Garden st.), should, on undertaking those offices, record the requests for baptism in the Old Church, and Mr. van Arnheim record only those of the New Church.

And, moreover, since by order of the Consistory on the 6th of June, notice of this was published on June 10th from the pulpits of both churches, and a formal Acte concerning his services, was placed in the hands of Mr. van Wagenen; and therefore Mr. van Arnheim requested the Rev. Consistory to give him a like written Acte for himself.

This being deemed reasonable was granted by the Consistory at their meeting, July 10, 1733, and is as follows:

The Rev. Consistory hereby declares that they have fully appointed you, Mr. Jan van Arnheim, to be Clerk and Foresinger for our congregation in the New Church; and that you have, from the 6th of December, 1730, to the present time, performed edifyingly those duties according to our expectation.

Wherefore, at your own request, the Rev. Consistory passes this Acte:

1. That you are Clerk and Foresinger in the New Church, to render the service there on all occasions of public worship on Sundays, or at other appointed times, according to the edifying custom of our Reformed Dutch Church; and in case of the sickness or absence of the minister, to read the Forms of Prayer, and a Sermon, from an approved, orthodox book, according to the order fixed by the Consistory in such a case, so as in all things to conduct yourself to the edification of the congregation.

2. You shall suitably record (the names of) all who are to be baptized in the New Church, in this manner:

(1) No illegitimate child, nor any whose legitimacy is doubtful, shall be received by you; nor any others, without the required witnesses to the Baptism. In cases where this occasions you any difficulty, you will delay action, and at a convenient time, notify one of the ministers, and seek direction; and when it is necessary, receive orders from the Rev. Consistory; and so do your best to maintain among us the Holy Baptism in an edifying way, according to our Church-Order.

(2) The names of the Father, Mother, and the child or children who are to be baptized, and of the witnesses, must be recorded in full; the women by their names and surnames, and also whether they are wives or widows, and if so, of whom. And if any of these facts is lacking in the first statement, you are to supply the deficiency at the earliest opportunity.

(3) You are to report to the Praeses for the time being, every Monday morning, or whenever it may be most convenient to him, all the names, which shall then be recorded in the Baptismal Book.

So it remains, that

1. That your yearly salary as Clerk and Foresinger, shall be — as the Consistory has hitherto allowed and paid you during your faithful service in the Old Church from year to year — twelve pounds ten shillings, New York money.

2. Besides, you may receive for recording each person baptized in the New Church, at least a half-quarter, and as much more as any so disposed may give you.

Finally, the Rev. Consistory reserves to itself the Christian freedom to make, if necessary, any explanation or improvement of this Acte, for the benefit of the Congregation. The original of this is given to you that you may subscribe to the proper performance of all.

Thus done in New York, July 30, 1733.

Henricus Boel, p. t. Praeses.

The foregoing Acte, of which the original is given to me, I, in the fear of the Lord, undertake to perform, with thanksgiving to the Rev. Consistory.

Jan van Aernem.

New York,
August 27th, 1733.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, Aug. 21, 1733.

The persons authorized to direct the Manor, gave answer upon the foregoing Act of May 28, 1733, and the Consistory approved their doings thus far.

As to what concerns Hendrick and Reier Michiel, this could not be carried out, but would be attempted at the first opportunity. Also, as Mr. Bruyn was dead, they would agree with his widow or son about the rent, as soon as Mr. Beekman went to the Manor.

It is also reported, that there is not wood enough to make the fence ordered on the Manor. Therefore, Resolved to postpone this until a future occasion.

1733, Aug. 26. Rev. J. T. Frelinghuysen to the Complainants. Copy sent to Classis of Amsterdam, but not found. xi. 157. Extracts, Vol. xxii. 277-281. (See under date, 1734.)

1733, Sept. 27. Complainants to Rev. Frelinghuysen. Copy sent to the Classis of Amsterdam, but not found. xi. 157. Extracts, xxii. 277-281. (See under date, 1734.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Ministers of New York, October 5, 1733. xxix. 124. No. 27.

Rev., Learned and Godly Gentlemen and Beloved Brethren in Jesus Christ our Lord:—

Your very agreeable and lengthy letter of 3/12 May, 1733, we safely received. We also read it, with all the documents enclosed, being extracts from letters and other papers. We especially thank you for the accurate and straightforward accounts contained in your communications. Thereby we are fully convinced of the trouble you have taken, and the zeal you have manifested for the order and peace of the church in your regions. We hope that God will give his favor to your holy purposes, and establish the work of your hands in these efforts; yea, may he abundantly reward you for your labor of love, which you have shown toward his holy Name. In all things that you have done we recognize new proofs of your

1733

fidelity to us, long tried as it is, as well as your readiness to maintain unbroken correspondence with us which is most praiseworthy in you. All this is evident from the fact that you have frankly told us all that has happened and of the progress made by you towards these ends, namely, to obtain submission to our decisions, and acceptance of our advice on all difficult questions. You have also promised to labor to get all the churches to correspond with us, so that church government may be more uniformly conducted. You have even induced the Rev. godly and learned George William Mancius, pastor at Kingston, to offer to correspond with us, and which offer we have accepted. You may expect, Rev. Brethren, always to find in us a readiness to do all in our power to make our correspondence useful to you, and we hope that it may long continue unbroken.

You speak of the Minutes of the Synod which are sent over for the use of your own and the other churches; that they should be distributed with prudence, so that evil minded persons may not make a wrong use of them. We entrust it to your discretion and fidelity, to extend the use of these Minutes only so far, as you deem will be for the best interest of your own church, and the other churches, and will most surely accomplish the object of our correspondence. We will be guided hereafter by your wishes in regard to the address, so as the better to protect you from all suspicion. We can the better do this without exciting the prejudice of even your own Consistory, since in the letter under the signatures of you all, they appear to have full confidence in all your acts.

As regards your principal request, dear Brethren, as to the character of the reply you should make to the letter of the Very Rev. Mr. Ostade, in the name of the Highly Rev. Deputies of the Synod of South and North Holland, sent to you and the other members of the Dutch Church at New York, (we answer):

The Rev. Classis has the best of reasons to give you and your Consistory full liberty to act according to your own preferences and judgment. But as we intimated above, we will, on our part, strictly carry on the correspondence, and maintain it according to all its articles. We have also perfect confidence in you, that you will never do or permit anything, which in your judgment would militate against the Correspondence on either side. So far as we understand the intentions in the letter of the Deputies of Synod and of the Clerk, the request is, not to maintain a regular correspondence with their High Reverences, but to give special information in this particular case, so that the condition of the churches in Pennsylvania may be exactly known. Neither do we think that anything is sought or required of you or the Consistory of New York which is beyond your power. Each knows best the constitution of his own church and does well to regulate himself thereby. You, having determined to communicate to us, to whom you are immediately subordinate, according to your own statement, information about the state of the churches in Pennsylvania, which you receive from others; so, we assure you, we will communicate the same to the Synod of North Holland, even as we shall make use of what is contained in the accompanying extracts from the letters of Captain Lamorence (Lawrence?), Rev. Bohm and others.

The care of the churches of Pennsylvania, Rev. Sirs, was not referred to Heydelberg; but the object was to seek there an able man, who could serve the German churches, and also learn, from close observation, the character of the church organization of the German Palatinate churches. But all this, is as yet, only an idea of Synod, and still far from execution. In regard to the latter part of the object of this mission, the more distinct and accurate the reports which Synod receives concerning those churches, the less necessity will there be for such a mission. One thing among others which has given Synod occasion to entertain such an idea, is, that the sending of the German ministers to Pennsylvania, has heretofore taken place directly from the Palatinate, and through the Consistory of Heydelberg.

That you were able to give us so much commendation concerning Rev. Boehm, is a source of much pleasure to us, especially because the accounts heretofore received, somewhat indirectly, were not so favorable respecting his conduct. As our tried friends, we depend upon your statements, for you are men of truth and trust. In all things, even when they relate to the advantage or disadvantage of ministers, you consider first, the edification of the churches. There-

fore we are sorry on his account that, owing to the divisions in his congregations, it is possible that such complaints should be concocted and received.

The Rev. Classis will seriously ponder your request concerning the reconciliation of Rev. Peter Van Driessen, with the Rev. Vas and the delegates from Kingston. Everything which you have proposed, decided and accomplished in this case, is approved, and hearty thanks are offered you for the broad deductions which you make of all that has occurred, and for all the trouble you have taken therein.

From our last letter to you, you have learned what has been done in the case of John Van Driessen. Surely you have no longer any reason for taking umbrage at the misrepresentations which have been circulated about you from other quarters, as if you had done anything contrary to Church Order in ordaining Rev. Boehm. We know, as well as yourselves, that you did nothing except by our order, and therefore we only are responsible.

In reference to the affairs in the church of Rev. Frielinghuysen, as well as in reference to himself personally, there seems to be great confusion. We scarcely know how to begin, in seeking a decision in that case, and keeping to truth and conscience. But about this and other points in your letter, we will deliberate further and communicate results hereafter.

Rev. Sirs and Brethren, we commend your dear persons, families, and ministry which is so important, to God and the word of his grace. May he keep you and yours in his most holy keeping, and pour out upon you his most precious blessings.

We are, etc., etc.

Leonard Beels, Praeses, etc.
Thomas Van Son, Scriba, etc.

Amsterdam, October 5, 1733.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. George M. Weiss, October 5, 1733. xxix. 145.

Reverend Sir:— Your letter of August 12th 1732, from Catskill, was safely received. We were pleased that you expressed your sincere wish to fulfill all that you had promised upon your return to Pennsylvania, and that you had all the letters sent by the Classis. We are also happy to learn that these were received with joy. We only wish that we could have seen better results; for peace seems yet far from being established. We fear that all have not yet co-operated equally towards these objects; but happy are they who have a good conscience in reference thereto. We notice that still other confusions arose during your absence, by the ordination of a candidate. This is truly a sad condition for that church. And then your departure for Scrokkerry (Schoharie?) and later for Catskill, in addition to these other matters — all those things do not improve the condition of affairs. For is not the account of the funds collected, very confused? And are there not complaints over there that they can get no proper reports, because of your absence and distance from them?

We hope that you may find in your present settlement abundant blessing, and that God may turn a favorable eye upon his church in those far distant regions, that his name may be known and feared. May his peace reign in the hearts of all his ministers, and all professing Christians. Then will there be hope that peace may blossom out in the congregations. We commend you to God and the Word of his grace.

In the name of all,

J. Bekker, Dep. Cl. Amst. ad res Exteras.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. George William Mancius, Pastor at Kingston, October 5, 1733. xxix. 146.

Rev. Sir and Brother:— Your letter of April 14th, 1733, came to hand in due time. May these lines serve in reply.

It is very agreeable to us to find in you such a willing disposition to correspond with the Classis of Amsterdam even as do the ministers of New York, and other brethren of those regions; and to submit to its decisions in important ecclesiastical disputes; and this not only under your present relations to the church at Kingston, but wherever you may subsequently be called. With the same cordiality with which you offer it, do we accept it, and recognize you as one of our correspondents. Whenever you may need our counsel and judgment for yourself, for your Consistory, or congregation, we will give our brotherly assistance. We trust you will find your Consistory always as ready to yield themselves to our decisions in cases concerning which they may make request, as we will endeavor to deal faithfully with you and them, according to our experience.

Furthermore, Rev. Sir, we would kindly advise you, since you were first led to make request for this correspondence through the Rev. Ministers in New York, who are our confidential friends, to address yourself to them, should you need any light in ordinary cases. For they, by long experience, and an uninterrupted correspondence with the Rev. Classis of Amsterdam, are thoroughly versed with former actions of Classis.

We conclude with a prayerful wish that the God of all grace will pour out the most precious of blessings upon yourself and family, as well as upon your ministrations; and may He lead many, through your labors, to know the Name of the God of Truth. The Lord grant to the church under your care peace and grace, and unite us all by one Spirit in one hope.

We sign ourselves in the name of the Rev. Classis of Amsterdam.

Your Brethren,

Leonard Beels, Ecc. Amst. Praeses.
Thos. Van Lou, Ecc. Amst. Scriba.

Amsterdam, October 5, 1733.

PETITION OF CONSISTORY OF THE DUTCH CHURCH OF ALBANY TO THE MAYOR AND ALDERMEN, FOR THE CONFIRMATION OF CERTAIN LANDS.

1733, Oct. 6. The humble Petition of the Minister, Elders and Deacons of the Reformed Dutch Church of the city of Albany was presented to this Board and is as follows, viz:

To the worshipful the Mayor, Aldermen and Comonalty of the city of Albany.

The humble Petition of the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Albany sheweth, That the predecessors of your worships' Petitioners, continually, for many years now last past, have been as your Petitioners now are, quietly seized and possessed of their church and ground thereto belonging in the said city of Albany, and also of all that certain parcel of land commonly called and known by the name of the Pasture; scituate, lying and being to the southward of the city of Albany, within the limits thereof, being limited, butted and bounded as in the church charter, or Letters Patent thereof, dated the tenth day of August Annoq. Domini one thousand seven hundred and twenty, is and are particularly mentioned, expressed and described; and also of the old highway from the end of the pasture called Schermerhoorn's pasture,

and of the Beavers Kill, together with the land thereunto belonging and appertaining, scituate, lying and being to the southward of the said city of Albany, being limitted, butted and bounded as by certain deed from your worships' predecessors, dated the twelfth day of December Anno Domini one thousand six hundred and ninety nine is particularly mentioned, expressed and described; and your Petitioners being by the above mentioned charter or Letters patent made and created one body corporate and politick in fact and name, do therefore humbly pray that your worship will be pleased for the more assurance in the law, of the premises, to conform unto your Petitioners and their successors and assigns forever the before mentioned and rented lands and premises according to the tenor, purport and true intent of the said charter, and also to grant unto your Petitioners all the certain parcell of ground or burying place which for many years past, and now, is in the possession of your Petitioners, lying and being on the south east part of the city, containing length on the east side twelve rod, on the west side twelve rod nine and a half foot, and in breadth on the north by the street nine rod and nine and a half foot, and on the south ten rod and two foot all Ryniand measure, and your Worships Petitioners as in duty bound shall ever pray, etc.

Albany, the 6th day of October, 1733.

(Signed) Petr. Van Driessen.
No. Sien deu.

In behalf of the Petitioners.

This Board having read and considered of said Petition think it reasonable for divers good causes and considerations as also for the sum of five shillings to grant the Petitioners' prayer.

Resolved that the mayor for the time being in behalf of the mayor, aldermen and comonalty do execute such deeds or writings as may be sufficient to grant and confirm unto the Petitioners, their successors and assigns forever, what in the above petition is prayed for and to cause the seal of the city to be thereunto affixed.— Munsell's Annals of Albany, Vol. x. pp. 38, 39, 40.

NEW YORK COUNCIL JOURNAL.

1733, Oct. 31. William Cosby, Governor.

Assembly sent to Council a Bill, entitled, "An Act to empower the Vestry of the Parish of Jamaica in Queens County, to dispose of sixty pounds, now in the hands of the Church Wardens of said Parish for the use and benefit of the Parish. Council Journal, 628. Read, Enacted, 628, 629, 630.

An Act to Impower the Vestry of the Parish of Jamaica in Queens County to Dispose of Sixty Pounds Now in the Hands of the Church Wardens of the Said Parish for the Use and Benefit of that Parish.

2 635
2644

(Passed November 1, 1733.)

WHEREAS after the Death of Mr. Poyer Late Minister of the Parish of Jamaica and before the Induction of Mr. Colgan the present Minister thereof there was Rais'd in the Parish of Jamaica Aforesaid Sixty pounds and Paid to the Church Wardens of Said Parish & no Person Intitled to Receive the Said money and it Lyeing Useless to the Inhabitants thereof & cannot be apply'd Without a Law for that Purpose Now for the Enabling the Inhabitants in that Case.

Be it enacted by the Governour the Council & Generall Assembly and it is hereby Enacted by the Authority of the Same that the Vestery of the Said Parish of Jamaica are hereby Impowered to Receive the Said money from the Church Wardens who are hereby Required to pay the Same to them accordingly. And upon Such payment to the Said Vestery are hereby Impowered & Required to

Apply it to such Use and Bennefit of the Said Parish as they or the Major part of them shall think fitt & to give a Receit for the Same to the said Church Wardens which Receit to them Shall be a good & Sufficient Discharge for the Said Sixty Pounds anything Herein Contained to the Contrary Notwithstanding.— Laws of the Colony of New York. Vol. ii. p. 827.

DEED CONVEYING THE MOHAWK FLATTS TO THE KING. NOV. 4, 1733. SEE MAY 28, 1736.

(Being the site of several Churches in Mohawk Valley.)

Know all men by these presents that we Jacomin, Asarus, Gidion, Cornelius, Sett, Whisaw, Asaras, Arras, Sandras, Petrus, Aria, Johanus, in behalf of the rest of our Nation. Of the several Tribes of the Turtle, bear and wolf the Native born Indians of the Mohock Nation in the County of Albany and province of New York in America being deeply sensible of the many benefits & gracious bounties we from time to time have received and do now enjoy under the Royal favour and protection of his present most Sacred Majesty King George the Second, Have willingly and freely given, granted aliened and enfeoffed, released and confirmed, and by these presents do, give, grant alien and enfeoffe, release and confirm unto his said Majesty King George the Second his heirs successors and assigns all that certain tract or parcell of low or meadow land commonly called the Mohocks flatts scituate lying and being near Fort Hunter on the south side of the Mohock's River on both sides a Creek called Tiononderoga Creek, and containing by estimation twelve hundred acres more or less together with two thousand acres of Wood or uplands lying at the back and extending the whole length of the said low or meadow lands and all our Estate, Right title, Interest, property claim and demand thereunto, to have and to hold all and singular the said meadow and woodlands with all and singular their appurtenances and premises hereby granted or intended to be granted unto his said Majesty King George the Second his heirs and successors, Provided nevertheless and it is the true intent and meaning of these presents and upon the special trust and confidence that we repose in his said Majesty under the Great Seal of Great Brittain or under his seal of this Province shall not any time after the date hereof grant or cause to be granted to any Body publick person or persons whatsoever the above mentioned tract of Meadow, woodlands and premises or any part thereof except it be by the free and voluntary consent and further confirmation of us whose names are hereunto subscribed or the majority of us, or by the free voluntary consent and confirmation of the majority of the survivors of us or of our heirs or representatives under our hands and seals first had and obtained in writing and further that we hereby covenant and promise to and with his said Majesty his heirs and successors for ourselves and our heirs on the consideration aforesaid that we nor our heirs shall not or will not at any time hereafter from the date of these presents convey or alien the abovementioned premises or any part thereof unto any body politick person or persons whatsoever except it be by such consent or confirmation in writing unto his said Majesty or his lawful representative as aforesaid In Witness whereof we have hereunto set our hands and seals this fourth day of November in the seventh year of the Reign of our said Soveraign Lord George the Second by the Grace of God of Great Britain France and Ireland King Defender of the faith etc. Anno Dni 1733. [Nov. 4.]

Jacomin,	Asarus,	Gidion,	Cornelius,
Sett,	Whisaw,	Asarus	Erras,
Sander,	Petrus,	Aria,	Johanus,
Johanus.			

NOTE.— By the charter granted by Gov. Dongan to Albany in 1686, that city obtained the right to purchase one thousand acres of land from the Indians at what is now Fort Hunter, and a committee was shortly after sent to view the lands. On the 12th October, 1730, the city took from the Mohawk Indians of the Lower Castle, a deed to hold the lands in trust for them so long as they should be settled thereon, with remainder to the city. This deed continued in possession of

Mr. John Depeyster, the Mayor, until 12 September, 1733, when it was delivered to Governor Cosby, who destroyed it, and on the 4th of November, following, obtained the above deed from the Indians, conveying said lands to the King in trust for them. The Mohawks, notwithstanding, continued uneasy, and to quiet them, the city of Albany signed an instrument on the 18th December, 1773, surrendering to the Indians residing in the Lower Mohawk Castle, all right and title to the said thousand acres of land, (with the exception of a few parcels that private individuals had previously purchased from the Indians and held under the Corporation,) "so long as they shall continue a Nation and be settled on said lands." In 1788, a number of the Mohawks residing at Canajoharie, petitioned the Legislature to be reinstated in their lands at Fort Hunter and elsewhere; and by two instruments, dated respectively the fifteenth of April, 1789, and 16th June, 1790, the city bought out all the claims of the surviving Indians to the lands in question, as appears by the various instruments on file in the office of the City Clerk. The lands were divided into farms at first and leased by the corporation, but all these farms have since been sold except one, which is still under lease.—Col. Hist. N. Y. vi. pp. 15, 16.

CORRESPONDENCE FROM AMERICA.

1733, Nov. 25. Rev. T. J. Frelinghuysen to the Classis of Amsterdam. (Not found.) Referred to, xi. 157, and xxii. 281.

REVEREND MR. VESEY TO THE BISHOP OF LONDON.

New York, December 16, 1733.

My Lord, Your Lordship's ninth Instruction requires me to give you notice from time to time of any hardships or oppressions that I find the Clergy to labour under, in relation to the Rights which they are entituled to by the Laws and Constitutions of the Government; I do, therefore, in obedience to the said Instruction, and out of the regard I have to the interest of the Churches here, conceive it my indispensible duty, humbly to represent unto your Lordship, that in November last, the Legislature of this Province, thought fit to pass: an Act to impower the Vestry of the Parish of Jamaica in Queen's County, to dispose of sixty pounds, which had been raised by virtue of the Act of Assembly, for the maintenance of a Minister for the said Parish, and then in the hands of the Church Wardens, for the use and benefit of the said Parish; a copy of which Act I herewith transmit for your Lordship's perusal and consideration. The original of which I presume will be sent home by this conveyance to the Lords of Trade and Plantations for his Majesty's approbation, which I hope by Your Lordship's seasonable interposition, will be prevented and the Act disallowed; for although the sum to be disposed of by the said Act, be but sixty pounds, yet, the consequence of the said Act's, being confirmed, may in my humble opinion prove fatal to the Churches; for the same persons that had the power and influence of procuring the passing of this Law, may have the like influence in obtaining a Law, for altering or repealing the Laws now in force, for settling the Ministry and raising the maintenance for them; and this dangerous precedent may be a leading Card to effect such purposes.

And as the present Speaker[1] and Majority of the house of Representatives are not of the Church, who can tell how fond some persons may be of following precedents? especially when I beg leave further to inform Your Lordship that this Act was brought in and passed at the Close of the Session, and hurried through both houses and passed, before Mr. Colgan or myself had the least suspicion thereof, or time to be heard by Petition, or otherwise to prevent the same. But I am, notwithstanding, advised, that as the Act for raising the Minister's Salary, has not made any provision in case of death etc.; and as Mr. Colgan for the

[1] Adolph Philipse.

greater part of the time from Mr. Poyer's death[2] to the time of his induction, officiated and performed the duty there, he being next Incumbent, is by Law entituled to the money raised during that time; but as the Vestry and Church Wardens of that Parish are annually chosen by the Inhabitants thereof, pursuant to that Act, they being the majority, always take care to elect Dissenters into those offices, and the present sett not only refused to pay that sixty pounds to Mr. Colgan,[3] but also refused to pay him any part of the Salary, that has become due and been raised since his Induction, soe that Mr. Colgan is obliged to go to Law with them for that, in which case the sixty pounds in their hands may be of service, to enable them to litigate the point over again, all which I humbly offer to Your Lordship's serious consideration, and remain as in duty

My Lord,

Your Lordship's most humble and most obedient servant,

Will: Vesey.

COMPLAINT AGAINST THE SHERIFF OF WESTCHESTER FOR REFUSING THE VOTES OF CERTAIN QUAKERS AT THE ELECTION. DEC. 18, 1733.

To William Cosby Governour of the Province of New York etc.

The Complaint and Humble Petition of Richard Cornwell, Nehemiah Palmer & Sylvanus Palmer in behalf of themselves and some others of the People called Quakers Inhabitants in the County of West Chester in the Province of New York Sheweth that we are and for many years past have been Possessed of houses and Lands being Estates in fee Simple within Said County and have always behaved and demeaned ourselves toward those placed in authority over us and to all our fellow Subjects as becomes honest and peaceable men to do, and when there has been any occasion for our Evidences in any of the Courts within this Province and on other occasions, we have been admitted for these many years past to make our Solemn affirmation, instead of an oath, by virtue of an Act of Assembly made in this Province in the Year of our Lord 1691 and afterwards confirmed by the King and Queen of England, and we have also been allowed at all times since the making of that act to give our votes at the Election of Representatives and when any doubt has arisen about any persons being a freeholder, our Solemn Affirmation has been allowed for the clearing the matter, Untill the late Election of a freeholder for a representative for the Said County when the High Sheriff Nicholas Cooper did refuse and deny us and Severall more of our friends to give our votes for Lewis Morris one of the Candidates at the Said Election unless we would take an oath that we were Freeholders, though well known to be Such to most of the People present and when we offered our Affirmation according to Law that was rejected, when at the same time two of our friends who voted for the other Candidate William Forster were admitted without either oath or affirmation and yet no better known to be freeholders than we that were denied, and one of us who was denied, was after when the election was finished Suffered both by the Sheriff and Forster too, to Joyne in the Execution of the Indentures as a principall Freeholder and that without oath.

Now we thy Petitioners have been Informed by Council Learned in the Law, that every one of us that was so denied our vote may have his action upon the

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[2] Rev. Thomas Poyer was grandson of Col. Poyer, who died in the gallant defence of Pembroke Castle in the time of Oliver Cromwell. He entered the service of the Venerable Society on the 29th of September, 1709, sailed from England in the last of that year, and arrived in this country in 1710, after having suffered shipwreck on the passage. He was inducted on the 18th of July of that year, into the Church of Jamaica, and died in that village on or about the 15th of January, 1732.— Documentary History of New York, 8vo., iii., 230, 311.

[3] Rev. Thomas Colgan was appointed Catechist to the Negroes, and assistant to the Rev. Vesey, at New York, in 1725, in which year he arrived from England. He was inducted Minister of Jamaica in January, 1733. Commissions, iii., 371. Thompson says he died in 1755.— Col. Hist. N. Y. Vol. v. pp. 972, 973.

case against the Sheriff, for his So violent attempt on our Liberties and priviledges, but we not being inclined to use such rigorous means, Chose rather to apply to thee for redress, who art the Kings Representative, hoping thou wilt not Countenance such arbitrary proceedings, but be pleased to grant our request to discharge the said Nicholas Cooper from his office of High Sheriff and thereby discourage Such proceedings for the future, that we with all other our friends may from henceforth Enjoy all our Lawfull liberties and priviledges Quietly and peaceably and Not be deprived thereof by any partial Magistrates or officers, Nor by any forced or Strained construction of law contrary to the so long & constant practice of the Governours and Magistrates of this Province, and manifest intent of the Law-makers But besides the above recited Law of this Province there is an Act of Parliament made in the Eighth year of the late King George the first, that allows us the form of Affirmation therein prescribed, which we conceive Extends to all the people called Quakers in the Kings dominions, and has since the making thereof been frequently made use of in this Province and though Some People have been of opinion that it does not extend to us, yet it is manifest that it was the intent of the Lawmakers that it should for our late Governour Montgomerie told Doctor John Rodman & Edward Burling that he was a Parliament man at the time when that act was made, and helpt promote it and that it was intended for all the people called Quakers in the Kings dominions and that all should have the benefit of it etc. and further Said that if any Magistrates or officer denied it to any of our friends let him but know it and he would punish him for it.

We are thy friends and Well wishers,

Richard Cornwell
Silvanus Palmer.

18 December 1733. Read & referred.

— Doc. Hist. N. Y. Vol. iii. pp. 610, 611.

REPORT ON THE COMPLAINT OF QUAKERS FOR NOT BEING ALLOWED TO VOTE. DEC. 28, 1733.

2622

Att a Committee of the Councill held at ffort George in New York on Friday the 28th Day of December, 1733.

Present — Mr. Harrison Mr. Delancey Mr. Courtlandt Mr. Lane Mr. Horsmanden.

May it please your Excellency: In Obedience to Your Excellencys Order in Council of the 18th December instant referring to us the Consideration of the Matters of Complaint mentioned in the petition of Richard Cornwell & Silvanus Palmer in behalf of themselves & others of the people called Quakers against Nicholas Cooper Esq. High Sheriff of the County of West Chester & set forth in the minutes of Councill of that day to which We beg leave to refer We having heard & examined both partys as well in defence as in Justification of the said Matter of Complaint Do humbly report to your Excellency.

That as to the Sheriffs refusing the Complainants their votes at the late Election for a Representative for the County of West Chester or their affirmation of their being freeholders in the Said County We find that the Complainants having offered their Votes for Lewis Morris Esq., one of the Candidates at that Election were Challenged by William fforster the other Candidate who required the Sheriff to tender to the Complainants the oath of ffreehold That the Complainants conceiving themselves as being of the people called Quakers entitled to the Liberty & priviledge of giving their affirmation instead of an oath refused to take the Oath required but offered their affirmation of their being freeholders that thereupon the Sheriff told the Complainants he could not admit them to poll unless they would take oath of ffreehold as directed by act of assembly which by the other Candidate he was required to administer; That the Complainants having refused to take Such oath the Sheriff refused their votes.

That as to the Sheriffs having taken the Votes of others of the people called Quakers who voted for Forster without having taken their oath or affirmation We find that they not having been Challenged nor their ffreeholds questioned were admitted by the Sheriff to give their Votes at Said Election.

1733

That the Sheriff tendered the Oath of ffreehold to none of the people called Quakers but what was Challenged & when required thereto & refused to none of them their Votes if not Challenged.

Upon the whole and after a full hearing the petitioners having waived a farther Examination into the particulars of their Complaint Except what related to their right to Vote, if regularly Challenged to their ffreehold, upon their affirmation only without regard had to the oath directed by Act of General Assembly in each respective City & County within this province, And the Sheriff justifying his Conduct at the Election before mentioned by the words of Said Act which we apprehend to be Matter of Law We humbly recommend to your Excellency to refer the Said petition & said Sheriffs justification to his Maties Attorney Generall for his opinion thereon.

This may it please Your Excellency is what the Committee find upon their examination of, and Inquiry into, the allegations or Matters of Complaint in the Compits. petition set forth all which is humbly Submitted to your Excellency.

By your Excellencys most obedient humble Servants,

By order of the Committee,

Henry Lane.

— Doc. Hist. N. Y. vol. iii. pp. 611, 612.

REV. WM. TENNENT.

1733-1777. Rev. Wm. Tennent, Presbyterian at Freehold, N. J. Celebrated Trance at New Brunswick, N. J. in 1730. Sketch in Alexander's Log College; also in Murphy's Presbytery of the Log College, and in many other publications.

THE PEACE-ARTICLES, ACCEPTED, NOV. 18, 1733, AS READ FROM THE RARITAN PULPITS, JAN. 1, 8, 15, ETC., 1734. [TAKEN FROM THE ACTS OF THE DEPUTIES, AS RECORDED, JULY 8, 1735.]

Articles of Peace and Union, between the Consistory of the (four) combined congregations of Raritan, and the disaffected ones, which were publicly read from (the pulpit.)

It is known to you, Beloved Christians, that for a considerable time there have been dissensions and disunions among us; and that their Reverences (the Classis) have frequently admonished both parties to peace; and now that it may appear that we, on our part, are inclined to peace, therefore we desire publicly to announce the following Articles of Peace and Reconciliation.

1.

The Consistory wishes that there may be a complete amnesty; and they will gladly, on their part, forget and forgive all former (acts or words), whereby they (the Consistory) were insulted, desiring that love and peace may revive; that we may be one flock, and under one shepherd from henceforth.

2.

Since it has pleased the Rev. Classis to release from the Ban, the excommunicated ones, and it is required of us that we consider them as thus released; therefore, we do declare, by these presents, that we regard the same as released, and will consider them and treat them as members of the Reformed Church; provided that they shall again unite themselves with us to-day, in accordance with the intention of Classis, and shall conduct themselves as obedient members of the church.

3.

We also promise, on our part, that we will observe the Church-Order, the discipline, and the administration of the Holy Seals of the Covenant, in keeping with

the Netherland church; at least in so far as this is practicable and possible in these regions; and that in our churches none other than the orthodox Reformed services shall be permitted.

4.

As to the calling of a second minister: that proposition was made without our consent. Yet we would like to see two Dutch Reformed Ministers here, if it could be done regularly, and in harmony with our Church-Order; and if they can be properly supported. Then our Consistory will freely permit their Domine to preach (in turns) alternately with him, as is the way on Long Island; provided we can come to an understanding concerning the turns and the salary. Nevertheless our Consistory thinks that it would tend most towards harmony (forgiveness), if in conjunction with the disaffected ones, they (the Consistory) should call a second minister; for then there would also be more liklihood that some one would come.

5.

We are also willing to give equal rights and privileges to the disaffected ones, and to all other hearers in those churches, although they have not contributed towards the erection of the same, whether in this church, (Raritan), or in the church at New Brunswick, or at Six Mile Run, provided they will also contribute towards the erection of that church (those churches?) what is right and just.

6.

We also consent that, annually, half of the Consistory shall be changed, unless indeed, the situation and the welfare of our churches should demand otherwise; according to Article 27 of our Church-Order.

7.

We have also always conceded, and are glad to let every one know, that we hold the Rev. Classis of Amsterdam to be our competent judge (authority), to wit, in all things ecclesiastical.

8.

We are also willing, whenever a dispute shall arise among us — which, may God forbid — which cannot be settled by our Consistory, that the same shall be submitted to certain other Dutch ministers, such as have been sent over by the Rev. Classis and are in correspondence with the same, to whose decision we shall submit ourselves; but in accordance with Art. 75 of the Church-Order: "In the country districts, and in villages, where there is but one minister, the satisfaction shall be made with the advice of two neighboring churches, in such manner and form as shall appear most edifying".

9.

As to certificates of those who come to us from other Reformed churches; our opinion on that subject is this, wherewith also our practice agrees, to accept, indeed, certificates which are brought to us from outside, as well as the persons from among the ranks of the other church-members; but, nevertheless, they may be examined, and if they are found to be ignorant, (uninstructed) or offensive, they may be denied the Supper of the Lord until their enlightenment and confession. That this is the sentiment of the Reformed Church, appears from Art. 6, (61), of the Church-Order: "No person shall be admitted to the Lord's Supper, but those who make a confession of their faith in the Reformed religion, agreeably to the practice of the churches to which they are joined, and who also have the testimony of a pious deportment; without which also, none coming from other churches, shall be received".

10.

We will also teach that all other Reformed Ministers must be properly respected. Every Christian of the "Reformed Faith", shall esteem such highly for their work's sake, namely, orthodox ministers, who conduct themselves worthy of their office.

11.

We are willing to submit all this, and whatever else may be required of us, to the impartial judgment of the two nearest churches or ministers, but only in the neighborhood.

Done at our Church-Meeting, November 18th 1733.

Was signed,

T. J. Frielinghuysen,
in the name of the Consistory of New Brunswick.
Roelof Nevyus, Elder,
in the name of the Consistory of Raritan.
John Van Middelwaert, Elder,
in the name of the Consistory of Six Mile Run.
Elbert Stoothoff, Elder,
in the name of the Consistory of North Branch, (Readington).
Simon van Aertsdalen, Elder.

Read Jan. 1, 1734, at New Brunswick; on the 8th at Raritan; and so on successively, in all the churches. xxii. 333, 334.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Frelinghuysen.

1734, Jan. 12th. From a postscript in the letter from the Rev. Brethren of New York, it appeared that they were informed by the Consistory of Raritan, That Rev. Frilinghuysen still remained in his condition of insanity, with lucid intervals, and (said Consistory) gave thereof convincing proofs. Accordingly they were asked by that Consistory whether such a person could be continued as their minister; yea, whether he could be continued even as a church member. This matter was referred to the Rev. Deputati ad res Exteras for consideration, and for furnishing the Classis with a report (pre-advice). xi. 126.

(The word insanity, above, seems altogether too strong, (Dutch, Kranksinnigheid). It was a sickness in which there was considerable delirium, (Dutch, Ijlhoofdigheid) and this sickness was caused largely by the persecution to which he had been subjected by certain ones of that congregation.)

ATTORNEY-GENERAL'S OPINION. QUAKERS MAY NOT VOTE, IF THEY REFUSE TO SWEAR. JAN. 28, 1734.

May it please your Excellency: In obedience to your Excellency's Comands, I have carefully perused and considered the Several Acts of Parliament relating to the solemn affirmations etc. of the people called Quakers; And find that none of those Statutes (now in force) do Extend to this Province, or any other of his Majesty's Plantations.

I have also perused and Considered the act of the General Assembly of this Province, made in the 3rd year of King William and Queen Mary Intitled "An Act to ease people that are scrupulous in swearing" And find that law relates only to such Scrupulous persons giving their Evidence in any matter Depending in any of the Courts (or their Serving upon any Jury in any Court) within this Province; and not at all to Elections.

I have likewise perused the seu'al acts of assembly relating to the election of Representatives to serve in the General Assembly of this Province; But more particularly that Intitled "A Bill for Regulating Elections of Representatives in General Assembly in each respective City and County Within this Province" Which Act obliges every Elector (without any Exception) before he is admitted to Poll at the same Election; To take the oath therein after mentioned, if required by the Candidates or any of them. Which Oath required by one of the Candidates at the last Election for the County of West Chester, to be taken by some of the people called Quakers; they refused to take, And the persons so refusing, were therefore not admitted to Poll at the said Election.

Upon the whole, I am humbly of opinion, that neither any of the people Called Quakers, nor any other person Whatsoever who Refused to take the said Oath at the said Election; on being required by any of the said Candidates to take the same, had any right by Law, to be admitted to Poll at the said Election.

R. Bradley, Attorney General.

Dated 28th January, 1733/4.

To his Excellency the Governor of New York, etc.

— Doc. Hist. N. Y. Vol. iii. p. 612.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, March 21, 1734.

Consistory granted the request of Michael Terneur to let Martinus Eychenberg reside on his land, on the Manor; also to make pipes there — but with strict fulfillment of all the other conditions stated in his lease.

Order was given to Mr. Gerardus Beekman, Overseer of the Manor, to go there at the first opportunity and apprize Michel Terneur of his permission above stated, and to demand from all the lessees who are in debt, payment of the arrears. This they must do at once, or give an obligation under their own hand and seal, to pay the same in May next, without further delay. If any refuse, either to pay or to give such an obligation, Mr. Beekman shall say to them, by order of the Consistory, that they will be summoned before the Court, and incur the risk and costs thereof. For this, as has been said already, is the final resolution of the Consistory — not to allow any longer delay without such a written obligation.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Rev. Kals. Rev. Frelinghuysen.

1734, April 5th. Brief notes of what occurred at Classis were reported, and executed by Revs. Deputies ad res Exteras, April 5, 1734. A letter was handed in from Rev. Conran. Rev. Kals asks and obtains a certificate that he is not under censure. Report of (or from) Rev. Frielinghuyzen. xxii. 257.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Frelinghuysen.

1734, April 5th. The Rev. Deputati ad res Exteras had not yet obtained sufficient light upon (lit. sight into) the case of Rev. Frilinghuysen, to do anything. It still remains recommended to them. xi. 128.

COUNCIL JOURNAL OF NEW YORK.

1734, April 30. William Cosby, Governor.
An Act for granting to the people called Quakers, residing within this Province, the same privileges, benefits and indulgences, as by the laws and statutes now remaining in force in that part of Great Britain, called England, the people of that denomination are entitled unto within those dominions. Council Journal, 632. Read, Committed, 632. Passed, 633. Enacted, June 22, 636.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Frelinghuysen.

1734, May 3rd. As before, the case of Rev. Frilinghuysen remains recommended to the Messrs. Deputati ad res Exteras, who have not yet received any further information in regard to it. xi. 132.

ECCLESIASTICAL CONVENTUS AT THE CAPE, ETC. ETC. (AND IN NEW NETHERLAND).

1734, May 3rd. Touching the erection of an ecclesiastical conventus at Gale, Drakenstein, and in New Netherland, the carry-

ing out of the resolution adopted by the Classis in that respect remains recommended to the Messrs. Deputati ad res Exteras. xi. 132.

REPRESENTATION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. MAY 10, 1734.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

The Representation of the Society for the Propagation of the Gospel in Foreign Parts in behalf of themselves and of the Rev. Mr. Thomas Colgan their Missionary at the Parish of Jamaica in Queen's County in the Province of New York.

Sheweth That in the year 1693, the Assembly of New York passed an Act for settling a Ministry and raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queen's County; which Act (very truely) recited that prophaneness and licentiousness had then of late overspread the Province for want of a settled Ministry throughout the same; and to the end the same might be removed and the ordinances of God duely Administered, it was enacted: that there should be called, inducted and established a good sufficient protestant Minister, to officiate and have care of souls, within one year next after the publication of that Act, in the several parishes and places in the Act mentioned, one of which was to have the care of Jamaica aforesaid and the adjacent Towns and Farms; and there should be annually, assessed, levyed collected and paid, for the maintenance of the said Minister of Jamaica, in Queen's County the sum of sixty pounds in Country produce, at money price. And directions were therein contained for laying a Tax on the Inhabitants yearly, in order to raise the said maintenance for the Minister; and the Church Wardens in their respective precincts, were to pay to the Minister the aforesaid maintenance by four equal quarterly payments under penalty of five pounds for each neglect, refusal or default. And it was enacted that the respective Ministers that should be settled in the respective precincts therein before named, should be called to officiate in their respective precincts by the Vestry Men and Church Wardens.

That the said Act of Assembly received the Royal Confirmation on the 11th of May 1697.

That in the year 1703, The Assembly of New York passed another Act for the better explaining and more effectually putting in execution the forementioned Act, and thereby further provision was made for the laying a tax annually for the raising the maintenance for the Ministers; and it was enacted, that all the payments that should there after be made and paid to the then Incumbents, and to every Incumbent who should there after be presented, instituted and Inducted, for the respective maintenances, should be made and paid to them in current money of the Province. And it was further enacted that the respective Vestry Men and Church Wardens for the time being or the Major part of them, whereof one Church Warden should always be one, should and were thereby impowered to call and present after the death of the several Incumbents, for ever, a good sufficient Protestant Minister within one year next after the Avoidance of any of the said places, which Ministers should respectively be instituted and inducted to the Churches and so as often as any of the said places became void.

Which last mentioned Act also received the Royal Confirmation upon the 30th of March 1704.

That the sixty pounds a year, whether in country produce or in New York money not being of itself a reasonable maintenance, for a good sufficient protestant Minister, the Vestry or Inhabitants of the said precinct of Jamaica and of several other places within the province of New York (where the allowances appointed by the said Acts of Assembly were as little or less) have applyed to the Society for the propagation of the Gospel to send over Missionaries from Great Brittain under salarys from the Society, which the Society have from time to time done, and the

said Society on their parts do so far provide for their Missionaries that the annual allowances which they make to their several Missionaries, Schoolmasters, and Catechists within that province of New York amount to six hundred and thirty five pounds sterling a year; of which sixty five pounds a year is allowed by the Society to a Missionary and Schoolmaster in the precinct of Jamaica aforesaid besides furnishing the Missionaries for their own and their parishoners use with Books and small Tracts. The said Society being always willing to assist such of the British Colonys as are desirous to contribute what they can on their parts to the maintenance of the protestant Ministers among them.

That some years since, the Society sent over Mr. Poyer as their Missionary to the said precinct or Parish of Jamaica, who continued there and received the appointment made by the Act of Assembly and the Society's additional salary, to the time of his death which happened about the Month of January 1731.

That upon or rather before the death of the said Mr. Poyer, the said Mr. Colgan was appointed by the Society their Missionary in his stead and he being in New York at Mr. Poyer's death officiated and performed the duty's of Minister in the said Parish of Jamaica from the month of June 1732 and is since inducted into the Parish.

Notwithstanding which the Vestry did not pay him the said New York maintenance but kept it back and the Assembly of New York have passed an Act (which was published the 1st of November 1733) to impower the Vestry of the parish of Jamaica in Queens County to dispose of sixty pounds now in hands of the Church Wardens of the said parish for the use and benefit of that Parish; which Act recites that after the death of Mr. Poyer late Minister of the said Parish, and before the induction of Mr. Colgan the present Minister thereof, there was raised in the said parish sixty pounds & paid to the Church Wardens and no person entitled to receive the money, and it lying useless to the inhabitants, therefore it is enacted that the vestry of the said parish may receive the money from the Church Wardens and may apply it to such use and benefit of the Parish as they or the major part of them shall think fit.

That the Society conceives there are many irregularities as well as hardships in the said Act which they offer to your Lordships consideration as follows.

1. That of that year for which the sixty pounds mentioned in the last act was raised, the said Mr. Colgan had officiated above nine months as minister in the said Parish, and he has been since formally inducted there; and the ground of the Act now complained of, seems to be only this, that during that time though Mr. Colgan might officiate, yet he was not actually inducted, but the Society conceive that that is neither a true explanation of the former Act of Assembly (which have the words: "called and established, as well as inducted) nor is by any means grateful to the Society who sent and paid Mr. Colgan on their parts, nor yet just with regard to him, whose service the parish had had, to all intents as much as if he had been in form inducted.

2. The Society conceive that the Assembly of New York would not have consented to this Act, had it been fairly brought in and had all party's (particularly Mr. Colgan who is affected by it) been heard, but they are informed (and believe very truly) that this Act was brought into the Assembly and passed of a sudden in the absence of Mr. Colgan (whose parish is at some distance from the Assembly Town) and entirely unknown to him, who therefore had no possibility of opposing it there.

3. That as the former Acts had settled and dedicated this sum for the maintenance of Ministers, admitting it might not belong to Mr. Colgan while he merely officiated as Minister, yet, so soon as he was actually inducted, the Society conceive the arrears since the former Incumbent's death belonged to him in point of Law, and he had all sorts of titles to it, having actually served the cure in his own person as aforesaid.

4. That as this maintenance was enacted by the Assembly of New York for the settlement of a Protestant Ministry and that they might have God's ordinance duely Administered among them, the Society conceive, it is not properly in the power of a future Assembly to alter the uses for which the settlement was given and intended, and to take away and apply it to any other uses.

5. The last consideration receives some addition from this, that the former Acts, which appointed this settlement and maintenance for the Minister for ever,

received long since the Royal confirmation, but this last Act of the Assembly effectually repeals what the Crown itself has established, and yet, never takes the least notice of, or mentions those former Acts, wherefore the Society hope, though this be a single particular case, yet, being a precedent of such a very extraordinary nature, in so many respects, that it shall receive the greatest discouragement.

6. That it was sometime before the Assemblys of New York were induced to make the settlement before mentioned, and it may be feared, that if this present attempt should receive the least countenance it may be followed by others, even to the taking away and misapplying the whole Revenue and maintenance appointed and established for the settling and maintaining a Protestant Ministry in the Province of New York forever.

Wherefore, upon the whole the said Society entreat Your Lordships to report the last Act of Assembly which is entituled: "An Act to impower the Vestry of the Parish of Jamaica in Queens County to dispose of sixty pounds now in the hands of the Church Wardens of the said Parish for the use and benefit of that Parish," to His Majesty for his disapprobation and disallowance.

Ferd. John Paris, for the Society.

May 10, 1734.

— Col. Hist. N. Y. Vol. vi. pp. 1-4.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Freiman.

1734, June 7th. A letter arrived while this Assembly was in session from Rev. Freeman, in reference to the case of Rev. Frelinghuysen, written in New Netherland. This was placed in the hands of the Messrs. Deputies on foreign affairs, in order to acquaint this Assembly with its contents. xi. 135.

REV. MR. COLGAN TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

[7

Jamaica June 14th, 1734.

Rev. Sir: I make use of an opportunity now offering, of a Ship bound from hence to London, for the conveyance of these lines to your hands, the design of which was to acquaint the Venerable Society, (as I am in duty bound), with the state of affairs relating to my Mission; but before I proceed herein, gratitude obliges me to return my humble thanks to them for their kind intercession with his Excellency, Coll. Cosby, our Governour, in my behalf, for his Mandate of Induction into the Parish of Jamaica; who, as he was pleased to grant, before their application to him, which is an enhancement of the favor, so I am under no less obligation to them for their granting me their assistance, when I petitioned them for it. My constant endeavour shall be by God's help always to deserve it.

Upon my first coming into the parish, I found the Church in a declining condition; the Quakers & Independents have been very busy to subvert, & by many studied arts & rules, utterly to destroy it. I may say the Christian Religion here — one of their strategems was to sue for an edifice wherein divine service was performed by Ministers of the Church of England near thirty years, by pretence that they had a better right in it than the Church members; & this met with not a little success; for in suing Mr. Poyer, my predecessor, who being Defendant in the case, they upon a very odd turn in the trial, cast him. I am informed that in this suit, the Counsel upon the part of the Church, always

designed to put the matter on some points of the law which are clearly in the Church's favor; & accordingly in the time of trial, offered to demur in law, but was diverted therefrom by the late Chief Justice, Lewis Morris Esq., (before whom the trial was); who told them he would recommend it to the Jury to find a special verdict, and if they did not, but found generally & against the Church, he would then allow a new trial; which, after the jury had found a verdict against the Church, he absolutely refused when the Counsel for the Church laid claim to his promise, & strongly insisted upon the benefit thereof. I have been told by some of the Counsel for the Church that the only seeming reason he gave for his denial was, that a bad promise was better broke than kept, & thus an end was put to the controversy.

This matter of fact happening in the latter end of Mr. Poyer's days the touching briefly thereon leads me to an account of what was consequent upon it & happened since my settlement in Jamaica. The people being destitute of a Church to perform their devotions to Almighty God, were forced to assemble together for three or four years in the Town house, a place very improper for divine service for many reasons that might be given, and so a great many were disheartened & discouraged from doing their duty on the Lord's day — In this condition I served them near upon two years & then the people here, (belonging to the Church), began to exert themselves to the uttermost of their abilities toward building them a new one but finding themselves unable to accomplish this undertaking, were obliged to apply to several well disposed Christians in this Province, from whom they received considerable helps; and in an extraordinary manner from his Excellency, our Governor, his Lady & family, who were pleased to favor us with their company at the opening of our new Church & then, to contribute largely towards the finishing it, which was no doubt one means whereby others were moved to do so likewise, so that now we have brought this building to such a degree of perfection, as that we perform divine service in it, tho' it is still far from being complete, and we are in great want of a bell; as the Clothes for our Pulpit, Reading Desk and Communion Table, with a large Bible, Common Prayer Book, and Surplice, we are furnished with those that are very decent and comely, by the Governors Lady, our great friend and patroness —

Now our Church is in a flourishing state & by the blessing of God many are added to it; now we are at peace with those several Sectaries that are round about us, and I hope that by God's help peace will subsist amongst us.

To sow the seeds thereof shall be my endeavour to be of a loving charitable demeanor to all men of whatever persuasion in matters of Religion shall be (by God's help) my practice that so discharging my duty herein I may contribute my mite to the good of the Church of Christ, this is the promise of him who begs leave to subscribe himself etc., etc.

Thomas Colgan.

— Doc. Hist. N. Y. Vol. iii. pp. 190, 191.

REASONS OF GOVERNOR COSBY FOR REMOVING CHIEF JUSTICE MORRIS.

Reasons given by Colonel William Cosby for removing Mr. Lewis Morris from the place of Chief Justice at the Supreme Court of the Province of New York. June 19, 1734. (Disapproved, Nov. 26, 1735.)

Ecclesiastical Reasons.

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My reasons for removal of Mr. Lewis Morris from the place of Chief Justice were:

On account of his notorious partiality in the administration of Justice of which are the following instances: Some years since the dissenters in the parish of Jamaica in this Province brought an ejectment against the Church of England Minister, for the Church he preached in and was possessed of; when the tryall came on, the defendant's Council demurred to the plaintifs evidence: Mr. Morris the Chief Justice desired them to wave the demurrer, telling them, that if the

Jury found for the plaintiff he would grant the Defendants a new Tryall. The Defendants Council were very unwilling to do it, but fearing the worst if they refused, they did consent and the Jury found for the plaintif. The Defendants Council moved the next term before Judgment for a new tryall and urged his promise, he denyed at first that he gave any, but when they offered to make oath of it, he said, a rash promise ought not to be kept, and never would grant them a new Tryall; whereby they lost their Church and the Dissenters have ever since had it. .....

— Col. Hist. N. Y. vi. p. 8.

CHARTER OF THE CHURCH OF SCHENECTADY, N. Y.

AUGUST 23, 1734.

I. NAME AND TITLE OF THE KING AND REFERENCE TO PETITION FOR A CHARTER.

George the Second by the Grace of God of Great Britain, France and Ireland, King Defender of the Faith, etc. To all to whom these presents shall come, sendeth Greeting:

Whereas we have been informed by the humble petition of our loving Subjects Rinherdt Erickesen, John Berentse [Wemp], Gerrit Simonse Veeder, Simon Vrooman, Robert Yaats, Sander Lansinck, Abraham Truax, Abraham Glen and Arent Samuelse Bradt, the present minister. Elders and Deacons of the Dutch Protestant Congregation in Schenectady, in our County of Albany, presented to our trusty and well beloved William Cosby, Esq., our Captain General and Governor in Chief of our Province of New York, New Jersey and Territories thereon depending in America, and Vice Admiral of the same and Coll' in our Army, that the said Minister, Elders and Deacons and the rest of the Communicants of the said Congregation

II. THEIR PROPERTY.

Have at their own charge built a New Church in the Town of Schenectady aforesaid, and the same have dedicated to the Almighty God, but for the want of being incorporated they are not Capable of Receiving or accepting of such Donations as pious Designed Persons are or may be disposed to give unto them, or of Purchasing any Lands or Tenements for the use of said Church;

III. SECOND REFERENCE TO THEIR PETITION; REQUEST FOR INCORPORATION FOR THE CONFIRMATION OF THEIR PROPERTY, AND THE FREE EXERCISE OF THEIR RELIGION.

Wherefore in their said humble petition they have likewise prayed our Letters Patent to Incorporate them and the rest of the Communicants of the said church into a body Politick and Corporate, in Deed, fact and name and Style of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany, and thereby also to grant unto said Corporation and their successors forever, the new Church aforesaid and the grounds whereon the same stands; and also to grant and secure unto them and their successors the free exercise and enjoyment of all their civil and Religious Rights, and the Liberty of Worshiping God according to Constitutions and Directions of the Reformed Church in Holland, approved and Instituted by the National Synod of Dort, which Petition we being Willing to grant, and being Willing in particular favor to the pious purposes of our Loving Subjects in free Exercise and Enjoyment of all their Civill and Religious Rights appertaining unto them in manner aforesaid as our Loving Subjects, and to preserve to them and their successors that Liberty of Worshipping God according to the Constitution and Directions aforesaid.

IV. REQUESTS GRANTED. NAME OF THE INCORPORATION.

Wherefore, know ye, that we of our especial Grace, certain knowledge and meer motion have ordained, Constituted and Declared and by these presents for us, our Heirs and successors do ordain, Constitute and Declare that they, the said

Minister, Elders and Deacons and the rest of the Communicants of the said new Dutch Church in Schenectady aforesaid, be and shall be from time to time and at all times forever hereafter, a body Corporate and Politick in Deed, fact and name, by the name of the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany, and them and their successors by the name of the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany, one body Corporate and Politick in Deed, fact and name, really and fully We do for us our Heirs and Successors erect, make, Constitute Declare and Create by these presents

And that by the same name they and their successors may and shall have perpetual succession, and shall and may be Persons able and Capable in the Law to Sue and be sued, to plead and be impleaded, to answer, and be answered, and Defend and be Defended in all and singular Suits, Causes, Quarrels, Matters Actions and things of what kind and nature so ever:

V. RIGHTS AND PEIVILEGES OF SAID CORPORATION.

1. *Rights in Law.*

And also that they and their successors (by the same name) be and shall be forever Capable and Able in Law to have, take, accept of, Acquire and purchase in fee and forever, or for Life or Lives, or for years, any messuages, buildings, Houses, Lands, Tenements, Hereditaments and real estate, and the same to Lease or Demise for one or more years, or to grant, alien, Bargain, Sell and dispose of for Life, or Lives or forever under certain yearly rents; and also to accept of, take, and possess and Purchase any Goods, Chattels, or Personal Estate and the same Lett, Sell or Dispose of at will and pleasure; and all this as fully as any other our Liege People, or any Corporation and body Politick within that part of our Kingdom of Great Brittain Called England, or this our Province, may Lawfully do:— Provided that such Messuages and real estate as they or their Successors shall have, or may be entitled to, shall not at any one time exceed the yearly Rent of Two hundred pounds Current Money of our said Province of New York, over and above the Church and ground on which the same is Erected, Built and stands:—

2. *Right to a Seal.*

And further we do will and grant that they the said Minister, Elders and Deacons and their successors shall and may forever hereafter have a Common Seal to serve and use for all Matters, Causes, things and affairs whatsoever, of them and their Successors; and the same Seal to alter, change, break and make new from time to time, at their will and pleasure as they think fit;

3. *Perfect Religious Liberty to be Enjoyed.*

And we have thought fitt and hereby Publish, Grant ordain and Declare that our Royal will and pleasure is, that no Person in Communion of the said Reformed Protestant Dutch Church of Schenectady as aforesaid, at any time hereafter, shall be any ways molested, punished, disquieted or Called in Question for any difference in opinion in matters of the Protestant Religion, who do not actually disturb the Civil Peace of our said Province, but that all and every person and persons in Communion of the said Reformed Protestant Dutch Church of Schenectady aforesaid, may from time to time and at all times hereafter, freely and fully have and enjoy his and their own judgements and Consciences in matters of the protestant religious Concernments of the said Reformed Protestant Dutch Church, According to the Constitutions and directions aforesaid, they behaving themselves peaceably and Quietly, and not using this Liberty to Licentiousness, or profaneness, nor to the Civil Injury or outward Disturbance of Others, any Law, Statute, usage or custom of that part of our Kingdom of Great Brittain called England, or of this our Province to the Contrary hereof in any ways notwithstanding:—

4. *Perpetual Succession.*

And for the better ordering and managing the affairs and business of the said Corporation and Church, We do for us, our Heirs and Successors Ordain, direct and appoint that there shall be a perpetual Succession of ministers for the service of God and the Instruction of the Communicants and Members of the said Church in the Christian faith, according to the Constitutions and Directions aforesaid and that the present Minister and every other Minister or Ministers of the said Church hereafter to be called, chosen or appointed, shall each of them respectively remain and Continue to be a minister of the said church, so long as the Elders and Deacons of the said Church for the time being and all those, who heretofore have been or hereafter shall have been Elders and Deacons of the said Church or the Major part of them shall think proper:—

VI. Regulations for said Corporation.

1. *Number of Elders and Deacons.*

And further we will, ordain and by these presents for us our Heirs and Successors do Declare and appoint that for the better Ordering and managing the affairs and business of the said Corporation, there shall be four Elders and four Deacons from time to time Constituted, Elected and Chosen out of the Members of said Church Inhabiting in Schenectady for the time being, in such manner and form as is hereafter in these presents expressed, which Persons together with the Minister or the Major part of them for the time being shall apply themselves to take care for the best disposing and Ordering the general business and affairs of and concerning the said Church and of and concerning all such Lands, Tenements, Hereditaments, real and personal Estate as shall, or may be acquired as aforesaid:—

2. *Naming of Present Minister, and Elders and Deacons.*

And for the better execution of our Royal pleasure herein, We do for us, our Heirs and Successors Assign, name, Constitute and appoint the aforesaid Mr. Rinherdt Erricksen to be the present Minister of the said Church, and the aforesaid John Barentse Wemp, Gerrit Simonse Veeder, Simon Vrooman, and Robert Yaats to be the present Elders of the said Church, and Sander Lansick, Abraham Treuax, Abraham Glen and Arent Samuelse Bratt to be the present Deacons of the said Church, which Elders and Deacons are to continue in the said several offices respectively until others be duly chosen to officiate in their rooms, in manner as is hereinafter expressed:—

3. *Calling of Meetings. Election of Elders and Deacons.*

And further we do will and by these presents for us our Heirs and Successors do ordain, appoint and Direct that the minister of said Church for the time being, or in his absence from sickness or otherwise, the first Elder of the said Church for the time being shall and may from time to time, upon all occasions Assemble and Call together the said Elders and Deacons of the said Church for the time being, to consult and advise of the business and affairs of the said church:—

And further our will and pleasure is and we do for us, our Heirs and Successors, Establish, appoint and Direct that on the first Saturday in December next the Minister, Elders and Deacons of the said Church, or the Major part of them shall, at the said church chuse, nominate and appoint two of the communicants of the said Church to serve as Elders of the said church for the next ensuing year, in the Rooms and stead of Jan Barentse Wemp and Gerrit Simonse Veeder, and also two other of the said Communicants to serve as Deacons for the next ensuing year in the rooms and stead of Sander Lansinck and Abraham Treuax which said two Elders and Deacons so newly chosen and elected as aforesaid shall on New Years Day next ensueing their nomination and election, Enter upon and take their respective places and continue in and exercise their said respective offices, until other fitt persons shall be Regularly Chosen in their respective rooms;

And we do for us, our Heirs and Successors Grant, appoint and direct that yearly once in the year forever hereafter, after the First Day of January next ensuing, that is to say on the first Saturday in December in every year, at the said church, the Ministers Elders and Deacons of the said Church for the time being, or the Major part of them shall nominate, appoint and chuse two of the Communicants of the said Church that shall succeed in the offices of Elders, and two others of their communicants that shall succeed as Deacons in the room, place and stead of the two oldest Elders and two oldest Deacons for the year ensuing, which two Elders and Deacons so newly chosen and Elected as last aforesaid shall on New Years Day next ensueing their nominations of Election take their respective places and continue in and Execute their respective offices, from that time until other fitt persons be respectively Elected in their respective rooms and places;—

And if it shall happen that any or either of the aforesaid Elders and Deacons so to be Elected, nominated or appointed as aforesaid, shall dye, or be removed, or deny, refuse or neglect to officiate in the said respective offices of Elders or Deacons before their or either of their time for Serving therein be expired, that then and in every such case it shall and may be Lawful for the Minister, Elders and Deacons of the said church for the time being, or the Major part of them to proceed in manner aforesaid to a new Election of one or more of their communicants in the room or place of such Officer, or officers dying or Removing or denying, refusing or Neglecting to officiate in his or their respective office or offices as aforesaid;—

4. *Choice of Ministers.*

And further our will and pleasure is, and we do, for us, our Heirs and Successors, Declare and Grant that the Patronage, Adowson, Donation or Presentation

of and to the said church after the Decease or removal of the said present minister, or next avoidance, shall appertain and belong to and be hereby vested in, the Elders and Deacons of the said Reformed Protestant Church of Schenectady for the time being and their successors forever, together with all such as heretofore have been or hereafter shall have been Elders or Deacons of the said Church, or the Major part of them;— Provided allways that the succeeding Ministers that shall be by them, or the major part of them presented, called, instituted and inducted into the said Church, shall bear true Faith and allegiance unto us, our Heirs and Successors anything contained herein to the contrary thereof in anywise notwithstanding;—

And our will and pleasure is, and we do further by these presents Grant and Declare that the said present Minister and Incumbent and all others, who shall hereafter be Ministers of the said Reformed Protestant Dutch Church and shall have the care of the Souls of the said members of the said church, shall not nor shall any of them, be removed from the said church or care unless by and with the Direction, consent and approbation of the Elders and Deacons and all those that have been or shall have been, Elders and Deacons of the Said Church, or the Major part of them;—

5. *Deacons. Alms.*

And our further will and pleasure is, and we do hereby further Declare that it shall and may be lawful for the Deacons of the said church for the time being, or any other Person Sufficiently Authorized by them, at all and any time or times when the members of the said church, or any of them, meet and Assemble together in the said church for the publick worship or Service of God, to collect and Gather together the free and voluntary alms of the members of the said church, or other persons congregated as aforesaid, which Alms are to be employed by the Elders and Deacons for the time being, or the major part of them, unto such pious and charitable uses as they and their Successors or the major part of them at their Discretion shall think Convenient and Needful;—

And our will and pleasure further is, and we do hereby Declare that from time to time as need shall require, one or more able Minister or Ministers Lawfully ordained according to the Constitutions and Directions aforesaid, shall and may be Nominated, Elected, Called and Inducted into the said Protestant Dutch Church, (by the same persons, after the same manner and in the same form as is before Directed and Declared, in Case the said Church or Cure (?) shall be vacant either by the death or removal of the present Minister or Incumbent), to be a Preacher or Preachers and Assistants to the said Minister and his Successors, in the Celebration of the Divine offices of praying and Preaching and other Dutys Incident to and to be performed in the said Church as shall be required of him by the ministers, Elders and Deacons of the said Church, for the time being, or the Major part of them and shall likewise from time to time Nominate a bell-ringer and Sexton and such other under officers as they shall stand in need of, to remain in their respective Offices so long as the Minister, Elders and Deacons of the said Church for the time being, or the Major part of them, shall think fitt;—

VII. PRIVILEGES ALLOWED SAID CORPORATION.

1. *May Change their Time of Meeting.*

And we do of our Further speciall Grace, Certain knowledge and meer Motion, Give and Grant unto the said Minister, Elders and Deacons of the said Church and their Successors forever, that the Minister Elders and Deacons of the said Church for the time being or the major part of them shall have and we have hereby given and Granted unto them, full power and authority from time to time and at all times hereafter, to appoint, alter and change such days and times of meetings as they, or the Major part of them shall think fitt,

2. *May Receive Members, and Appoint other Officers.*

And to choose, Nominate and Appoint such and so many of our Liege people as they, or the Major part of them, shall think fitt, who shall be willing to accept of being Members of their said Church and Corporation and body Politick, and them into the same to admitt, and to Elect and Constitute such other officer and officers, as they, or the Major part of them shall think fitt and requisite for the Ordering Managing and dispatching the affairs of the said Church and Corporation;—

3. *May Change their Rules.*

And from time to time to make, ordain and constitute such rules, Orders and Ordinances for the Good discipline and Weal of the Members of the said Church and corporation, as they or the Major part of them shall think fitt, so that those rules, orders and Ordinances be not repugnant to the Laws of that part of our

Kingdom of Great Brittain called England and of this our Province, or dissonant to the principles of our Protestant Religion, but as near as may be agreeable to our Laws of that part of our Kingdom of Great Brittain called England, and Consonant to the Articles of faith and Worship of God Agreed upon by the aforesaid Synod of Dort;—

VIII. Final Ratification of their Title, Etc.

1. *Right to their Real Estate.*

And further know ye that we of our abundant Grace, certain knowledge and meer motion, Have given, Granted, Ratified and Confirmed, and by these presents for us, our Heirs and successors, do give, Grant, Ratifye and Confirm unto the said Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany and their Successors, all that the said Church and the ground on which the same stands, which said ground is in Breadth from East to West Sixty-five feet, and in Length from North to South Eighty feet,

2. *Right to their Income.*

And all benefits, Profits and appurtenances to the same belonging, or in anywise appertaining,—

3. *For the Particular Use Indicated.*

To have and to hold all and singular the premises aforesaid, with the appurtenances unto them the said Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany aforesaid and their Successors: to their only proper use and behoof forever,

4. *Ownership of the Most Honorable Kind.*

To be holden of us, our Heirs and Successors in free and common Socage as of our Mannor of East Greenwich in our County of Kent, with that part of our Kingdom of Great Brittain called England

5. *For a Nominal Rent.*

Yielding, rendering and paying therefor Yearly and every Year forever unto us, our Heirs and Successors on the feast day of the Annunciation of the blessed Virgin Mary, at our City of New York, the Annual rent of five shillings Current Money of our said Province, in Lieu and Stead of all other rents, Dues, Services, dutys, Claims and Demands Whatsoever for the premises;—

6. *Right to Rebuild.*

And we do further will and grant that in case it should happen the said Church, by any accident, happen to be burned, fall down or come to ruin, the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady in the County of Albany for the time being or the major part of them shall and may build and Erect another Church, in the same or in any other place in Schenectady aforesaid;—

7. *To be Construed Most Favorably, Etc.*

And lastly we do for us, our Heirs and Successors, Ordain and Grant unto the said Minister, Elders and Deacons of the said Reformed Protestant Dutch Church within Schenectady aforesaid and their Successors, by these presents, that this our Grant shall be firm, good, effectual and available in all things to the Law to all Interests, constructions and purposes whatsoever, according to our true Intent and meaning herein before declared; and shall be construed, reputed and adjudged in all cases most favorable on the behalf and for the best benefit and behoof of the said Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Schenectady and their Successors, Although Express mention of the yearly value or certainty of the premises, or any of them, in these presents, is not named or any Statute, Act, Ordinance, Provision, Proclamation, or restriction heretofore had, made, enacted, Ordained or Provided, or any other matter, clause, or thing whatsoever, to the Contrary hereof notwithstanding.

8. *Signed and Sealed.*

In Testimony whereof we have caused these our Letters to be made patent, and the Great Seal of our said Province to be hereunto affixed.

Witness our trusty and well beloved William Cosby, Esq., Captain General and Governor in Chief of our Province of New York and New Jersey and Territories thereon depending in America, and Vice Admirall of the same, and Collonell in our Army in, by and with the advice and consent of our Councill of our Province of New York, at our Fort George in New York the twenty third of August in the Eighth year of our Reign, Annoq Domini 1734.

Fred'k Morris, D. Secy.

— Hist. of the Reformed Church of Schenectady, pp. 98-105.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Rev. Kals. Rev. Frelinghuysen.

1734, September 6th. Two letters were read, from Revs. Engel and Selyn. The case of Rev. Kals was acted on finally, (preemptoir) and by order of Classis, communicated to the Noble Estimable Society (of Suriname). The Deputies give an account of the letters of Rev. Frielinghuysen, and the authorized representatives of Raritan. The Deputies receive instruction to notify the Messrs. Directors. xxii. 257.

ACTS OF THE CLASSIS OF AMSTERDAM.

Case of Rev. Frelinghuysen and Raritan.

1734, Sept. 6th. The following letters from New Netherland were read by the Rev. Deputati ad res Exteras, touching specially the affairs of Raritan: viz.,

1. A letter from Rev. Frielinghuysen and the Consistory of Raritan, addressed to the discontented members of (the church of) Raritan and Millstone (now Harlingen) of August 26, 1733. In this they declare that they will conduct themselves in all things, in accordance with the letter of the Rev. Classis of Amsterdam of October 19, 1732, and offer, in compliance with the intention of Classis, to make peace with the others.

2. Also a letter from the malcontents of Raritan, and their fellow members of Millstone, (now Harlingen) to Rev. Frielinghuysen and his Consistory, of September 27, 1733, in which, on

their part, they also make offer of peace and reunion; and for this purpose propose several Peace-Articles.

3. Another letter, sent by Rev. Frielinghuysen and his Consistory to the aforesaid complainants, and their fellow members of Millstone, (now Harlingen), of October 10, 1733, in reply to theirs, just mentioned, in which they approve of all the proposed Peace-Articles, so far as concerns all material points; and they accept of them, suggesting only a few modifications to some of the said articles; and finally,

4. A letter from Rev. Frielinghuysen and his Consistory, to the Rev. Classis of Amsterdam, of November 25, 1733, in which they make known that the resolution of the Rev. Classis in regard to the excommunicated ones, has so far, already, been carried out. They also gave notice that they are willing to effect complete peace and reunion with the discontented, as is shown by the two letters appended. But they submit for consideration, whether it is not best, according to their proposition made to the discontented, for them unitedly to make out a joint call, for some minister, in that land, (America), and who together with Rev. Frielinghuysen, could take charge of the entire work of the various churches in the Raritan (valley); and yet they, (the Consistory) will be disposed, if the Classis should send someone, to receive him with all proper respect.

The Classis was pleased to observe from these letters the mutual disposition to peace and reunion of the congregations, and approved the Peace-Articles, proposed, by the one side, and accepted by the other side, in their totality, as well as separately. The Classis directs their Deputies to draw up letters both to Rev. Frielinghuysen with his Consistory, as well as to the Complainants both at Raritan and at Millstone, (now Harlingen), to make known the pleasure of the Rev. Classis in the premises. The said Messrs. Deputies are also recommended to make certain comments on those few points on which the parties seem to differ; and to submit, especially, to the consideration of the said Com-

plainants, whether they could not agree with the others, according to Rev. Frielinghuysen's proposition, to call a lawful minister there in that country; inasmuch as no suitable person had yet come to the notice of the Classis, who could be sent thither; but if they desire that one should be sent from here, that then the Classis would look about for a suitable person. xi. 157-158.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New Albany.

1734, Sept. 6th. A letter was also handed in to this Assembly, from the Church of New Albany, by Mr. Hagelis. This had been received by him, from Madame, the widow of Mr. van de Wall. It was placed by the Rev. Classis in the hands of the Messrs. Deputies on foreign affairs, in order to report thereon in due time. xi. 160.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Fall of 1734.

Raritan.

Extracts from letters received in the year 1734 from New Netherland, about the Raritan case.

1.

A letter written by the Consistory of the four combined congregations of the Raritans, to the disaffected ones, dated August 26, 1733. In this

I. They make known to them (the disaffected), the contents of the letter received by them, the Consistory, (from the Classis), and dated October 19, 1732. This was intended to make peace with the disaffected; to relieve those under censure; and to instruct Rev. Frelinghuysen to hold himself to the rules of the Netherland churches.

II. The Consistory of the four churches shows itself willing to accommodate themselves thereto, in all things, according to the mind of the Rev. Classis.

III. And in order to carry out this purpose of Classis, to invite them to reunion: and to offer, on their part, to appoint time and place.

2.

A letter from the disaffected ones, and their fellow members of Millstone (Harlingen) to Rev. Frelinghuysen and his Consistory, dated September 27, 1733.

In which also on their side they offer to make peace: To this end proposing the following Articles of peace:

First: That the members who were discharged (from censure) by order of Classis, be also treated as unaccused members.

Secondly: That in all things the Netherland Church-Order be followed; and that never another service be permitted in the churches of the Raritans, than the Dutch service; in conformity with that of the Netherland Churches.

Thirdly: That the minister, granted by the Rev. Classis of Amsterdam for Millstone, (Harlingen), being accepted, and having begun; Rev. Frielinghuysen and the newly sent one shall be looked upon, from that time forth, as together, the ministers of all Raritan and Millstone, (Harlingen); and all those separate districts belonging to them, shall be ministered unto, as is done by Revs. Antonides and Freeman on Long Island.

For the doing of this, arrangements were made and proposed as follows:

1. The districts are named, where the services are to be rendered by both Old Raritan, Millstone, (Har-

In reply to this, serves the letter of Rev. Frielinghuysen and his Consistory, sent to the disaffected fellow-members of Millstone, (Harlingen) dated October 10, 1733.

The reply to the Peace-articles is as follows:

Granted.

Granted.

1. To abide, as far as is practicable, in those countries, by the Church-Order, discipline, and formulæ; id.

2. Never to let anyone but an orthodox Reformed minister preach; but to give the privilege to the Consistory and congregation of a church, (when it was not their turn to hear the actual pastor,) to let a minister preach of the same confession, but of another language.

lingen), Six Mile Run, Brunswick, North Branch, (Readington).

2. They would come to an agreement with each other about the building of the churches at Six Mile Run and Brunswick.

3. All the districts named should bear the expense of the new parsonage, to be built for the preacher about to come; even as they contributed towards Rev. Frielinghuysen's house.

Some exception is made to this. Only two congregations had built Rev. Frielinghuysen's house. Appeal to the arrearages of the Pastor's salary; but they will do their part.

4. That both the ministers should be paid by all the districts jointly, each according to the terms in his call; so that nevertheless it should be seen to mutually even up also the salaries, in agreement with the equal services of the ministers.

No direct reply is made to this; but if their hearers heard them,—— and had this law(?) from them. Submit for consideration if it were not better, that they, together, call still another minister. However they are willing to grant equal salaries, if the ministers render equal services; but do not know how it is to be effected.

Fourthly: Further, towards the establishment of the general Consistory, it is proposed:

1. That on the arrival of the new minister, then the Rev. Frielinghuysen and the new minister with Rev. Frielinghuysen's Consistory, shall together elect half of the Consistory-members, from each district, over the entire Raritans and Millstone (Harlingen).

Granted.

1. In general, that the ministers jointly arrange between themselves regarding the appointment of the Consistory.

2. But they think that according to the 22nd Article of the Church-Order, this appointment be made by the Consistory then in active service; and with the other parties, by delegates, together with the ministers.

3. Nevertheless, for the sake of peace, they will treat of this later, when the minister shall have come.

2. That then Rev. Frelinghuysen, and the minister who has arrived, and the delegates from the complainants, and the Consistory of Millstone (Harlingen), shall also elect the other half of the entire Consistory from each district; and that then the two elected halves shall be installed as one Consistory each in and over their district.

3. That then, for the first year, the half, or those who are oldest in years, or in service, shall retire, according as it may be agreed on before the union; and subsequently, every year, the half which has been longest in office (shall retire.)

Granted.
Unless the situation or the welfare of the congregation should require otherwise, according to the Church-Order: Article 22.

4. Regarding the mode of action in that General Consistory:

A. If any dispute shall arise within the congregation, which, according to Church-Order, cannot be settled by them; such dispute was to be left ——— besides their ministers, provided the dispute was not about them.

(1) To the advisory decision of such Reformed Dutch ministers, as are orthodox and are in correspondence with the high Rev. Classis of Amsterdam; whose deliverance should then be, provisionally, followed.

Granted.
But reference is made to the Church-Order, Article 75. This specifies for this, if the dispute is in the open country, the two nearest neighboring churches should attend to it; but nevertheless we will overlook this also.

(2) That the entire dispute, and this advisory deliverance, shall then be sent over, as soon as possible to the Classis of Amsterdam, requesting its final deliverance. This having been obtained shall also be strictly observed.

Granted.
Provided that Classis be not troubled with matters which can be settled by themselves.

B. That in the future, they shall keep themselves steadfastly subject in all ecclesiastical matters, to the Classis; in order to prevent all further estrangement in the churches of those regions.

C. That all those who should come over to them from other congregations, with proper certificates, should be held to the same terms.

Granted.
To accept the certificates, and to record them as members; but with the privilege of investigating whether they are ignorant, or offensive; and to keep those out.

D. That all preachers, Dutch Reformed ministers in subordination to the Rev. Classis of Amsterdam, shall also be properly respected.

Granted.
For this is proper.

3. For the promotion of the reunion and peace upon these proposed Articles:

(1) That these Articles should be signed by all, both on the part of Rev. Frielinghuysen and his Consistory; and by them individually. **Granted.**

(2) That the signed Articles should be read from the pulpit, both in the Raritans; and at Millstone (Harlingen), so far as they refer to them; that every one might know of the peace effected, and might adapt himself thereto, provisionally. **Granted.**

(3) That all these Articles shall be sent over to the High Rev. Classis of Amsterdam, to await its (final decisions), as the competent Classical Judge, according to Church-Order, Art. 36; and to adapt themselves thereto as soon as the injunctions of their High Rev'd's shall have been received. **Granted.**

(4) And, especially that the Classical decisions shall be signed by all members of the Consistory who shall then be in office, together with their ministers. **Granted.**

(5) Every year this must also be done by the newly incoming members, elders and deacons, before their installation. **Granted.**

N. B. To this they ask an answer at the earliest opportunity. The letter was signed by the following, as commissioners of their fellow-members, in the Raritans and at Millstone, (Harlingen); Peter du Mont, Simon Wykhof, Henry Vroom, Daniel Sebering, Cort van Voories, Barent Stryker, Reinier Vechten.

Extract from a letter of Rev. Frelinghuysen and his Consistory, written to the Classis of Amsterdam, and dated, November 25, 1733.

They refer themselves, in respect to their compliance with Classical order regarding the disaffected, to the Classis of June 13. xxii. 277–281.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. T. J. Frelinghuysen, etc.

October 4, 1734. xxix. 151, No. 30.

To Rev. Frelinghuysen and the other members of Consistory of the four combined congregations at Raretans:

Reverend Learned and Highly Esteemed Brethren:— Your letter of November 25th, 1733, with the enclosed papers, we duly received, and read with joy. The Rev. Classis learned with the greatest satisfaction your readiness to execute its decisions, not only in regard to the restoration of the members under censure, but especially in making peace with those who had complained. Thus there is now a complete restoration of peace and unity in your congregations. To this you absolutely and voluntarily committed yourselves in your letter of August 26, 1733.

Not less was the Classis rejoiced at the success of the offer on the part of the Complainants. They in their letter to you, of September 27, 1733, earnestly sought peace and reunion, according to the suggestion of Classis. To this end they send you a draught of Articles, upon which, as they thought, peace and reunion could be effected. We perceive in your reply, in connection with the people of Milston, (Harlingen), to said Complainants, of October 10th 1733, that these Articles were approved by you and accepted; or at least the principal ones were accepted, the differences relating only to some minor points.

Classis thanks God for your mutual loving desires for peace, and for the arrangements thus agreed to; and hopes that the salutary scheme will soon be fully accomplished, and have a long and blessed continuance. In order to do this may you become more heartily one in faith and charity; in the reverence of God's name, and in the enjoyment of his peace, ruling in your hearts; and thus abide in Christ.

The Rev. Classis seeks, as much as lies in her power, to co-operate with you in this work. She therefore despatches her answer as quickly as possible, in accordance with your common request, to examine and ratify the draught proposed and accepted.

"The Rev. Classis fully approves of the proposals which have been mutually accepted, and ratifies them by her final decision. She also requests the brethren of each side, according to said Plan, and so far as they have already come into agreement, to confirm the peace, that the associated churches may be properly governed. Let everything be done to secure the signing of the Articles, and the having them read before the congregations, according to the terms specified in the same."

The Rev. Classis will not attempt to decide the minor points about which there yet seems to be some difference of opinion, such as the settling the costs of building a new parsonage. These are best understood and can be more properly settled among yourselves. Neither would we show, by too minute directions about comparatively unimportant circumstances, that we have any doubts of the one side or the other; for thus this important business might be retarded. Nevertheless the Classis has carefully pondered one or two of the Articles, wherein they meet with some difficulties:

I For example, with regard to Article 2: "That in all things the Dutch Church-Order be followed; that none other than the Dutch service, in conformity with the churches of the Netherlands, be permitted in the churches of the Raretans".

You accept this with this distinction; never to admit any other minister to the service than an orthodox Reformed minister of the same Confession, although of another language.

Worthy Brethren: It does seem, indeed, on the side of the proposers, (the Complainants,) to limit matters too narrowly, by excluding every other language. But

(1) We add, you can easily understand what language they must have in view. Is it not, indeed, the English language? Now you know as well as ourselves, that although the orthodoxy of the orthodox brethren of the English nation can-

not be doubted; yet there are many of that people and tongue, wanderers about New Netherland, who would be recognized as orthodox as little by the Presbyterians as by the Episcopal Church of England.

(2) And then also, it is frequently difficult here in Holland to discover the heterodoxy of certain ones who creep secretly into the churches. How much more so would it be in a country where the political constitution forbids any very special attention to such matters.

(3) One might be well known as orthodox, having given abundant proofs thereof by his public ministrations; yet, if he had not been ordained according to the Church-Order of the Netherlands, he ought to be avoided, because he has not accepted such Church-Order, with its Discipline and Formulas; and has not promised to hold himself to them.

Therefore, Worthy Brethren, the Rev. Classis has its anxieties whether your distinction—"an orthodox minister, but of another language", although it may meet with no objection from the proposers of these Articles, (the Complainants) may not in the future lead to difficulties and disputes. Therefore the Classis judges that it will be safest not to insist upon the amendment "but of another language"; or if retained, to add, but "ordained according to Dutch Church-Order, lawfully called, examined and ordained, with the acceptance of the Formulas".

II. With reference to a second minister, who would be equal in all respects with Rev. Frielinghuysen; as is the case on Long Island, where there are two ministers: Now the Complainants at Raretans, with their adherents at Milston, (Harlingen), want a minister from over here. We have already granted such a request to the church at Milston. But we judge it best that you should unite in calling a new pastor for your locality. The Classis acknowledges that it is all the same to her, as long as there is unanimity, which ever way it goes. Nevertheless, should the Brethren who have proposed these Articles, especially those of Milston, insist upon a minister from over here, (for themselves), we could not refuse them, because of our former resolution and promise.

III. There is still a single remark by the Classis regarding your reception of certificates of members who come to you from other quarters. You desire to record their names, but also determine to make inquiries about them, in order to keep away those who are ignorant or troublesome. The latter, when their characters are known, may certainly with propriety be kept away. But ignorance, Brethren, without any other reason, does not make one liable to censure, according to the Netherland Church-Order, unless he persistently remains ignorant, in spite of all instruction. But investigation, instruction, and encouragement are necessary to them in order that they may learn how to show forth the Lord's death.

We now think we have sufficiently replied to your letter with its enclosed documents. You know our opinions. We have given you the decision of Classis in plain language, to the execution of which, both parties have bound themselves. We earnestly desire that all this may be immediately done by you. This we expect to hear in your reply. We remain meanwhile, in accordance with the Word of God, and we hope also that you remain, in the possession of a good conscience.

In the name of all,

Etc., etc.

Amsterdam, October 4, 1734.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Messrs. Peter Du Mont, Simon Wykhof, Henry Vroom and others, the Committee at Raretan, with associates at Milston (Harlingen), October 4, 1734. xxix. 154. No. 31.

Worthy Brethren:—The Classis has learned with much satisfaction that Rev. Frielinghuysen and the other members of the Consistory of Raretans, have com-

plied with the resolution of the Rev. Classis, enclosed in a letter to them of October 19, 1732. Not only have they released the censured members from their censure, but they have shown their willingness to make peace, according to the Plan of Rev. Classis, by inviting you, in a letter dated August 26, 1733, to a conference with them. With no less joy did the Rev. Classis receive — in a letter from Rev. Frielinghuysen and his Consistory, dated November 25, 1733, in which they confirm the report — a document or letter from you to them, dated September 27, 1733, wherein you, on your part, show no less readiness to promote peace and union, on such conditions, as could effect this object with the divine blessing, and make it perpetual. To this end you drafted certain Articles and presented them.

It greatly gratifies the Rev. Classis that Rev. Frielinghuysen and his Consistory, in the main, approved your Plan and conceded everything, except some minor points, which yet remain open; as also appears from their letter to you of October 19, 1733. Meantime the Classis think that this effort for peace should be concluded as soon as possible. This is also hoped for by both you and them, according to the Plan set forth. Therefore the Classis expresses its complete acceptance of said Plan, and complies with your mutual request for the ratification of the same. (Here is repeated the formal ratification of Letter of October 4, 1734, to Frielinghuysen.)

We heartily pray that the God of all grace and Peace may rule in your hearts by his Spirit, and unite your hearts together in the fear of his name, in the bond of charity. Let a gentle spirit be shown that the church of our Lord may be built up in those countries, and be consecrated to the only Shepherd, as a habitation of truth and righteousness.

Thomas Van Son, Pres. etc.
Peter Zaunslifer, Scriba, etc.

Amsterdam, October 4, 1734.

P. S. It may be necessary to call to mind the points of difference. In I. Art. 2, "you require that in all things the Dutch Church-Order be adhered to". This is accepted by them. But you add, "And never any other services than the Dutch, in conformity with the Netherland churches, be permitted in the churches of Raretans". They have agreed to this with a limitation: "Never indeed to admit any other minister than an orthodox Reformed Minister of the same Confession, although he preach in another language". The omission of reference to language on your part may have been because you did not find it convenient to specify. If they will agree to omit the reference to language, Classis will be satisfied; but if they insist on the insertion of this clause, it might be yielded to them with this addition: "But ordained according to the Dutch Church-Order, being lawfully called, examined and ordained, with adoption of the Formulas". In this way you will be safe against what you fear.

II. In reference to the matter of calling a second pastor. You expect to secure a pastor from Holland, even as this has already been granted to the people of Milston, (Harlingen), who however, consider it best to unite with you in calling a pastor.

The Rev. Classis leaves it to your judgment whether their request is particularly objectionable, if you could agree upon the person. It would certainly accelerate the important work of your church to have a second pastor. But it is uncertain when the Classis will be able to send you a second minister. For a long time now, no suitable person has offered himself, and we fear none will very soon. If, however, for reasons better known to yourselves than to us, you still persist in wanting another pastor from Holland, we will, of course, adhere to our former resolution and promise, and use every endeavor to procure one for you, hoping that circumstances will favor us in our effort. We await your reply as soon as convenient.

III. (There is no important change in this from the same paragraph in preceding letter.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New Albany.

1734, Oct. 4th. A letter from New Albany was read. See Acta of preceding Classis. It was found that the church there requests a minister who preaches in both German and Dutch at a salary of L. 70, with fire wood. Without specifying the worth of these livres or pounds, etc., the Classis leaves this matter recommended to the gentlemen, their Deputies for foreign affairs, to act in this connection *pro re nata*. xi. 167.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Rev. Kals.

1734, Oct. 9th. 1. Replies to the letters of the Revs. Engel and Selyn were read. The report of the Deputy of their commission, to the Gentlemen of the Society, about the case of Rev. Kals, was presented.

2. Letters to the Raritans were read. Rev. Kals requests a certificate from the Assembly, (and) a meeting on that occasion.

The Deputies bring in a report from the Noble Estimables, The Messrs. Directors of the West (India Company?) regarding Rev. Ketelarius.

Approval of a book against the Hatemisten. xxii. 258.

JOURNAL OF NEW YORK COUNCIL.

1734, Nov. 1. William Cosby, Governor.
Assembly sent an Act to the Council, entitled, "An Act for raising the sum of fifty pounds in the township of Schenectady, for making their old church defensible, and other fortifications in the said town." Council Journal, 641. Read, Committed, 641. Passed etc. 643. Enacted, 645, (Nov. 13, 1734).

ZINZENDORF.

1734, Dec. 19. Tubingen University confers Lutheran "Orders" on Court Zinzendorf. Hamilton, 446.

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GOVERNOR COSBY TO THE LORDS OF TRADE. DEC. 7, 1734. (See Nov. 9, 1733).

Mohawk Flatts. Sites of Churches.

.....

Now my Lords as to the lands you desire to be informed of, is certainly that tract of land, that the Mohoks nation has put under the protection of the crown in trust for them they are called the Mohock flatt, where we have a Gerreson, and are generally computed at about twelve hundred acars, tho most people that have seen it, say, it is not quite so much by verry near all the lands quil around it, to God knows where the Mohoks claime, and there are many and many thirty thousand Acars but not an acar as I could ever learne of flatts or clear Meadow land, being every foot (except this twelve hundred acars) all the country besides being all wood lands, and most of them for some miles each side the Mohoks river already granted long since, So that those that sent your Lordships information in an unknown hand designed only an impossition upon you, being ashamed to put their names to it, knowing the assertion to be falls.

.....

— Col. Hist. N. Y. vi. pp. 24, 25.

EPISCOPALIANS.

1734. Rev. Henry Barclay, (son of Rev. Thomas Barclay), settles among the Mohawks. Ordained in England, 1737. Dix's Hist. Trinity Church, 1. 237-8. Sprague's Annals of Episcopal Church, v. 92. Col. Docs. N. Y. v. 1, 88, 314. See 1764.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters Despatched.

1735, Jan. 11th. According to the report submitted by the Messrs. Deputies on Foreign Affairs, they had written in pursuance of resolution of Classis, to Revs. Klein and Engel; also to the Consistory of Paramaribo. Also those two letters to the minister and members of the church at Raritan, etc., which were read at the Assembly last held, and approved, had been despatched. xi. 170.

Letter from New Albany.

The letter from New Albany, see the Acta Cl. preced., was placed in the hands of Rev. Beels, to answer it. xi. 171.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Ministers at New York, January 11, 1735. xxix. 160. No. 32.

Reverend Sirs and Much-esteemed Brethren:— Our last to you, October 5, 1733, was off as soon as opportunity offered, together with the Minutes of the Synod

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of North Holland, held that year at Edam. We hope both were safely received. Since then we have not heard from you. We shall therefore be briefer than usual. We write this letter only as a companion of the Minutes of the Synod of North Holland, held in July, 1734, at Alkmaar, as proof of our interest in you, and our desire and request for the continuance of our mutually commendable and fraternal correspondence.

In our last we referred to our embarrassment in expressing a final decision upon the case of Rev. Frielinghuysen. We would have been obliged to do so, however, by this time, if it had remained in the same condition. But circumstances have greatly changed for the better. This we learn from letters sent us last year, 1734, (1733?) by Rev. Frielinghuysen. He informs us that he was prepared to conduct himself according to the resolution we sent him in 1732. To that end he had written to the Committee at the Raretans, and had declared that he and his Consistory were disposed to make peace. That Committee then sent him certain Articles, upon which they were willing to make peace:— the congregations at Raretans, and of Millston (Harlingen) to enjoy equal privileges and services by himself and another pastor. The principal Articles were accepted by him and his Consistory, excepting some few points. The original manuscripts of this correspondence were sent to Classis, and both sides left the matter to the decision of Classis. The Classis approved the said Articles and resolved that peace should be re-established upon that basis, and the churches served as therein stated. The Rev. Classis has also written to each of the contracting parties, in particular, and suggested ways of settling the points still in dispute.

The principal point in our opinion, yet in dispute is this: Whether Rev. Frelinghuysen and his Consistory, in conjunction with the Committee of the Raretans (the old Complainants) should call a pastor to be a colleague of Rev. Frelinghuysen; or whether we should simply send a pastor from here. The Rev. Classis has requested the Committee to act according to their own good pleasure, and to write to us their wishes as soon as possible.

We have nothing further to add, Sirs and Brethren, except to repeat once more that we are disposed to manifest in every way our esteem for you, and to give advice to the brethren; preserving and encouraging the correspondence in your very promising field of labor, for the benefit of the Church of Jesus.

We should be especially pleased if we could receive from you some Plan, which might tend to promote the union of the Dutch churches in your portion of the world, in doctrine and ecclesiastical business, according to the Church-Order, and the resolutions of Synod — but without impairing our Correspondence — either by holding a yearly Convention, or in such other way as you may think best.

Be commended, Brethren, to God and the Word of His Grace, by us, who are, etc., etc.

Thos. Van Son, Pres., etc.
Peter Zaunslifer, Scriba, etc.

Amsterdam, January 11, 1735.

GOVERNOR COSBY TO THE LORDS OF TRADE.

An Act to allow Quakers to vote.

New York, June 10, 1735.

.....

No. 2. An Act for granting to the people called Quakers, residing within this Colony, the same Priveledges, benefitts and indulgencies as by the laws and Statutes, now remaining of force in that part of Great Brittain called England, the people of that denomination are intituled unto, within those dominions.

Under the former Acts of Assembly the Quakers could not vote for Assembly men without taking oath, its certain they are not the most tractable people where they are numerous as in one or two Counties they are. [Passed Ap. 30, 1734.]

.....

— Col. Hist. N. Y. Vol. vi. pp. 27, 28.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a Letter from Raritan, of July 8, 1735.

In this they give expression to their pleasure at seeing that the Rev. Classis of Amsterdam had approved their proposals for peace with the disaffected, as indicated by the missive of October 8, 1734; that these Peace-Articles, accompanying this, were read in their four churches. This had had such effect, that several disaffected ones had left the Millstone (Harlingen) church and joined themselves again to them; and although no union had yet been effected, nevertheless no new troublous disturbances had arisen between the parties; the reason of this (failure of union) was, as the disaffected ones stated, because the Peace had not been effected within the three months specified.

Nevertheless, the Consistory of Raritan, before the three months fixed by the Classis had elapsed, had made them an offer; but as the Consistory represents it, the real reasons were, that the majority, at least of the Commissioners, do not seek peace. This, the Consistory confirms by the disaffected ones' own words and acts: namely, that the people of North Branch (Readington) had hired, as they express it, as their preacher, for a year, one Rev. (John B.) Rieger, who went there (to America, in 1731,) without a call, with the Germans from the Palatinate; that he had already preached for the disaffected ones at Millstone (Harlingen), and that these also (as the rumor runs) had accepted him as their minister; notwithstanding that he held several of the ideas of the corrupt pietists: being an enemy of Predestination, and an advocate of the Restoration of all things: and that even reprobates have heard these things out of his own mouth, and have disputed with him about them. They say further, that the disaffected ones, who reside in the localities called Six Mile Run and Three Mile Run, hold meetings on the Sabbath among themselves, at which a sermon is read, even when there is preaching in the vicinity;

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nevertheless, this is with little hurt to their churches; for, in spite of this, they are becoming too small. That during all this time no salary was paid to Rev. Frielinghuysen, and nothing was given towards the erection of the church; although these disaffected ones had been requested to do so, and they were assured at the same time that they should have the same rights in the church with the others: that they demanded many conditions of the Consistory, and lay many burdens upon them. Now all of these things they look upon as proofs that the disaffected desire no peace.

They submit, therefore, for consideration, whether it would [not?] tend to more disquiet, if the Classis of Amsterdam should call and send a minister for those of Millstone, (Harlingen), since the Millstone river was a dividing line, and the hearers of Rev. Frielinghuysen live on either side of it. Of these some belong to the church of North Branch, (Readington), and others to that of Raritan, (Somerville); and some to that of Six Mile Run. Thus the Millstone (Harlingen) congregation, consisting of disaffected ones, lying scattered among the four churches of Rev. Frielinghuysen, belonged to his congregation. Therefore, the Consistory of the four churches of the Raritans think that no other minister should be appointed during the life of their present preacher, or at least without his consent; or that by the same, any other church should be set up, (organized), as this would conflict with God's Word and the Netherland Church-Order.

They think, moreover, that it will be too hard on them to aid in building a house for the Millstone (Harlingen) minister, inasmuch as hitherto, they have supported their pastor alone, and without the half of the disaffected ones; and as this touches the pocket, it can hardly be settled to every one's satisfaction. They are of the opinion that it were better, and would more fully serve towards peace and edification, if, not the Classis, but they (the Consistory) with the disaffected ones, made out a new call for a second minister, who should preach as a colleague with theirs, as is done on Long Island; and they (the Consistory) should determine their

turns (of preaching) as well as their salaries, among themselves. They could not at this time call a Consistory meeting, on account of harvest. In the matter of a preacher in the English language, they say, that there are now three English ministers, who are not tramps, as the Classis has been wrongly informed, but are members of the Presbyterian Classis and Synod, and who have been called for the English and by the English Dissenters, as all such are named, (excepting Romanists,) who differ from the English (Episcopal) Church.

They excuse themselves that some of their auditors hear English Presbyterian ministers, of the Westminster Confession, when their own minister preaches at a great distance from them, and they also pay for it; and he cannot prevent it, lest he create the suspicion that it is done from an envious spirit; but they declare that it is against his advice, that some Germans (Dutch) help along in calling the English, so long as orthodox German, (Duytsch, Dutch) can be had.

They ask whether they have not the liberty, at the request of some auditors, (church-goers), most all of whom understand the English language, to allow a Presbyterian minister, a member of the Presbytery and (of the Presbyterian) Synod, to preach in some of their churches? This they have done, and yet do, with Mr. Tennet, a Presbyterian minister, called in their manner, examined and ordained, a member of their Classis (Presbytery) and Synod. They judge that if those who are ordained after the Scotch method, must be avoided so far that they may not preach, or be listened to, in a Dutch Church; that then neither could English ministers be admitted to the Rev. Classis (in Holland).

As to the denial of the Holy Supper to ignorant (uninstructed) persons, they point to what has been done by Reformed ministers, as appears from the book, "Truth Triumphant", by Mr. Verschuer.

They further request an impartial judgment of themselves and the disaffected ones, and mature consideration of the whole matter.

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They are of the opinion that the Rev. Classis will discover, that any minister who should come there, from Holland, would be an object of pity; although they, according to their duty, would cause him no trouble.

They give further assurance that they will follow up the decision of Classis; and conclude with salutations.

Was signed by the Consistory of the four combined congregations of Raritan, and in the name of all

T. J. Frielinghuysen, Minister.
David Nevius, Elder at Six Mile Run.
John Van Neste, Elder at Raritan.
Andrew Ten Eyck,
Roelof Voorhees, Elder at Three Mile Run.

Raritan, July 8, 1735. xxii. 331, 332.

[Here followed the Peace Articles, as read from the pulpits in Raritan in Jan. 1734; but they are transferred to their proper date in these documents, although entered here in the Acts of the Deputies.]

REV. MR. COLGAN TO THE SECRETARY.

Jamaica on Long Island, 1735.

Reverend Sir: According to my duty I take this opportunity for sending to the Venerable Society the following accounts of affairs relating to my mission.—In my last I gave the information concerning the Church that has been lately erected here, of the flourishing and peaceable condition it was then in, and in this happy state (by the Blessing of God) it is at this present.

Those of the Independent persuasion who formerly, through their ignorance or unreasonable prejudice, conceived it to be a crime to join with the Church in Divine Worship, do now very freely & with all the seeming sanctity & satisfaction that can be, come to our Church, when there is no service in their meeting house. And several of the Quakers of Flushing, (which is a town inhabited chiefly by those sort of people), do as often as it is my turn to officiate there, attend upon Divine Service. This it is that opens a clear prospectus of the conversion of many Souls, which God in his own time will make to the true Church of Christ; since my removal into this parish I have baptized a considerable number of Children, and several grown people; but what may be thought worthy of particular notice herein is the case of two persons, a man and a woman, who were brought up in the principles & lived many years in the profession of Quakerism; the Man, when upon his death bed, sent for me; accordingly I visited him often, and he confessed before witnesses that he had been ignorant of the true soul saving knowledge of Christ. That now God was pleased to open the eyes of his understanding and to give him repentance to the acknowledging of the truth. He earnestly desired to be baptized and said he could not die with that peace of mind or conscience till it was done; & he received at my Hand the Sacrament of Baptism, & to all outward appearance died a penitent Christian. The Woman when upon a sick bed sent for me, & after some discourse with her, desired Christian Baptism; but her nearest relations and friends who were about her, who were Quakers, endeavoured all they could to dissuade her from it; asking her whether she thought the sprinkling a little water on her face, would

carry her immediately to Heaven; bidding her to remember what she had learned of them in her younger days, and not depart from it. But though I was so passionately opposed in the discharge of my duty, and this poor woman so rudely beset, at so Solemn a season as that must be of a seeming departure, yet I proceeded in the Office of Baptism, and she as readily received it. But what may give the Venerable Society some further assurance of the success of my ministry here, through the blessing of God, is the account I can now give them of another Church erected last April in this Parish, at a place called Newtown, about five miles from Jamaica, where there is a considerable body of people belonging to the Church of England. They are a people who by their lives & conversations adorn their religion & profession, and I have hopes that others, seeing their good works, will be induced to follow their example. I have one thing now to add, & that is, to beg of the Honourable Society in behalf of many poor mistaken and ignorant people here, that they would be pleased to send to this Parish a few Common Prayer books, and some of the late Dr. King's books, concerning the Inventions of men in the Worship of God, which I verily believe would be of great service among them; I shall if they come to my hands carefully dispose of them where 'tis likely they will do most good. In the meantime I beg leave to subscribe myself etc., etc., etc.

Thos. Colgan.

— Doc. Hist. N. Y. Vol. iii. pp. 191, 192.

SECRETARY POPPLE TO GOVERNOR COSBY. FEB. 25, 1736.

Feb. 25, 1736.

Mohawk Flatts. Sites of Churches.

To Col. Cosby.

Sir: Mr. Livingston and Mr. Storke having petitioned his Majesty for a large Tract of Land upon the Mohawks River of about Six Miles square, that Petition is referred to My Lords Commissioners for Trade and Plantations who not being apprized whether some part of the said Land may not already be granted to some other persons and whether the Mohawk Indians may not be seated on part thereof in which case it will be highly improper to give them any umbrage, I am commanded to send you a Copy of the said petition, and to desire you will as soon as possible send to their Lordships Your opinion and Observations at large concerning the said Petition and that you will inform them whether the Tract of Land surrender'd to the City of Albany by the Mohawks in trust for themselves is not contained in the Tract now petitioned for. I am further to acquaint you that their Lordships think it highly improper that you should make any Grant of any part of the land described in the aforesaid petition before his Majesty shall have determined thereupon.

It was with great pleasure that I was informed by a letter from your Secretary that you are recovering from your late dangerous Illness: I hope the next letters will bring news of your being quite well again, and am, Sir,

Your most humble Servant,

A. Popple.

Whitehall, Feb. ye 25th, 1735/6.

— Col. Hist. N. Y. vi. p. 42.

ADMINISTRATION OF LIEUTENANT-GOVERNOR GEORGE CLARKE, MARCH 10, 1736–SEPT. 2, 1742.

CORRESPONDENCE FROM AMERICA.

1736, March 12. Church of Schoharie to Classis of Amsterdam. Not found.

COMMISSIONERS FOR INDIAN AFFAIRS TO PRESIDENT CLARKE.

Mohawk Flatts. Sites of Churches.

Albany, May 17, 1736.

May it please your Honor.

Sir: Captain Collins has communicated to us the Commissioners of Indian affairs, your letter to him of the 11th instant whereby we perceive you desire our opinion concerning a Tract of Land Mr. Storke and Mr. Van Burgh Livingston has petitioned His Majesty for, and whether any of them be already granted to others, whether the Mohawks be seated on any part of it and whether the Mohawk Flatts be included in said Tract.

We observe with you that there is one course left out but are certain that a great part of the Land we take to be petitioned for is already granted to others, and as we are informed some purchases made in the usual way tho' not yet granted by Patent and that some of the Mohawks Indians live upon part of it but do not think that the Mohawk Flatts are included therein But are humbly of opinion that that way of granting Land before purchasing from the natives may be of ill consequence and alienate the minds of the Indians from His Majestys Interest and occasion great divisions among the people of this Province. We most earnestly desire that your Honor and Council will be pleased in the strongest manner to recommend to the Lords of Trade to discountenance such Practice.

We are,

May it please your Honor,

Your Honor's most obedient humble Servants,

Signed. Dirk Ten Broeck
In De Peyster
Edward Collins
Reyer Gerritse
Con. Cuyler
Mynder Schuyler
Rutger Bleeker
Stevanus Groesbeck
Abraham Cuijler
John Schuijler, Jr.
John Lansing, Jr.
Edward Holland
Nicolaes Bleeker.

— Col. Hist. N. Y. vi. pp. 58, 59.

COMMON COUNCIL OF ALBANY TO PRESIDENT CLARKE.

Albany, May 18th, 1736.

May it please your Honor: The Mayor communicated to this Board your letter of the 11th instant directed to Captain Collins, whereby we perceive that you would have our opinion of a certain Tract of Land in the Mohawks Country petitioned for Messrs. Storke and Van Brugh Livingston to his Majesty. We therefore shall endeavor to give you our opinion of it and its consequence according to the best of our Capacity and understanding. In the meanwhile we join with your

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Honor in Opinion that there is a course left out. However we can partly guess where the Land petitioned for lyes, and are well assured that great part of said Tract is already patented and we are credibly informed that there are several purchases made from the Mohawks in the regular method for part of said Tract. We are also assured that some of the Mohawks Indians are seated on part of it. But cannot conceive that any of the Mohawks Flatts are included in those imperfect Boundaries. We are confident that the method made use of by those Gentlemen first to obtain a patent for Lands before a purchase made from the Natives will prove of ill consequence and alienate the Indians from His Majestys Interest and create great animosities and strife between them and us and in the end drive them to the French So we most earnestly entreat your honor that you would in the strongest manner you can sett forth the ill consequences of such proceedings to the Lords of Trade and desire them to discountenance any such practices. We are,

May it please your Honor,

Your Honor's most obedient humble Servants,

Signed. Edward Holland, Mayor.
Cornelius Cuyler, Alderman.
Johannes Evert Wendell, Alderman.
Leendert Gansewort, Alderman.
Tobias Ryckman, Alderman.
Jacob Tien Eyck.
Gerrit Brat.
Anthony Brat.

— Col. Hist. N. Y. vi. pp. 57, 58.

PRESIDENT CLARKE TO SECRETARY POPPLE.

New York, May 28th, 1736.

.....

The Petitioners intend they say to bring over Palatins to settle the Land but they don't propose to oblige themselves to do it, nor do they mention any time for it nor any number of familys, they forsee perhaps that a few years may people the Province from Germany, Ireland, and other Parts of Europe and are preparing before hand to lay in for themselves an estate on easy Terms, for Sir having often reflected on the great concourse of People that for almost twenty years have flocked to Pensilvania, from Germany and other Parts of Europe and have informed myself of the nature of the Soil in General of that Province, of the price that the proprietors sell their Land for and the Rents they reserve I concluded that if one could induce some familys to come to this Province from Europe, they would find the lands so much better than any that are now bought of the Proprietors of Pensilvania and the Terms on which they may be bought or leased so easy that multitudes on their report of these things, would follow them. I drew up therefore some proposals, showed them to Gov. Cosby and having had his approbation and that of the Attorney and Surveyor General, we laid them before the Governor and Council in 1734 desiring they would make some resolves engaging the honor and faith of the Government for the performance of the Proposals, as they very readily did and ordered them to be advertised printed dispersed in Europe but those being only printed papers some merchants in Dublin and Amsterdam desired that they may have the proposals under the Seal of the Government assuring us that they could then procure people to come In this we complyed and sent it to them last fall under the seal of the Province, and under the hands of the Governor and Council and hope to hear further from them this Summer. The proposals were these to grant no dealers of Land in the Mohawks Country in two hundred acres to a family to the first five hundred protestant familys that shall come from Europe, the Grants to be made gratis and the Lands to be purchased for them the only difference that they are to be at (besides the Quitt Rent which is to commence from the date of the Patents) will be the surveying it, which will be very little, we have already some Lands purchased which we design for this use if the people come in reasonable time: and this is such encouragement as Messrs. Storke and Livingston cannot give them

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and such as they cannot have in any other Province, for no Proprietors will give away their Land when they can have twenty-five pounds and more a hundred for them. By the proposals for giving away one hundred thousand acres I shall be at considerable expense, for parchment, wax, engrossing Books for recording the Patents and Certificates etc., the Governor and Surveyor General at none at all for they will only sett their names to the Surveys and certificates, the Attorney General will only be at the expence of copying paper for the Drafts of the Patents. The prospect of advantage to us arises from the Expectation that after these one hundred thousand acres are settled great numbers of people will follow who must purchase of the Indians and take grants at their own expense or if they are not able must become Servants to others who are able and will readily do it. .....

— Col. Hist. N. Y. vi. pp. 59, 60, 61.

DUTCH CHURCH OF NEW YORK.

Rules for ringing the bell.

New York, June 6, 1736.

Consistory held. It was unanimously Resolved, That henceforth, in the months of May, June, July and August, the last ringing of the bell, before Church-time on Sunday mornings shall be at exactly half past nine o'clock; in the months of September, October, March and April, it shall be at a quarter before ten; and in the months of November, December, January and February, at exactly ten o'clock.

G. Du Bois, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

New York, June 14, 1736.

Consistory held. Resolved, unanimously,

1. That the bond of Wessel Wessels be put in execution.
2. That pew No. 27 in the New Church, be sold for £4.

PRESIDENT CLARKE TO SECRETARY POPPLE.

Mohawk Flatts. Proposals for Protestant Settlers.

New York, June 18, 1736.

Sir:— Yesterday I received from Mr. Coldens own hand who is now in Town the enclosed Map and Letter concerning the Land petitioned for by Storke and Livingston. You will perceive Sir, by the Map that most of the Land contained within the square of six miles is already granted, that which is ungranted of it is supposed to be scarce worth the expence of a Patent, the Petitioners therefore had without doubt some further view and most probably it was to get a Grant of all the Lands on that side of the Mohawks River about one hundred and thirty

miles in length and six miles wide. If they had succeeded it would have opened a door to endless Law suits and contentions between them and the present Patentees and possessors of great part of those Lands, and purchasers from the Indians on valuable considerations of other parts not yet patented. It would hinder the Settlement of the country. Notwithstanding their pretence of peopleing it it would rob the King in His Quitt Rents of nigh six hundred pounds a year and would undoubtedly drive the Mohocks and Onlades two of the Six Nations from us to Canada; for the Onidaes own the uppermost part of what is called the Mohocks country.

We are in no part of the Province more careful not to grant Lands till they are first purchased of the Indians than in the Mohocks Country, the same caution ought always to be used, but I am persuaded their Lordships will discountenance all attempts to the contrary — I am with profound Respect and Honor

Sir,

Your most obedient humble Servant,

Signed. Geo. Clarke.

Alured Popple, Esq. — Col. Hist. N. Y. vi. p. 67.

PRESIDENT CLARKE TO THE DUKE OF NEWCASTLE.

New York, July 26, 1736.

My Lord: I do myself the honor to send to your Grace a Copy of my letter of the 18th of June, I hope Mr. Oglethorps apprehensions of hostilities from the Spaniards are pretty well over, for we hear nothing of it. I heartily wish success to the settlement of Georgia on every account. If the people have their health they will in a few years be too numerous to fear any attacks from the Spaniards and become a strong barrier to Carolina, and I think those places that are frontiers both against the Spaniards to the Southward, and against the French to the Northward ought to have encouragement to extend their settlements, and to make them as populous as possible. It was principally with this view and to augment his Majesties Quit rents that I projected a Scheme to settle the Mohacks Country in this Province, which I have the pleasure to hear from Ireland and Holland is like to succeed. The scheme is to give grants gratis of an hundred thousand acres of land to the first five hundred protestant familys that come from Europe in two hundred acres to a family, these being settled will draw thousands after them, for both the situation and quantity of the Land are much preferrable to any in Pensilvania, the only Northern Colony to which the Europeans resort, and the Quit rents less. Governor Cosby sent home the proposals last Summer under the Seal of the Province, and under his and the Council's hands, but it did not reach Dublin till the last day of March; had it come there two months sooner I am assured by a letter which I lately received, directed to Governor Cosby, that we should have had two ships belonging to this place (then lying there) loaded with people but next year we hope to have many both from thence and Germany. When the Mohocks Country is settled we shall have nothing to fear from Canada; — our Beaver trade will be well secured, and greatly augmented, and the Navigation and Trade of the Province in general vastly increased, and the hempen manufacture set on foot, and I presume to hope the scheme will receive your Grace's approbation and protection. .....

— Col. Hist. N. Y. vi. pp. 71, 72.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Schuler (Schuyler) Called to Schoharie.

1736, Sept. 3rd. The Rev. Deputati ad res Exteras further report as to a letter from the Consistory of Schoharie, (New York), containing a notification that they had called as their pastor

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Rev. Schuler, (John Schuyler) S. S. Theol. Stud., with the request that this Classis would be pleased to approve this call. This was done in accordance with the approved report (pre-advice) of the Messrs. Deputies, provided he be previously examined by the Ministers of New York; but this circumstance is not to serve as a precedent for the future. xi. 228.

Letter from the Rev. van Schie,

Minister at New Albany.

Subsequently the Messrs. Deputies reported a letter from Rev. van Schie, in which he makes known that having been located seven quarters of a year, (one year and nine months) at Pacceepsie, (Poughkeepsie) was called thence to New Albany and was installed there 1733. xi. 228.

Rev. Weys (Weiss).

They also reported a letter from Rev. Weiss (George M. Weiss) of Pennsylvania, announcing that he had brought the matter of the collected moneys, legally before the judge, and was suing Ryff (the elder). xi. 228.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Schuler (Schuyler) Called to Schoharie.

1736, Oct. 1st. Rev. Schuler (John Schuyler) called to Schoharie, as well as the answer to Rev. Fraanwendorf, which was read and approved, remain in statu. xi. 229.

Letter from Rev. van Schie.

It having appeared to the Assembly that a certain letter from Rev. (Cornelius) van Schie was only a private letter, no further remarks were made thereon. Rev. Van Son was requested, however, to inform him, in his reply, that this Assembly had received no letter from him, and to stir him up to a better correspondence with this Assembly. This was agreed to. xi. 229.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of Schogarie (Schoharie) New York, October 1, 1736. xxix. 200.

Worthy Sirs and Brethren:— In your letter of May 12th, 1736, the Classis of Amsterdam had exhibited to them not only the church certificate, but also the Academical certificate of John Schulerus, (Schuyler) Philosophiae et Theologiae Studiosus. They were also informed that after his arrival in New York he had for some years continued his theological studies with all diligence, and had exercised himself in "making propositions"* sub praesidio; also that in the presence of consulentes, the said John Schulerus had been called as your regular pastor and teacher, to preach the Gospel in both the German and Dutch languages, in the church of Schogarie; and further to do all those things which belong to the work of an evangelist and servant of Jesus Christ. And now, you earnestly desire to see this call ratified by the approbation of the Classis, without the recipient of the same being compelled to come before the Classis for examination, because of the great distance, and the dangers and expenses of the voyage.

Our Classis, therefore, having considered your very dutiful request, made in the fear of the Lord; and having carefully weighed the reasons for the same; have determined,— although the call is not in exact accordance with the usual forms and customs of our Church,— to approve it; and hereby we do approve it, but only because of your very particular request, and for no other reasons. This, moreover, is done under the following conditions:

1. That the ordination of the recipient of this call shall, not be proceeded with, unless he be first properly examined, in the name of our Rev. Classis, by the Revs. Erickson and Haeghoort, with other neighboring ministers if these are sufficiently near; and if found qualified, that he be required to subscribe the Formula of Unity, and promise to maintain a friendly correspondence with our Classis, and to do all other things which are usually done in such cases:— his ordination to take place only under such conditions: but

2. Besides all this, the transaction must be recorded, and information of the same must be transmitted to us; and then, more particularly, this extraordinary call must never be taken as a precedent by any others in any place whatsoever; any attempt in this direction being in danger of immediate rejection; and he (the said Schuyler) shall also conduct himself according to the ancient practice, and the received Church Order.

When, however, the peculiar circumstances of special cases that may arise, make the observance of the old footing entirely impossible, the Rev. Classis then expects to be consulted, and reserves to herself the expression of her decision thereon. Ecclesiastical approval may in such cases be requested, and obtained even, as in the present case.

Finally, we invoke upon you and the recipient of this call, the blessing of the Lord. We wish most heartily that it may please the Supreme Giver of blessings to cast upon you and the churches entrusted to you an eye of favorable regard; and that there may be poured out upon this candidate the choicest of his blessings, and in such measure, that he may be enabled to make his ministry glorious; and save both himself and those who hear him. We remain,

A. Haringh, Ecc. Amst. et Praeses.
Corn. Van Rhyn, Ecc. Amst. et Scriba.

Amsterdam,
October 1, 1736.

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* The statement and maintenance of doctrinal points. This could not be done before a congregation, but might before a teacher.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. George M. Weiss, October 1, 1736. xxix. 202.

To Rev. G. M. Weiss, Minister in Albany (county) in Parritsfield, [Burnetsfield or German Flatts, N. Y.]

Reverend Sir:— It grieves the Rev. Classis of Amsterdam to the heart, to learn from your writing and other reports that have come in, that it goes so badly with the affairs of the church in Albany (county) and vicinity. Concerning this field, we had high expectations, but instead of seeing it established and in a generally prosperous condition, it appears rather to have run to waste. It is brought into utmost confusion by internal divisions and strivings for the mastery. If there be much more of such ruinous policy, our Classis will have little ground for hope that its good intentions, as shown by our acts, will be realized, unless God perform an absolute miracle in those regions.

As to other business, we will enter into no details, for our Classis has determined, since this course seems most advisable, to leave the management of the churches in Pennsylvania to the Very Rev. Christian Synod of North Holland, in the hope that the said Synod either separately, or in conjunction with the Very Rev. Synod of South Holland, may devise such efficacious measures, as shall compel in church-life generally more exemplary conduct; obliging every individual to abstain from injuries to others. The building up of God's house might then be undertaken unitedly and with some heart, or at least with more earnestness and zeal. To this end, we pray heartily for the Lord's rich blessing through the powerful operation of his Spirit.

But although the case is thus — we cannot enter into details — we nevertheless take the liberty of assuring you that there is a determination among us that not only shall the Christian Synod not rest until it is made plain where the love-gifts collected in Holland, have gone to, and whether they have been properly accounted for, and expended ad pios usus for which they were given. As long as such satisfaction is not given, and if no adequate explanations are given on your part, the fountains of benevolence will remain dry. You can therefore, easily see, that if your name is to be freed from blame; and if you are not to be the cause that the lavish hand, heretofore shown to all those churches (in Pennsylvania), the above mentioned funds, still diverted from their proper uses, must be brought to light. Therefore, we advise you, that in case elder Reiff cannot be compelled to render a full account, that the two thousand guilders be unconditionally produced; and to this you also seem to be inclined. This surely would have a very good effect in reference to yourself, as well as in behalf of the church in general.

Praying that every blessing may rest upon you, and such gracious light as may be necessary to enable you rightly to accomplish the work of the Lord, and to retain therewith a peaceful conscience, and that you may look forward with desire to the general coming of our Lord and Saviour, we remain,

A. Haringh, Ecc. Amst. Praeses.
Cornelius Van Rhyn, Ecc. Amst. Scriba.

Amsterdam, October 1, 1736.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Rev. Henry Barclay, Missionary to Indians.

New York, Nov. 27th, 1736.

My Lords.

.....

7th. An Act for paying of sixty pounds to Mr. Barcley.*

This young man has applyed himself to the learning the Indian language has taught the Indian children to read and write and brought many others over to the Christian Religion, he is going to England to take orders and hopes to be employed by the Society for Propagating the Gospell as their missionary to the Indians, The thing deserves encouragement and I hope will have it.

.....

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, Dec. 13, 1736.

It was reported to the Consistory that it is now deemed timely to seek, in the safest and most cautious way, to get possession of our land on the Manor, taken up by Col. Morris; and this, domine Du Bois, now absent on service elsewhere, also, approved. Whereupon, the Consistory at once adopted the proposal, to be put in practice at once.

The matter was referred to the elders, John Roosevelt and Christoffel Bancker; deacons, Matthew Clarkson and Gerard Beekman, as Overseers of the Manor, and the Church Master Abraham Lynssen, to consult with the advocate or advocates, deemed best in such cases, and to act in the best manner for the church; and where it may be necessary, to enter into further deliberation with the Consistory. This they consented to do.

The above-named, were thus empowered by the Consistory in their meeting at the date above given.

Witness in name, etc.,

Henricus Boel, p. t. Praeses.

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* Rev. Henry Barclay, D.D., was a native of Albany and son of the Rev. Thomas B., first Episcopal minister of that city. He graduated at Yale College in 1734, and on the recommendation of the Rev. Mr. Miln, of St. Peter's church, was appointed Catechist to the Mohawks at Fort Hunter in 1736; he proceeded to England in 1737, for the purpose of receiving Holy orders, and was ordained on 30th of January, 1737/8, and sent by the Society for the Propagation of the Gospell Missionary to Albany and Fort Hunter; he arrived in his native city in the beginning of April following, and continued his labors there and among the Mohawks until October, 1746, when he was inducted Rector of Trinity Church, New York. In 1761, he received the degree of Doctor of Divinity from the College of Oxford, and died 20th August, 1764. At the time of his death he was engaged in superintending the printing of a translation of the Book of Common Prayer into the Mohawk dialect.

— Col. Hist. N. Y. vi. pp. 85, 88.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Raritan, etc.

1737, Jan. 8th. The report (pre-advice) of the Messrs. Deputati ad res Exteras, on the letters from Raritan, Ceylon, Batavia, and the Cape, was approved and adopted. xi. 237.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory at Raretans, January 8, 1737. xxix. 219. No. 35.

Worthy Sirs and Much Esteemed Brethren, constituting the Consistory at Raretans:—After thanksgiving for the Articles of Peace which you sent us, and which have been read in your four congregations, and which were somewhat useful, yet did not produce altogether the satisfactory results desired, the Classis of Amsterdam did not fail to pray to the God of Peace, most earnestly, for his blessing upon you; that the discontented might be quieted, the erring reclaimed, and the quarrelsome brought to thoughts of peace. It is our opinion that it is your duty, in order to your best success, diligently to ferret out those who incline toward schism through fanatical (lit. pietistical) or false doctrine, and to admonish them fraternally, in love, and with Christian gentleness. Act with great prudence and discretion. When you have come to understand the facts aright, give such advice, to those who seem to be carried away, as is judged suitable, to induce them, with the Lord's blessing, to return to the pure doctrine of the truth, laying aside their errors. The Rev. Classis thinks it best to try to effect such results by gentle means of constraint, in order to preserve the union of the opposition with yourselves, in order that they may contribute their portion for the general support of the church and its ministry.

Meanwhile, Worthy Sirs, our Rev. Classis can hardly understand how the calling of another orthodox minister for Milston, (Harlingen), and sending him from Holland, according to your written requests, would not be a cause of greater disturbance and alienations; or how, by such a circumstance, the rights of the neighboring churches and ministers would not be encroached upon; and equally little can we understand how your making out a new call in conjunction with the discontented ones, would advance the peace and quiet of the congregation. For, besides the fact that the calling of a pastor does not and should not belong only to each separate church or churches, pastor or pastors, by themselves,— especially in a country where hostile feelings prevail, resulting in divisions which control and ruin the church; so also the Classis cannot very well understand how those who have such particular anxiety on this matter, could ever agree with a hostile party in the calling of a common pastor. Therefore the Classis remains of the opinion that the measures suggested by her are far preferable. Even if the people of Milston, (Harlingen), should present before the Classis the name of a suitable and orthodox minister, the Classis could (not), indeed, sanction such call — unless plotting against said minister. But a minister thus called by authority of Classis would deserve only pity.

In regard to your remaining questions: The Classis is of opinion that even as here in the Fatherland, no one can be compelled to attend this or that church; even so in your country, no one can be prevented from going to hear an English Presbyterian minister. In regard to the preaching of such a minister in one of your churches, when one of your pastors does not officiate therein, the Rev. Classis can see no great objection thereto, especially if peculiar edification can be given thereby to those who understand English, which is in general use among you.

Furthermore, the Classis considers that it is expressly forbidden, being at the

same time contrary to the general custom of our Church, to forbid the use of the signs and seals of the Covenant to any who have once been received as members, and admitted to the use of the Lord's Supper, because of an alleged lack of knowledge. Such as would do this are only following inventions of their own caprice, having no example therefor from the Word of God. We consider that such a practice should not be followed because of the distressing results to be foreseen therefrom. Many evil consequences would result. The Classis therefore remains firm to its former earnest admonition, that you must absolutely refrain from such a line of conduct. You must understand that ignorant persons are to be admonished in a fatherly way, and especially must they be exhorted to grow in knowledge. Thus would they become strong. We hope this advice may be sufficient, while we live in hope that you will yet serve yourselves of our friendly counsel. We commend you to God and the word of his grace, with this prayer and desire,

Peace be to the brethren from God the Father and the Lord Jesus Christ.

In the name of all,

Etc., etc.

Amsterdam, Jan. 8, 1737.

CHURCH OF NEW YORK. CONCERNING A COETUS.

Action of Consistory of the Church of New York, March 15, 1737, about a Coetus.

The Consistory met — ministers, elders, deacons and churchmasters. The elder, Mr. Bancker handed in a letter from Domine Haeghoort, in the name of his Consistory, entitled "Statement of Reasons for the Necessity of a Coetus." The letter was read before the Consistory, whereupon it was ordered, That the statement and the Articles should lie upon the table. The question was then proposed for deliberation, "Is there a necessity in this country for a Coetus"? No one advanced any objection. It was then resolved that the Consistory convene again four weeks hence, (April 12th) and then decide by a vote whether it was considered necessary to have a Coetus in this country, or not. In the meantime it was directed that a provisional letter should be sent to Domine Haeghoort, by the President, and in the name of the Consistory. Lib. B. 123.

DUTCH CHURCH OF NEW YORK.

Correspondence in America.

The New York Consistory to Domine Haeghoort, March, 1737.

Reverend Sir:—

Last Tuesday, the 15th day of March, 1737, Mr. Bancker, an elder of our church, delivered to our Consistory, composed of

the ministers, elders, deacons and church-masters, a letter addressed to them. This being opened, and found to be from you, in the name of your Consistory, (Second River), was read by me, as President of this Consistory. After deliberating upon it, it was deemed proper that a provisional answer to your proposition, should be addressed to you, namely, that the Consistory will deliberate farther as to the necessity of a Coetus in this country. This duty being laid upon me, I take this opportunity to perform the same. The Consistory wish all prosperity from God in Jesus Christ upon yourself, your work and your family. And so I subscribe myself,

Your humble servant and brother in Christ,

In the name of all,

G. Du Bois, Pres. p. t.

Lib. B. 123.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Mohawk Flatts. Protestant Settlers.

New York, April 9, 1737.

My Lords:

.....

I am sorry that I cannot acquaint your Lordships that my proposals for setling foreign Protestants have been yet attended with success, they have been sent to Amsterdam, translated into highdutch, and dispersed in Several parts of Germany, I still hope they will in time attain the end proposed. I beg leave to acquaint your Lordships as I do his Grace the Duke of Newcastle that I received a letter from Mr. Beauharnois Governor of Canada complaining of the Lieutenant to which I returned him an answer and likewise wrote to their Lieutenant about Mr. Beauharnois not having received my letter wrote to me again on the same Subject copys of which letters I do myself the honor to send to your Lordships, and when the Lieutenant is relieved I will inquire into the business.

.....

— Col. Hist. N. Y. vi. pp. 89, 90.

DUTCH CHURCH OF NEW YORK.

Is a Coetus necessary?

New York, April 12, 1737.

Consistory held: Ministers, Elders, Deacons and Church Masters. After calling on God's name, it was finally Resolved,

That it was best to call a Great Consistory on the question "Whether a Coetus was necessary in this country"; and that it should be called to meet on May 2nd next.

GOVERNOR'S PROCLAMATION FOR A DAY OF THANKSGIVING, APRIL 21, 1737.

"His Honour the Lieutenant Governour (George Clarke) having by his Proclamation of the 31st of March last, directed and enjoyned, that Thursday the 21st instant should be solemnly observed throughout this Province, as a Publick Day of Rejoycing and Thanksgiving for his most sacred Majesty's happy Deliverance from the Dangers of the Sea he met with, in his passage from Holland to England, and of his safe Arrival there; and having also directed and enjoyned that Divine Service should be performed in the Forenoon, in all Churches and Chappels within this Province, the same was accordingly observed, and in a particular manner in the City, by all the Ministers of the Gospel of the several Congregations therein; and at the English Church in this City, after divine Service performed, the Rev. Mr. Charlton preached a sermon on the following Text, Psalm 144, ver. 15; Happy is the People that is in such a Case; yea, Happy is that people whose God is the Lord. His Honor after divine service ended, returning to the Fort, he was attended with the Principal Magistrates and Gentlemen of the City, where the Royal and Provincial Healths were drank, under the discharge of the Cannon from the Fort (His Majesty's Regular Troops being the whole time under Arms) and the evening was concluded with Illuminations, and the other usual Demonstrations of Joy."— Bradford's Gazette, April 25, 1737.

DUTCH CHURCH OF NEW YORK.

Action of Great Consistory on a Coetus.

New York, May 2, 1737.

Great Consistory held. After calling on God's name, the question, Whether a Coetus was necessary in this country, was brought up, and the following conclusion was reached:

1. That a Coetus organized on a proper basis, is judged to be necessary here.

2. That the Great Consistory commit the method of securing such a Coetus to the Ruling Consistory.

The Great Consistory having withdrawn, the President was directed to write a letter to domine Haeghoort.

This letter was submitted to the Consistory on May 4, 1737, and being read, was approved and ordered to be sent to his Reverence. This was done. The letter is as follows:

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Letter to Domine Haeghoort.

Rev. Sir:—

Some weeks since you received from me, in the name of the Consistory, a provisional answer, respecting your Statement of Reasons for a Coetus in this country, informing you that the Consistory would deliberate on this question.

At a meeting held on April 12th, the Consistory deemed it best to call a meeting of the Great Consistory to consider this matter, and fix on May 2nd for such meeting. The Great Consistory having met, the substance of their deliberations and decision, was,

1. That a Coetus organized on a proper basis, is necessary here, (in this country).

2. That it be left to the Ruling Consistory, to effect the proper measures for carrying the matter into operation.

After the Great Consistory had withdrawn, the Ruling Consistory, which still remained in session, directed me to inform you of the result; and also that your statement of Reasons for the necessity of a Coetus, was approved by them.

Nevertheless, as to the Articles accompanying, there were some differences of opinion, on which further advice must be sought. They will, therefore, deliberate farther on them, and also seek to obtain the judgment of the ministers and Consistories in these regions, that a general agreement may be reached.

Thus far, for the present, Rev. Sir, until a further consideration of your proposals. Meanwhile, I remain, with Christian salutations,

In the name of the Consistory,

Your obedient servant in the Lord,

G. Du Bois, p. t. Praeses.

DUTCH CHURCH OF NEW YORK.

Circular Letter to be prepared.

New York, May 24, 1737.

Consistory held; present, Ministers, Elders, Deacons and Church Masters. Among other things, in order to carry out the

resolution of the Great Consistory, the President was directed

To prepare the outlines of a general letter to the Consistories of the Dutch congregations in this country, informing them that the Great Consistory (of the Church) of New York judged that a Coetus, organized on a proper basis, was necessary in this country. They were therefore requested, if they held the same opinion, to send, each of them, their minister or ministers, at a certain time, to be fixed in the letter, to New York, for a friendly conference; and in order to prepare some Fundamental Articles for the Constitution of such a Coetus. These Articles, each minister shall communicate to his Consistory, for their approval or amendment, as they may deem proper.

New York, May 27, 1737.

Consistory again held. The draught of a Circular Letter, such as was ordered on the 24th of May, was read to the meeting, approved, and ordered to be sent to the Consistories, with a copy of domine Haeghoorts "Statement of Reasons", with the proposed Articles of the same.

Circular Letter of the Consistory of New York, to all the Dutch Reformed Churches in New York and New Jersey, May 27, 1737.

Respected Friends:— The Consistory of New York, anxious for the general welfare of all Dutch Reformed churches, especially in these provinces, has deliberated whether an Ecclesiastical Assembly of ministers and elders delegated from all the churches, organized on a proper basis, and held at least once a year, at such time and place as might be agreed on, might not be very useful.

In such an Ecclesiastical Assembly only ecclesiastical matters ought to be considered, agreeably to God's Word and our Formulas of Unity, and in subordination to the Classis of Amsterdam; and these subjects should be such as are presented by the respective Consistories, for the settlement of differences, the promotion and establishment of peace and harmony, and the general edification of the churches; yet in this Assembly, all the churches shall preserve their individual liberty agreeably to the Synod of Dort, but in subordination to the Classis of Amsterdam. No Fundamental Articles shall be in force in this Coetus, until they have been ratified by the churches which unite in forming it, and until approved by the Classis of Amsterdam. And this Assembly shall annually send a general letter to said Classis, giving a brief account of the condition of the churches in this land.

The Great Consistory of the Church of New York believed that a Coetus, established on a proper basis, would be highly useful; that not only the Classis, but others who are interested in our welfare, would thus obtain a true view of the condition of our churches, which is now not well known to them. Conflicting accounts are now sent to them, and they declare that they hear of nothing but complaints and defences; of false doctrines and private feuds; so that ministers and candidates are deterred from coming over; that dissensions are not healed,

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but are daily becoming worse; that offences multiply, to our reproach, before them who are without. Now a Coetus would be useful to guard against prevailing errors, to provide wisely against offences, and more quickly to restore peace to the churches. Surely no one would oppose such a Plan, on the plea that he is under no obligations to others; for we all confess that we are members of the same Body, and should therefore watch over each other's welfare.

For these reasons has the Consistory of New York deemed it necessary to communicate their views on this subject to all the Consistories in these regions, and request them to take the subject into serious consideration; and if, as is earnestly hoped, they agree with the Consistory of New York, that the formation of a Coetus in this country, on a proper basis, would be useful and salutary; then they are urgently and affectionately requested by the Consistory of New York, to send their minister to New York, which is the most central place and most convenient, that a friendly conference may be held, to consult on what should constitute the Fundamental Articles of such an annual Assembly or Coetus of Ministers and Elders. These Articles are then to be laid before their respective Consistories, for approbation or amendment, as, according to their deliberate judgment, shall be for the best interest of all the congregations in this country.

In order, therefore that we may join hands, in true love and in common endeavor, after that which shall serve for the glory of God, the general welfare of all the churches, and the extension of Christ's kingdom in this land, we address this friendly and fraternal letter to you, with the urgent request that you will give it your favorable regard. And if you agree therewith, please signify the same to us, and delegate at least one of your ministers to attend a meeting in New York on September 5th, (1737) for the attainment of this object; namely, that we may, in a fraternal manner, adopt Articles for the Constitution of such an annual Assembly, to be submitted to the judgment of the churches, that general agreement may be attained.

Having laid before you this subject, we remain, with fervent prayers for all temporal and spiritual blessings upon yourselves and your churches,

Respected Brethren,

Your obedient servants in Jesus Christ,

In the Name of the Consistory,

G. Du Bois, p. t. Praeses.

New York
May 27, 1737.

P. S. As Domine Haeghoort's Statement of Reasons for the necessity of a Coetus are approved by us, it is thought best to transmit also a copy herewith.

JOHN HENRY GOETSCHIUS.

Application for Ordination to the Presbyterian Synod of Philadelphia.

May 27, 1737. 3 P. M.

A letter was brought in from Mr. Henricus Goetschius to Mr. Andrews, signifying his desire, and the desire of many people of the German nation, that he might be ordained by order of Synod to the work of the ministry; upon which the said Mr. Goetschius was desired to appear before the Synod, that they might see his credentials and have some discourse with him; which being done, he produced testimonials from Germany which were ample and satisfactory to the Synod respecting his learning and good Christian conversation; whereupon he was recommended to the care of the Presbytery of Philadelphia, to act upon further trials of him with respect to his ordination as to them should seem fit.

1737, May 27. Mr. Andrews, clerk.

The affair of Mr. Henry Goetschius, his tryale and ordination, being by the Synod recommended to this Presbytery, they took the same under consideration, and agreed to meet to-morrow morning at Mr. Andrews' Chamber, in order to take his tryale, and then conclude upon what is further to be done in his affair, as things shall then appear; and Mr. Andrews agrees to give him notice that he may be present at the above time and place.

1737

1737, May 28. Memorandum: that three members of this Presbytery and three other ministers met at Mr. Andrews' Chamber as above directed, and having read an exegesis composed by Mr. Goetschius on the Article of Justification, and discoursed with him largely, in order to discover his qualifications for the ministry, they unanimously came to this conclusion, that though he appeared well skilled in the learned languages, yet inasmuch as they found him altogether ignorant in College learning, and but poorly read in Divinity, his ordination to the ministry must at present be deferred. And therefore for his better instruction advise him, being willing to encourage him, to put himself under the tuition and care of some minister for competent time. That he may be better accomplished for the work he is engaged in; and they also agreed that considering the necessitous condition of the people, that they desire his labors, he may sometimes preach to them, in the meantime, as he has done for some time past.

Classis of Amsterdam.

Correspondence from America.

Revs. Haeghoort, du Bois, Freeman and Sandvoord to the High Rev. Classis of Amsterdam, June 6, 1737.

(Portfolio "New York" Vol. i. Extracts in Vol. xxii. 384–5.)

Addressed: To the Very Reverend, The Messrs. Ministers and Elders Constituting the Rev. Classis of Amsterdam, at Amsterdam.

Reverend Sirs and Brethren:— Inasmuch as now for a long time past, it has been deemed necessary by the Rev. Classis of Amsterdam that here among us a Coetus or Ecclesiastical Assembly should be held annually, in order that Rev. Classis might secure a better report of the condition of our churches; and inasmuch as we have seen that the welfare of our churches by all means demands the same;

Therefore, we have made a beginning, by drawing up certain reasons concerning the necessity of an Assembly: These have already been accepted by the churches of Second River and New York. We also hope to hold a Conference of most of the Ministers, in September next, to lay the foundation for such an Assembly by formulating certain Articles, hoping thus to prosecute this salutary work, and finally to attain to it. We wished, however, to inform the Rev. Classis of all this, in advance, not doubting but that the same will not be displeasing to it. But this information is accompanied by the humble request and prayer, that the Classis will be pleased, in case it should hear or receive any evil reports concerning this matter, to pay no heed to them, and to take any notice of such things. For there are never wanting certain ones, who, however salutary a matter may be, desire to antagonize it. On the contrary, we hope in your reply to these our letters, that you will encourage us in the prosecution of this so highly necessary work. Thereby the ignorant will be convinced, and opponents will be brought over. By the attainment of this salutary object, the church, and religion among us may be better maintained, and God's Kingdom be extended. Wishing all fatherly grace, and actual blessings, upon your persons, families, and highly important ministries, we remain, recommending our service, with much respect,

Reverend Sirs and Brethren,

Your Very Revds.' Humble Servants in Jesus Christ,

Gerard Haeghoort, Second River.
G. Du Bois, New York.
Barnardus Freeman, Midwoud.
C. v. Santvoord, Staten Island.

New York
June 6, 1737.

Note inscribed on this letter:

Letter from the Consistory of New York of June 6, 1737, whereof I have made an extract, and a draft for reply.

CONVENTION IN THE CHURCH OF NEW YORK CONCERNING THE FORMATION OF A COETUS IN THIS COUNTRY. SEPTEMBER 7, 1737. 4 P. M.

The Convention was opened with prayer by the President. Two elders appeared from Nauwesink, namely, John Couwenhoven and John Luyster, of the Consistory of domine Erickzon. They reported, in the name of their Consistory, that the Consistory of Nauwesink approved of the organization of a Coetus on a proper basis, to transact business; and that they requested this Convention of ministers to communicate the Plan adopted to them, all remaining subordinate to the Classis of Amsterdam, and subject to its approval.

Sept. 8. A. M.

Answer to the Circular Letter of the Church of New York, of May 27, 1737, about a Coetus.

The substance of the letters received by the Consistory of New York, from a number of the Consistories, in answer to their general Circular Letter, dated May 27, 1737, is as follows:—

1. The letter from the church of Nauwesink (Neversink, N. J.) says, that, unless providentially hindered, their minister with an elder, in the name of their Consistory, will attend the friendly conference, and take part. Whenever the Consistory of Nauwesink shall be convinced of good reasons (grounds) for the formation of a Coetus, they will give full power to their minister and delegated elder, and consider all that is done in the Coetus as done by themselves.

N. B. Domine Erickzon, being prevented by domestic circumstances from attending, two elders of the Nauwesink appeared in the Convention, and verbally stated what is recorded in the Minutes of the 7th of September.

2. The substance of the letter of the Consistory of the Rarethans is, that they are convinced of the necessity of a Coetus, to be established on good grounds. Whenever the Plan is sent to them, they will, if the details are approved, cordially adopt it. They suggest that no ministers be permitted as members of the Coetus, but those who have full testimonials of their qualifications, and lawful ordination and call.

3. The letter of the Consistory of Hakkingsak expresses their satisfaction with the idea of forming a Coetus on proper grounds. To prepare such grounds, their minister will attend the present Conference.

4. The letter from the Consistory of Staaten Eyland (Staten Island) entirely accords with that from Hakkingsak.

5. The letter from Lang Eyland (Long Island) particularly mentions, that the Consistories of all the churches there (the members of which are) in number about fifty, agree in judgment with the Consistory of New York, that the formation of a Coetus in this country, on a good plan, would be profitable and salutary; and domine Freeman has been deputed by all the said Consistories to attend the Conference in order to prepare the good grounds (the proper Plan) for a useful Coetus. The same is to be submitted to said Consistories on his return, for their approbation and the Plan is then to be sent to the Classis of Amsterdam.

6. The Consistory of Second River (Belleville) had been the first to propose this good work (of forming a Coetus) to the Consistory of New York, and had even suggested the very time in which we are now assembled together.

7. The Consistory of New Albany considers that the establishment of a Coetus on a good plan, would be profitable, and is necessary, and have arranged for one or both of their ministers to attend the brotherly Conference.

8. In behalf of the Consistory of Tappan, the letter of the Consistory of Kingston stated that they disapproved of a Coetus; yet one of their ministers will be present to state their views.

Gerard Haeghoort, Praeses.
G. Du Bois.
B. Freeman.
C. V. Santvoord.
A. Curtenius.

3. P. M.

The business of the forenoon was continued:

Domines Mantius and Moetzelius gave in "The Reasons" for permitting our ministers to enter into the discussion about the formation of a useful Coetus here.

1. That we, as regular pastors and teachers are bound individually and collectively, to do whatsoever lies in our power for the maintenance, unity and edification of the Church, in mutual harmony and love, and by such means for the promotion of true faith and piety.

2. That the Classical Acta say, that we, in these provinces, must exercise the ministerial office in every respect, including ecclesiastical government, according to the excellent customs of the Reformed Church of Holland.

3. That all the churches here which have ministers, excepting two, are of the opinion that the Plan for a Coetus, as presented, does not conflict with the Word of God, nor with our Church Discipline, nor with our subordination to the Classis of Amsterdam.

4. That from the very nature of the case, it speaks for itself, that we, in this whole business, are undertaking nothing, in the establishment of a Coetus on a proper basis, but what we intend to lay before the Classis of Amsterdam, for the approbation of the Classis, of which also we have no doubt.

5. That we have already received, in writing, the approbation of several individual members of that Classis, concerning the formation and approbation of said Coetus.

6. That the Classis of Amsterdam itself encouraged Domines Haeghoort and Van Driessen to exert themselves for the formation of such a Coetus, if it could be brought about.

7. That, finally, it is known that Dutch ministers in Holland when sent to the Camp, had an order in their commission, (in mandatis), to hold a Classis in the Camp.

It is therefore deemed proper that these good reasons for a Coetus should be duly weighed at the next session of this Assembly, which will meet again next Monday at 10 1/2 o'clock.

Monday, Sept. 12th, 1737. 10.30, A. M.

The meeting was opened with prayer. The Minutes of the preceding session were read. The clerk was requested to prepare an abstract of the replies of the several Consistories to the Circular Letter of the Consistory of New York.

The following Articles were then adopted as a proper basis for the constitution of a Coetus.

I. As to the persons who should constitute the Coetus.

1. Each congregation shall send its minister, with one elder, chosen for this purpose by the Consistory, as delegates to the Coetus.

2. They shall produce written credentials of their appointment to the Coetus.

3. Where there are two ministers, both may come, each with an elder.

4. If, however, the Consistory of such a church deem it best, one minister and one elder shall be a sufficient delegation.

5. (1) An elder, coming from a place where there is no regular minister every

Sunday, but where there is only an occasional service in the week, as is the case with Harlem, Bergen, and other places, shall appear in the Coetus only as an advisory member, and shall have no vote.

(2) But an elder from a place which has had a minister, and is ready to call another, shall have a vote.

(3) All collegiate (combined) churches shall be regarded as only one church.

6. No ministers shall be members of the Coetus except those who have full testimonials of their qualifications, and a regular call and commission according to our Church-Order.

II. As to the business to be transacted in the Coetus.

1. In the Coetus nothing but ecclesiastical business shall be transacted, agreeably to the Word of God and our Formulas of Unity, and all in subordination to the Classis of Amsterdam.

2. No matters of dispute shall be considered in the Coetus, except such as are presented in a regular manner, according to the Rules of the Synod of Dort; and then, only for the removal of differences, the promotion and establishment of mutual peace and harmony, and for the general edification of the congregations.

3. Whoever feels himself aggrieved by the action of the Coetus shall have the right to appeal to the Classis of Amsterdam.

4. If the Coetus by a majority or unanimity of votes, judges any matter brought before it to be of too great importance for their own immediate action, they may request the advice and judgment of the Classis of Amsterdam.

5. Whoever appeals to the said Classis, or whose case is submitted to the Classis for advice and judgment, shall, as well as the Coetus itself, submit themselves to such advice and decision.

6. But every church shall preserve its own liberty of action, in the management of its own affairs, according to the Constitution of our Church, as established in the Synod of Dort.

7. For the greater advantage of the congregations, and according to the freedom and constitution of the Church-Order, the congregations belonging to the Coetus shall be divided into suitable Circles; so that if conditions occur which cannot be adjusted by the congregation itself, and which admit of no delay, they may be brought before the neighboring ministers composing that Circle, and be treated by them in love and wisdom; and thus prevent the necessity of their being brought before the Coetus.

8. No minister or Consistory shall allow anyone to preach in their church, unless he produces satisfactory evidences that he has received lawful ordination to the ministry of the Reformed Church. Therefore no Consistory, when their church is vacant, shall allow any preacher or candidate to officiate until he shall first have submitted his testimonials to two neighboring ministers.

9. As to calls, either from Holland or from other churches in this country, they shall be made according to the Church Order of the Synod of Dort, and the circumstances of the churches in this country; with the proviso that henceforth it shall be expressly stipulated in all calls, that the minister shall belong to the Coetus, being received as a member, on the exhibition of a lawful call. And the congregations, which have calls outstanding, are hereby requested, to urge their ministers, when they arrive, to join the Coetus.

10. The churches shall, by their commissioners in the Coetus, consult together and decide for the greater advantage and edification of the churches, yet as subordinate to the Classis of Amsterdam.

11. As the liberty of the churches, as formerly defined and expressed, is neither increased or diminished by the Coetus, the commissioners to the Coetus shall, yearly, in the name of their congregations, send a common letter to the Classis of Amsterdam, stating concisely the condition of the churches in these provinces; thus also manifesting their subordination, as at present existing and inviolable, to the Classis; agreeably to the Constitution of the Dutch Reformed Churches in this country, and the 36th Article of the Church Order. And for the greater unity of our church to that of the Fatherland, we request the Classis to send us from year to year, copies of the Acta Synodi, in order that we may regulate better our own ecclesiastical affairs, to the advantage and edification of our churches.

12. If a Coetus be established upon such a proper basis as this, and held yearly

at New York, or at such other place as may be designated from time to time, on the first Monday in September, we, the undersigned, believe it would be with much profit and promote the welfare of the churches.

13. Therefore, the proposed Plan is sent down to the several churches by this friendly meeting, with the request that they carefully consider it, in the fear of the Lord, and with a spirit of impartiality, and a sincere desire for the welfare of God's Church. They are requested then to send their ministers, and with each, an elder, to meet on the last Monday of April next, 1738, in New York. Each vacant congregation is expected to send one elder, as proposed in the foregoing Plan. Thus the several congregations, by comparison of views through their authorized delegates, upon these proposals, may fix on a definite Plan, and dispatch a general letter to the Classis of Amsterdam, requesting their approbation to the formation of an annual Coetus in these provinces, upon the basis agreed on, for the general advantage of all the congregations.

Done at our friendly conference in the Consistory Chamber of our Dutch Reformed Church at New York this 12th day of September, 1737, and subscribed by us ministers:

Gerard Haeghoort, Pres. G. Du Bois. B. Freeman. C. Van Santvoord. A. Curtenius.

[Muzelius and Mancius seem to have left before the adjournment; or at least to have been led to fear that the Coetus meant ultimate independence. See their letter of Sept. 19/30, 1737, taking ground against the Coetus, although they had at first advocated it.]

Circular Letter of the Delegates Met in New York to Adopt a Plan for a Coetus, to All the Churches. Sept. 12, 1737.

Portfolio "New York", Vol. i.

Also in Lib. B. [English,] of Mints. of Church of New York, p. 143.

Rev. Sirs and Brethren in our Lord Jesus Christ:—It must be evident to all impartial and reflecting Christians of the Reformed Church, that we have the right, for the reasons stated, to organize a Coetus, for the better usefulness of the churches in this land; and that this, also, need not injure, in the least, our subordination to the Classis of Amsterdam. Every one who is averse to partial views, and has at heart the welfare of the Church of God in this country, will, we are sure, as a living member of Christ's invisible Body, understand, from the Articles, which were adopted with great unanimity, that a Coetus established on such good grounds, should, under the divine blessing, be productive of many advantages.

Would not Christlike unity, instead of alienations, be happily promoted among the ministerial brethren thereby? This would certainly be to the great joy of the churches, which earnestly desire such things. And the members of the churches would then also be aroused, to esteem their ecclesiastical overseers as they ought, when they strive to remove offences, which is their bounden duty.

Then also the churches would no longer sigh over general alienations. And special difficulties, which single Consistories cannot so well manage, as is the case in the present lamentable condition of many of the churches, and which have often lasted for years, (could more speedily be settled.) The Coetus could also exercise its influence not only over incipient dissensions or offences, but also over errors, which are ever springing up to the corruption of many. In such cases men are in sore need of each others' help and advice; and which no orthodox person could resist with any propriety of Christian character.

And how can it be pretended that cases may not arise in which men may need

each others' counsel, in order to secure united action. For is it not to be expected that the general advice of all the churches will be more acceptable than that of a single Consistory? Experience in Holland and elsewhere abundantly proves this.

And then, also, would not such a Coetus bind the churches more closely together in Christian love? Would it not make them stronger, by standing by each other in their necessities, when perplexing problems arise. And can a blessing be expected, unless there is a general interest in one anothers' welfare?

Thus, may not only purity of doctrine, zeal for faith and piety, and zeal for peace and unity be promoted among our churches here; but may we not also hope, that then Jehovah will command his blessing to rest upon us, and that those who now take offence at our divisions, will become our defenders. Thus would ministers and candidates be much more likely to be attracted hither, to fulfill the work of the ministry among us; while now they are really frightened away by our divisions. Thus the Consistory of New York declared, not without reason, in their letter, and thus replied Domine Beel to Domine Du Bois, in a letter dated January 22, 1736, which was read before us:—"That it grieved him that he was not able to obtain a minister for us; and that he feared the principal reason of the failure was not so much the small amount of salary, as the discord which is so much spoken of".

Now we hope that every one will at once recognize all the remarkable advantages which will ensue to the Reformed Dutch Churches here, by the establishment of a Coetus. Surely they who are acquainted with ecclesiastical matters, and with such an Assembly as is proposed; who look at matters with the impartial eye of a Christian, and who ponder the reasons assigned for such a body, as well as the Fundamental Articles adopted; and who have a true regard for the welfare of the Church of God, will recognize these advantages.

Therefore We, the ministers delegated for this work, and who have been in session in New York from September 7, to September 12, 1737, and with no other object in view than the general good, and having acted together with entire unanimity, beseech God to add his blessing; to unite the hearts of pastors and people, that his Church may flourish more greatly among us, and that his Holy Name may be magnified by all.

Signed at New York this 12th day of September, 1737.

In the Name of all,

Gualterus Du Bois.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Du Bois, Freeman, P. Van Driessen, Curtenius, Van Santvord and Haeghoort, to Classis of Amsterdam, September 13, 1737.

(Portfolio "New York", Vol. i.
Extracts in Vol. xxii. p. 412.)

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(Addressed:)

To the Very Rev. Sirs, the Messrs. Ministers and Elders Constituting the High Rev. Classis of Amsterdam.

New York, 13 September, 1737.

Very Rev. Fathers and Brethren in Christ: Recently some of us informed you how we in this country deemed it necessary and expedient to have a Coetus; and how we had begun to lay Plans for the same. For this purpose the Rev. Consistory of New York wrote to all the churches that they should send their ministers to this City, in order, in a brotherly and friendly Conference, to prepare

such Plans; Plans on which such an Assembly could be erected for the greatest usefulness and edification, as well as for peace and unity in Doctrine and Government. The project has been approved by all the churches, with a single exception. As far as opportunity permitted, they have delegated their ministers to such a conference. Met in due form, and in a Christian spirit, and having, as far as possible, carefully weighed everything, they formulated a few Fundamental Articles such as they judged to be proper, and sure to receive the approval of the Christian churches here. Therefore they will now send round to the different churches the aforesaid Articles for examination, so that when, next spring, Deo volente, their delegates come together, they may then present the Acts of the several churches thereupon. These, when duly compared, may result in such a form of agreement as we shall be able to send to your Revs. in the Name of the churches, and with the hope of your Revs'. approval.

Very Rev. Fathers and Brethren in Christ! we consider ourselves under obligation to communicate to your Revs., these Acts of ours thus far accomplished. We would not take upon ourselves so much trouble and ado, if the condition of our Churches, and the desire and deep concern of all who are acquainted with that condition, and who feel a hearty interest in our zion, did not loudly call upon us, and powerfully incite us to do it; and since your Revs. do affectionately seek the well-being of God's Church in this country as well as elsewhere, we doubt not but that your Revs. will, by your approval, encourage, honor and commend our efforts.

Herewith, Very Rev. Fathers and Brethren in Christ, we close, praying that the Lord may increasingly command his blessing upon your Revs'. Persons and Sacred Ministry.

Your Revs'. Affectionate Brethren in Christ,

G. du Bois.
B. Freeman.
Petr. Van Driessen.
A. Curtenius.
Cor. Santvoord, V. D. M. Staten Island.
Gerard Haeghoort, Eccl. in Second River.

Classis of Amsterdam.

Correspondence from America.

Revs. Antonides, Boel, Mancius, Muzelius, to Rev. Classis of Amsterdam, Sept. 19-30, 1737.

Portfolio, "New York", Vol. 1.

(Addressed:) To the High Rev. Classis of Amsterdam.

Right Rev., Godly, Very-learned and Much Esteemed Sirs, Fathers and Brethren in Christ:—

We, the undersigned, hereby humbly present a request to you, which is this:— That your Revs. will please to give no answer as yet, certainly not such an answer as to consent to a certain communication which you have received from Rev. Du Bois or others, whether written at their motion, or in the name of some Consistory or Consistories, or otherwise — with regard to the organization of a Coetus or Classis over here. They pretend that they want it only for the peace and prosperity of our churches here; and in no other way than is consistent with subordination to the Rev. Classis of Amsterdam.

On the contrary, we request that your Revs. will please to communicate to us their petition, and first to hear our presentation of the matter, and our refutation of their views. We on our part, are willing, with God's help, to give account of matters in all good faith. Then, your Revs. having heard both sides may come to know where the hitch is, and may give a decision for the best welfare of

our churches, and in accordance with subordination to your Revs. For in order to maintain this relation intact, we shall continue to remain advocates, that we may faithfully sustain and defend in these parts our churches and offices, and the right of Classis over them.

Already in the latter part of June it had been agreed among us to write to your Revs. and it was understood that this was to be done at once. But several interruptions connected with our services, etc., prevented us from preparing together, at that time, the present communication.

The following communication is to be added:

"I, Fredericus Muzelius, minister of the Dutch Reformed Church at Tappan, submissively petition the Rev. Classis of Amsterdam to honor me with a place subordinate to your Revs. I perceive more and more clearly, as Revs. Antonides, Boel and Mancius also do, that it would conduce to a firm harmony and unity among the churches in this country, for us ministers with our Consistories and Churches, all to have one and the same competent Judge in all our Church affairs, which may be too important for our Consistories. Such a Judge the Rev. Classis of Amsterdam has been without interruption, up to this present time; and it yet is such a judge, and, according to the Synod of Dordrecht, it has the right to remain so.

The stronger is the reason for this because some on this side have undertaken to establish a Form of Government for all our Dutch Churches here. Consequently, if it were possible, they would become independent, or, at least, they would become estranged from the Rev. Classis as our immediate and most competent Judge. Thus would our churches run great risk of degenerating into Independency. In opposition to this I sincerely declare that I shall keep your High Revs. for my competent Judge in all ecclesiastical affairs, as said before; and conduct myself in all things, with dutiful submission, according to your Revs. Christian and Ecclesiastical ordinances. I shall also strive to impress upon my church the same obligations.

My Consistory has also shown itself desirous to be subject only to the Classis of Amsterdam, as appears from a writing of the 4th of September, 1737, in which, among other things, it uses these words: "Ordaining him (i. e. Muzelius,) with the understanding, that he shall not do anything — in the matter of a Coetus, which some in this country have a mind to establish — or accept of anything which in any way may be at variance with the Classis, and the Synod of Dordrecht." I also learn from Rev. Mancius, that the High Rev. Classis has taken complete satisfaction in such a request (from him) for subordination. Therefore evidently the Classis remains disposed to continue to be what is its right, the immediate and competent Judge. I close my petition with a humble, but well-founded expectation that your High Revs. will honor me also with a like consent, (to accept of his subordination.)

For a long time now, several acts and undertakings of Revs. Du Bois, Haeghoort, etc., have seemed to us to be very questionable. We learn that they are constantly proclaiming, that the High Rev. Classis has ordered a Coetus; and that the Acts of Classis in sending ministers out here give them the right to erect and hold a Coetus. Thereby they have made a strong impression upon simple-minded people in several churches, who are generally ignorant as to how the matter stands. Those however, who get a correct view of the matter,— leaving out the agitators for a Coetus,— disapprove of it. Their desire is to stand, each under his own Consistory, and, in that way, under the Rev. Classis. We should like to have, and, therefore, humbly ask of your High Revs. a circumstantial account of this business. We ask this especially, as that pretension appears to us to be as yet ill-founded, since, according to the enclosed Extracts, we learn from your High Revs. Classical letters the following:

1. From a Classical letter of the 1st of December, 1726, to the Revs. Du Bois, Antonides and Boel — that the entire Church-Order of this Synod of Dordrecht is based upon the dependence of members on Consistories; of Consistories on Classes; and of Classes on Synods. Every minister, therefore, of that Church-Order, over here, belongs to the Classis of Amsterdam, and further to that (Synodical) Body, to which that Classis is attached. The power of judgment as to the good or bad

conduct of each particular minister or church resides in the Classis. Were the Classis, then, in this regard, only an adviser, who then would be the Judge? Even under another (Civil) power, that right of Classis remains. One is obliged to submit to its ecclesiastical judgment, not merely as fair and sound advice, but, owing to the subordinate relation, as a decisive deliverance. And these ideas, the ministers here are in duty bound to instill in everybody's mind.

The Classis also takes this for granted, as appears from a letter, dated New York, the 15th December, 1698, and signed by Rev. Seleinis (Selyns) and four elders. Also, from a letter of the same Consistory, of the 24th of April, 1700, to the effect, that the Classis must, in some way, come to some conclusion, and pass judgment in cases of dispute in Church or Consistory. And again, from a letter, signed the 4th of September, 1700 by Revs. Seleinis (Selyns) and Du Bois, in which both write that all ministers, sent here by the Revs. Consistory and Classis of Amsterdam, are, as such, fellowmembers of that Classis; and all must certainly recognize said Classis as our competent Judge; and to this Classis we are bound to refer all our ecclesiastical differences, and cannot, therefore, recognize anyone as of that body, save such as also recognize that same Classis.

2. Even the Classical letter, addressed, the 4th of March, 1709, to Rev. Antonides, states explicitly: "The organization of a Classis seems yet far distant, and we do not even dare to think of it."

3. We also notice in a Classical letter of the 5th of December, 1730, and in another of the 13th of March, 1733, and in yet another of the 5th of October, 1733, to Revs. Du Bois, Antonides and Boel, how we are particularly and earnestly counseled to continue the correspondence already begun; but in such a way, that we make no mention of what might look like the establishment, in this country, of a Coetus or Classis composed of all the ministers. Yet this very thing, Rev. Haeghoort pretends was recommended to him by the Rev. Classis just about that time.

4. So also do I,— Rev. Mancius — find in the Classical letter of the 5th of October, 1733, addressed to myself — for which I hereby heartily thank the High Rev. Classis; and I pledge myself, as also my Rev. Consistory has bound itself, that we will inviolably oppose ourselves to everything which may be undertaken in any way, in prejudice thereto — in that letter, I say, I find that I myself, together with my Consistory and Church, am to ask for the opinion and advice of your Revs., and that we may expect your paternal aid. So too, then, it is expected that I, with my Consistory and Church shall accommodate ourselves, from time to time, to your Revs'. decision, without in the least hinting toward anything like the formation of a Coetus. In ordinary matters, however, I am advised to employ the excellent method of Correspondence. All this I have expressly maintained before those gentlemen who are in favor of a Coetus; and who boast so of your Revs. approval of the same: while nevertheless they are proceeding in that matter to suit their own pleasure.

In addition also, I, Rev. Boel, after having obtained consent from Rev. Antonides, did expressly maintain before the Rev. Consistory at New York, on the 12th of April, 1737, Rev. Du Bois being president, that the first and only writing of your Revs. to them about anything like a Coetus was found in a letter of the 11th of January, 1735. From that letter, I, Rev. Boel, pointed out to their Revs., that the Rev. Classis does not say a word therein about conferring on the subject even with ministers, still less with an entire Consistory, or Consistories; or of sending around circular-letters, containing proposed Articles, etc.; as Rev. Haeghoort did at the time, and Rev. Du Bois did later. Neither does it speak of establishing anything here; nor of undertaking to form, or agreeing to the formation of a Classis or of a Form of Government here, or of anything that resembles Classical authority. But, on the contrary, that it was the express desire of the High Rev. Classis, that ideas on that subject should be exchanged in the Correspondence alone; and even then, only in harmony with that inviolate Correspondence which has always been simply advisory, and that even wholly subject to the Rev. Classis, etc. Also, that that which Rev. Haeghoort pretended, and which Rev. Du Bois has since undertaken to carry with his majority in full

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Consistory, but against which I, Rev. Boel, protested exceptionem fortem non competentis. The same idea twice appears to us, from that last named letter of your Revs., before any mention of a Conventus was made at all.

May your Revs. have it in mind to maintain the mutual praiseworthy Correspondence with those three gentlemen, in whom, as much as in any others, your Revs. are interested! In a cordial and brotherly spirit, we ask for the continuance of it on both sides, though we do not know how to reconcile with it their efforts to establish a Coetus.

This is all for the present. But once again we renew our humble request, that your Revs. will be pleased to take our anxieties into serious consideration; and to inform us beforehand concerning these matters, by sending to us whatever is written to your Revs. in favor of a Coetus or Classis here, be it ever so palatably presented. And may it please your Revs. to hear us first on these matters, (before deciding.) Then, we trust, with the help of the Lord, that there will yet further come to light our intense solicitude, and our high regard for your Classical rights here, to which, as in duty bound, we give our adherence.

Wishing your Revs. every blessing from the God of all grace; and hoping for the best welfare of God's Church here; as well as for your overshadowing protection of us, according to Church-Order, we remain,

High Rev. Sirs, Fathers and Brethren in Christ,

Your High Revs. Faithful, Subordinate, yet Embarrassed Brethren and Servants in the Lord,

Vincentius Antonides, V. D. M.
Henricus Boel
Georgius Wilhelmus Mancius
Fredericus Muzelius.

New York,
19/30 September, 1737.

October, 1737.

To the High Reverend Classis of Amsterdam.

P. S. Considering that Rev. Du Bois, especially, since the year 1734, has gradually been withdrawing himself from all correspondence with us, notwithstanding your Revs. admonition to keep it unbroken; therefore we, Antonides and Boel, have thought best to wait and see what time might yet bring forth; and so we have delayed our answer to your Revs. much-esteemed letters of the 13th of March, and of the 5th of October, both of the year 1733; also to that of the 11th of January, 1735, the last which, up to the present, has come to us from your High Revs.

Finding now, however, that Rev. Du Bois has withdrawn entirely from correspondence with us, and so has caused us a great deal of anxiety, we consider ourselves in duty bound, provisionally to inform you thereof, and to turn our thoughts to what our submissive answer may now require. For this we shall need to take much time; and as soon as we can get it ready, we shall despatch it to your High Revs.

Your High Revs. Humble Servants in the Lord,

Vincentius Antonides.
Henricus Boel.

Your High Revs. will please to hand over, whatever is to be sent to us, to Mr. Abraham Marinus Van Arssen, wine-merchant, on the Cingel, opposite the Drie Koningen street, who will safely forward it to us.

Agrees with the original. Despatched to the High Rev. Classis, by way of England, in the beginning of November 1737.

Henricus Boel
Fredericus Muzelius.*

[* This withdrawal of Du Bois from all correspondence with Boel, was probably owing to Boel's extreme measures in the anti-Frelinguhysen crusade. See Haeghoort's letter of Sept. 23, 1737.] 2695

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gerard Haeghoort to a Minister of the Classis of Amsterdam, September 23, 1737.

(Portfolio "New York", Vol. i., Extracts in Vol. xxii., pp. 412–415.)

(Addressed:)
To the Rev. Sirs and Brethren Constituting the Reverend Classis of Amsterdam, at Amsterdam.

Rev. Sir and Very Respected Friend:

We are all still hoping that my last letter written in the beginning of the summer, may have found your Rev. fully recovered; and we trust that on the return of the ships, we may be answered to that effect.

I am very anxious — and very many with me are also anxious — to obtain from the Rev. Classis an answer to our request for the promotion or ordination of John Schuyler over the church of Schoharie. We cannot conceive the reason why we do not receive the least word in reply. Next spring it will be two years since the letters were forwarded, so that the Rev. Classis has had the matter in hand for more than a year. The question is — whether such treatment is quite brotherly, and in accordance with our subordination to the Rev. Classis. In case it did not please the Rev. Classis to grant our request, it should at least deign to inform us of this, and not keep the young man deprived of his certificates so long. Or might it not be an opening to a claim of superiority, to grant such privileges to one, and to refuse them to another? But before I express myself on this thing, I shall wait until the ships come in. Then, at any rate, I shall look for the result of your action in the matter of the Coetus.

Your Rev. must certainly know what progress we have made in that matter. I wish, indeed, that the Rev. Classis were convinced as much as we are, of the necessity of a Coetus, not only for the maintenance of good order, but also for the settling of disputes which may arise, subject, of course to an appeal to the Rev. Classis. In our opinion, this need not come in conflict with our position of subordination. For, although we belong to the Rev. Classis — let that be admitted, although it is not obvious to all — yet we cannot sit in sessions with the Rev. Classis, because we are so widely separated. But is that a reason why we should not settle our own matters? All consistories indeed stand under the Classis, but that does not deprive them of all power. Are we then, in coming together from all the consistories, not to have any power at all? For our Coetus will not be anything more than an annual Assembly, or Gathering of Ministers, with one Elder as the deputed and authorized representative of their consistories; with the object of getting things in better order, and of reconciling and removing, in a friendly spirit, the differences which exist in the churches, and which cannot be settled by the action of one consistory alone. Yet, there is no such thing as an intermediate body between a consistory and a Classis. Were the Rev. Classis disposed to regard such a gathering as a Classis, this would not be consistent with our subordinate relation to the Classis, seeing that no Classis can belong under another Classis; but under such conditions we would have to resort to the Synod.

But I am of opinion that it would not be so odd a thing, if those who are in foreign parts, but belong to a Classis in Holland, should themselves hold Classical meetings. And it is, indeed, worthy of consideration whether the Rev. Classis ought not to enjoin us to do this. We could then, on being sent hither, hold Classical meetings here, just as the ministers do, who are sent into the Army. That we over here need just such an authorized Coetus or Classis is

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altogether beyond question; and for that reason is a subject of constant desire by all the churches here. This is not only to prevent the many irregularities which have so often occurred, and do yet occur; such as allowing schoolmasters to preach, and even to ascend the pulpit; the closing of church doors, and the dismission of ministers from their offices; the granting permission to preach of persons who are not licensed; the accepting by the respectable church of Aquackonorck of the notorious John Van Driessen as preacher — who had the audacity to install himself in the pulpit by the use of the regular formula.

It is to be feared from such doings, that there will be a lapse into Independency, inasmuch as the churches do pretty much as they please. Judging from the communications of the Rev. Classis that seems to be all that remains for them to do. It appears also that the Rev. Classis has paid no attention whatever to several communications, and even to certain complaints, so called, like that of the late Rev. (Henry) Coens. The decision (of Classis) relating to the Raritan people was not carried out, since they (the complainants) would not recognize the Rev. Freelinghyusen as orthodox, but preferred to accept a certain German, one (John B.) Reyger, (Reiger or Rieger) who is an Arminian.

Moreover, such a Coetus is necessary in order to prevent the lording, or the exaltation, of one over another, both of which evils must tend to the development of Independent Churches; or to the exercise of undue power by some in the church. With me indeed, the chief object in getting this Coetus, is to prevent just such things as have recently come to the surface in a pretended correspondence carried on by Revs. Du Bois, Boele, and Antonides, and apparently winked at by the Rev. Classis. Your Rev. is well aware of all this; and the Rev. Classis seems to have given it some encouragement, or acknowledgment, by sending to them alone a copy of the Acts of Synod. Besides, rerum testimonia adsunt, (the proofs of the matter are at hand) in that their Revs. have not only preached to the disaffected in Frelinghuysen's church, and created and installed separate consistories, and have seduced others thereto; but they have even claimed for themselves to have been appointed by the Rev. Classis as Overseers of the church here. It is true, that Rev. Du Bois has abandoned this correspondence as he saw that it would no longer do. This became clear to him also from the last peremptory decision of the Rev. Classis in the case of the Raritan people; — and he now sides with those who favor the organization of a Coetus. He has also made peace with Revs. Freelinghuysen and Santvoord. The others, however, still hold to their string, and keep on with a German, named Reyger, [Rieger] a man who entertains Arminian sentiments, and who is well known from the Acts of Synod. Indeed, it is even said that Rev. Antonides installed him as pastor at Raritan; but this statement still lacks full confirmation. That accounts for the fact that those two gentlemen are not in favor of a Coetus, (propter magnificat) and do what they can to set others against it. They even seek to make it odious in the eyes of the world, and besmirch it with godless slanders, making it appear as though we would join ourselves to the Church of England, and would exercise in our church Episcopal authority; although every well-meaning person is convinced of just the contrary, as well as of our salutary and Christian aim. This will appear to the Rev. Classis from the documents themselves.

For these two weighty reasons — not to speak now of others — as they present themselves to my mind, your Rev., and the Rev. Classis, will, I am sure, be thouroughly convinced of the fact that we need here, not only a corresponding body, but also an authoritative Coetus; even as all this will be shown to the Rev. Classis. This is the only way in which the breach of our Zion can be healed; and so every one who has this at heart, ought to urge the furtherance and approval of this salutary measure. Of the Rev. Classis we expect nothing less.

By the goodness of God, my family finds itself in health. We shall be glad to learn the same of your Rev. and of your family. Closing herewith, we wish your Rev. and your family every conceivable favor and blessing. I remain,

Rev. Sir, and very Respected Friend

Your Rev's Obedient Servant,

Gerard Haeghoort.

Second River,
23 September, 1787.

TRINITY CHURCH, NEW YORK.

Official Pews.

1737, Sept. 28. Ordered "That the large pew under the Corner of the New Gallery in Trinity Church, which was formerly the Govs. Pew, be applyed for the use of the Church Wardens for the time being, and that the Canopy pew on the right hand side of the said South Door be for the use of the Commander and Officers of his Majesty's Ships of Warr for the time being, and that the two pews before the said Pew be for the use of Masters of Vessels being strangers: That the new Pew on the East Side of the Pulpit be for the use of his Majesty's Councill, the Judges and Attorney General for the time being, and that the Pew which was formerly for the use of his Majesty's Councill be for the use of the Governor for the time being."

— Dix's Hist. Trinity Church, i. 217.

AN APPEAL IN BEHALF OF STATEN ISLAND. NO DATE; BUT ABOUT SEPT., 1737.

Reverend Gentlemen, Respected Fathers and Brethren in our Lord Jesus Christ:—

As we are about to recommend to your Reverences a steadily declining and decaying congregation, please to put a good interpretation on our request, and may it receive your favorable attention. We refer to the congregation of Staten Island. It is in too feeble a condition to raise the salary, small as it is, which it promised to their pastor, (Van Santvoord.) The facts were not, indeed, unknown to us before, but that church has now further explained to us their situation, and requested to take this step. Their members have greatly decreased by deaths and removals of some of the best contributing members as well as of heads of families. Hence the salary, already the smallest of any congregation in the province, now fails to be raised by almost one half. As there is nothing in the treasury, and they have no way of payment except by voluntary contributions, they are now owing a considerable sum to their teacher. Their indebtedness would be still greater, if other congregations, especially certain ones on Long Island, had not charitably assisted them.

Rev. Gentlemen: You can easily understand that this minister on Staten Island, our beloved brother, cannot, under such circumstances, be very zealous in the duties of his office; and these same causes seem likely to oppress his Rev. and his family still more in the future. At any rate, under such circumstances, he will hardly be able much longer to endure it. His congregation, and particularly his Consistory, grieve over this state of affairs. And they do this the more, since they bear witness that his Rev. nas always shown that he seeks not his own advantage, and that he greatly sympathizes with his congregation in their poverty.

And we, too, take this case very much to heart. Therefore, with all respect, we venture to present this congregation, in their deplorable condition, to the attention of your Reverences, and with earnest prayers to recommend it to you. We cannot doubt but that your Reverences, like ourselves, will be filled with pity in their behalf. But we understand that care is taken of needy churches in foreign lands in the Christian Synods; and as your Christian charity has extended to the German congregations, we dare not harbor the thought but that your Reverences and the Christian Synod will come with ready inclination and practical exhibition of love to the assistance of this Dutch congregation, which is subordinate to your Rev. Assembly, and whose pastor you yourselves sent over to them.

It is therefore our very humble prayer that your Reverences will be pleased to take to heart the support of this Dutch congregation on Staten Island, in their distressed condition; and that you will also recommend it to the Christian Synod (Particular Synod of North Holland.)

The case speaks for itself, and your charity toward the churches is well known. We will not, therefore, now employ any further arguments. We feel assured

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that your Reverences and the Christian Synod will perform a very great service to this poor congregation, and that thus also you will attach us and our churches to yourselves.

Commending your Reverences to God and the Word of His Grace, with due respect and esteem, we sign ourselves,

Very Rev. Gentlemen, Respected Fathers and Brethren in the Lord,

Your humble servants,

G. Du Bois, B. Freeman, T. J. Frilinghuysen, Reinht. Erickzon, A. Curtenius, G. Haeghoort, Johannes Schuyler.

JOURNAL OF THE NEW YORK COUNCIL.

1737, Dec. 16. George Clarke, Governor.

Encouragement Bill for a Classical School, as in 1732. Brought up, Read. Committed, 624. Passed, 625. Enacted, 626.

FRELINGHUYSEN'S SERMONS. 1737.

A Summons to Repentance, to the Inhabitants of New York and New Jersey, on Occasion of an Earthquake on Dec. 7, 1737.

In two Sermons, Explained, Applied and Delivered by Theodorus Jacobus Frelinghuysen,

Printed at Utrecht by John Groeningen. Opposite the State House.

Preface to the Pious Reader.

It is the duty, especially of Zion's watchman, to sow beside all waters, (Isa. 32: 20,) in which is included that of availing themselves of suitable times and places, (especially where there is an open door), and of improving all opportunities. I therefore hope that no one will take it ill of me that I have taken occasion from the earthquake which occurred here and elsewhere, as in Pennsylvania and New England, to move my hearers to godliness and stir them up to repentance.

I am now about forty-six years of age, and already in the twentieth year of my ministry, having been ordained to my office A. D. 1717, at Emden, in East Friesland;* but have never, to my knowledge, previously to this, felt an earthquake. By this I was awaked out of sleep, which was a source of gratification rather than of regret to me, inasmuch as it afforded me occasion for varied meditation, leading me to think of the duty of watching, that I might not be reckoned among those shepherds of whom the Lord complains, (Isa. 63: 10,) "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber;" and of "Crying aloud, lifting up my voice like a trumpet, showing my people their transgression, and the house of Jacob their sins." (Isa. 58: 7.)

I also anticipated judgments, and was led to consider what subject would now be suitable for the congregation. On this occasion these two sermons were preached, and are now published for general edification.

It is true, and we acknowledge it with thankfulness, the Church is provided with an abundance of stirring discourses by pious divines, and could readily

*By Johannes Brunius.

dispense with ours; but should they increase the number of them they will do no injury; for I depart not from the rule of faith; no orthodox person will here detect heresy. In addition to this, there are no personal allusions here. As for cavilers, we give ourselves no trouble respecting them, since (through the help of the Lord,) we have been a considerable time in the service, and therefore expect, with all humility, to take the same liberty as other ministers.

Dear reader, peruse, with regard to the injunction of the word of God, "prove all things, hold fast that which is good." (Thess. 5: 21.)

It will, I hope, prove irksome to no one that there is some similarity in matter and expression in the two discourses. They were delivered in two different churches. This is also the consequence of similarity in the subjects. (Phil. 3: 1.) "To write the same things to you, to me indeed is not grievous, but for you it is safe."

The God of grace favor us with the grace properly to observe his ways, to the end that thereby we may be stirred up to "serve him with fear and rejoice with trembling. (Ps. 2: 11.)

I am your servant and real well-wisher in the work of the Gospel.

T. J. Frelinghuysen.

Raritan, New Jersey,
February 20, O. S., 1738.

1. The Earthquake Improved. Rev. 16: 18. "And there were voices and thunders and lightenings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."— Preached at Six Mile Run, Dec. 11, (O. S.) 1737.

2. The Earthquake Improved. Job 9: 6. "Who shaketh the earth out of her place, and the pillars thereof tremble."— Preached at North Branch (now Readington, N. J.) 18 Dec. 1737. (O. S.)

(Reprinted with other sermons of his by Board of Publication of the Reformed Church in America, 1856.)

ENLARGEMENT OF TRINITY CHURCH, NEW YORK — DESCRIPTION OF.

1737. The general appearance of this church, after certain repairs in 1737, is thus given by Smith in his history of New York, published about 1759:

"Trinity Church was built in 1696, and afterward enlarged in 1737. It stands very pleasantly upon the banks of Hudson's River, and has a large Cemetery on each side, inclosed in the Front by a painted paled Fence. Before it a long Walk is railed off from the Broad-way, the pleasantest Street of any in the whole Town. The building is about one hundred and forty-eight feet long, including the Tower and Chancel, and seventy-two feet in breadth. The Steeple is one hundred and seventy-five feet in height, and over the Door, facing the River* is the following inscription:"

"Per Angustam."

[For this Latin inscription, see Vol. II. of these Ecclesiastical Records, page 1219.]

Smith then continues:

"The church is, within, ornamented beyond any other Place of publick worship amongst us. The Head of the Chancel is adorned with an Altar-piece, and opposite to it, at the other End of the Building, is the Organ. [Not placed there until 1740.] The Tops of the Pillars which support the Galleries, are decked with the gilt Busts of Angels winged. From the ceiling are suspended two Glass Branches, and on the Walls hang the Arms of some of its principal Benefactors. The Allies are paved with flat stones."

Smith's New York, 189. Dix, I. 219.

* The shore of the River was then along Greenwich street.

Correspondence from America.

1737, Jan. 7. Rev. Weiss to the Classis of Amsterdam. Not found.

ACTS OF THE CLASSIS OF AMSTERDAM.

Art. 6 — Question About Romish Baptism.

1738, Jan. 19th. Rev. Boom (or Borm) minister on the island of St. Thomas, asked of Colleague Houthof how to act in the case of a negress, who desired to become a church member. She said that she was baptized in her youth by a Spanish Pater, (Priest), in the presence of witnesses who were negroes. This question, having been communicated by Rev. Houthof to the Classis, he at the same time read a reply to that question, which reply was accepted and approved by the Rev. Classis with thanks. xi. 263.

[The answer is not given; but Romish Baptism was generally recognized by the Dutch Church; but it was really left to the decision of each Minister with his Consistory.]

DUTCH CHURCH OF NEW YORK.

New York, Jan. 31, 1737-8, 1738.

Consistory held, after calling on God's Name. Present: Elders, John Hardenbrock, Jacobus Roosevelt, Abrm. Lefferts, Wynant Van Zandt, Antony Rutgers, Abraham Boelen.

Deacons: Conrad Ten Eyck, John Grossbeck, Petrus Rutgers, Evert Byvanck, Gelyn Verplanck, Robert Livingston, Jr.

Church Masters: Abraham Lynse, Francis Marschalk, Abrm. Hardenbroek, Joris Brinkerhof.

The proceedings had in the Consistory Chamber on September 7th last (1737) and following days, by the ministers who then met together, were read to the meeting by domine Du Bois as President, and approved by all; only Mr. Van Zandt signified that he would pass it by until a result was reached, and the character of the business shown. It was further ordered by the approving

members, that the same should be entered in the Church-Book. It is as follows: (Here the proceeding of Sept. 7, 1737 were entered, but see them under date of Sept. 7, 1737.)

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DUTCH CHURCH OF NEW YORK.

On Delegates to the Proposed Coetus.

New York, Feb. 21, 1737-8. (1738).

Consistory held to-day. After calling on God's name, it was determined with much unanimity, that two elders from this body should, from time to time, assist at the proposed Coetus; and for the present, Ab. Lefferts and Anthony Rutgers were chosen, one being in the second, and the other in the first year of his service.

Resolved, That henceforth, every year, when an election of elders is had, one of the three new elders shall be chosen as a delegate to the Coetus. He shall continue such for two years; and so shall it be with each one so chosen from year to year.

It was also Resolved, That when the ministers and elders from the several churches met here, in April and May next, they shall have the free use of the Consistory Chamber.*

G. Du Bois, p. t. Praeses.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. J. P. Bohm to the Classis of Amsterdam, March 10, 1738.

Extract:

"Last fall there came to this country Domine Dorsius as the regular minister of the Low-Dutch congregation at Shaminy, in Bucks County, (Pa.); and with him came another, named Van Basten, who was not yet ordained. Nevertheless he is still going about in this country, preaching here and there. He says that he was sent thither by Holland. But he has never given us any joy".

.....

In Pa. bundle, 92, Hague.

[* Hence it appears that they expected a speedy answer from Holland, approving the Plan of a Coetus; but the matter was not consummated for nine years, or until 1747.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to Saba, New York, etc.

1738, April 14th. The answers to the letters from the ministers at Saba, New York, Colombo, and Gale, drawn up by the Rev. Deputies, were approved. xi. 268.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Revs. Erickzon and Haeghoort to the Classis of Amsterdam, April 20, 1738. Extracts, xxii. 420. Ordination of Schuyler.

Reverend Gentlemen and Very Dear Brethren:— The congregation of Schoghary did not receive your Reverences' letter, dated the 1st of October 1736, until on the 3rd of March of this year, 1738. We cannot ascertain how this happened; it is most likely, that it has long been quietly lying at New York, and that they forgot to send it. The Rev. Classis must therefore not wonder that we did not sooner inform them of our proceedings. Your Reverences will please to cover with brotherly charity some expressions which Domine Haeghoort used, in a letter of the 21st of September 1737. We were out of patience, and were very anxious about the certificates of Domine Schuyler. It was very fortunate that your letter arrived all right, as the envelope was almost worn away, the seals were broken and had been renewed. We are, however, now fully persuaded of the great zeal of the Rev. Classis in behalf of the service, welfare and advancement of our churches here, and herewith most gratefully recognize it. Domine Schuyler does the same for himself and his congregation, as may be seen in his letter, here enclosed.

We must on this occasion submit to the consideration of the Rev. Classis, whether it might not be found (advisable) for us here, in order to prevent inconveniences and disorders, to adopt the ancient customs and accepted church rules, by establishing

a Coetus; so that, when a worthy individual comes before us, he might be examined by the Coetus, and admitted to preach, (to make propositions;) and when legally called, that the call might be approved by the Coetus; and furthermore, that everything might be done, that is necessary; but under the conditions of carefully writing and reporting all to the Rev. Classis. You would highly oblige us, if your Reverences would please to communicate to us and send over your thoughts and advices concerning this matter.

In consequence of your permission, and other writings, we, with Domine Curtenius, our nearest obtainable neighbor, duly examined Domine Schuyler. Having found him qualified we ordained him here publicly by imposition of our hands, in our church at Second River, on the 18th of April, after a preceding sermon by Domine Haeghoort on Zeph. 3. 9: "For then will I turn (restore) to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent". We have done concerning him everything that is demanded, according to the express conditions of your Reverences. We could have wished to have ordained his Reverence in his own congregation; but that is nearly two hundred English miles north of us. Domine Erickzon is no longer at Schoonegthade, which is not far from that place; but he is now at the Nauwezinks, (Neversink) about forty miles south of us. His Reverence [Schuyler] relieved us from the trouble of this journey; for he came down to us, (from Schoharie) with two Elders, one from the Germans, the other from the Dutch, who were deputed by the Consistories representing the whole congregation. In the presence of these representatives we ordained and installed him, and made a proper record of all our proceedings. We required his Reverence to sign the Formulas of Unity, etc., and sent copies of everything with him to the congregation of Schoghary, to be read by him to his congregation, at his introductory sermon, as is usual here in this country. All this was done to the great satisfaction of

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the congregations, and thereupon entered, with your letter, into their church book.

We have thus strictly obeyed the orders of the Rev. Classis, and done everything, that was demanded to carry out your instructions. In cases of this kind occurring in the future, we shall act according to your rules. With wishes for immediate and powerful blessings on the Rev. Classis, we remain,

Very Respectfully, Reverend Gentlemen and Dear Brethren
Your obliged and obedient servants and brethren in Christ Jesus,

Reinhart Erichzon, Eccl. at Nauwezinks.
(Neversink)
Gerard Haeghoort, Eccl. at Second River.
(Belleville)

Second River, the 20th of April, 1738.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Church of Schoharie to the Classis of Amsterdam. About April 1738. Extract, xxii. 421.

Reverend Gentlemen and Esteemed Brethren in Christ:— Although your letter of the 1st of October, 1736, only reached us on the 2nd of March in the year 1738, the contents of the same filled us with joy, because your Reverences therein so kindly granted us our humble request. We consider ourselves, therefore, bound to make cordial acknowledgements to you, because otherwise, no means could have been found among us, to procure for our congregation a regular pastor and teacher. We hope and pray, that the service of our teacher among us may be so blessed of Heaven, that we may joyfully report to your Reverences the good fruits produced among us. We further assure you, that our pastor, as well as our whole congregation, will strictly keep to the fundamental truths, accepted in the Reformed Church, as

well as to the whole Church-Order, and the Formulas of Unity. Herewith we remain, with good wishes for every spiritual and temporal blessings to the Rev. Classis.

Reverend Gentlemen and Esteemed Brethren,

Your devoted brothers in Christ,

Elders. { John Schuyler, Eccl. at Schogherie.
his
Jonas × Larrowa
mark
Johan Pieter .....hies

Endorsed: New York.
Without date, but in April or May, 1738.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. George Michael Weiss to the Classis of Amsterdam, April 24, 1738. See also Schlatter's Life, 42.

To the Rev. Classis of Amsterdam:— As the Very Rev. Classis so gloriously defends, in general, that Religion, which has been Reformed, conformably to God's word; and especially, defends it here, with their wisdom and godly counsel, of which we in America have had sufficient proof, in various places:

Therefore I consider it my bounden duty to follow, in everything, most obediently, the Christian advice of the Rev. Classis, being fully aware that it is for the honor of God, and the best interest of God's Church: I therefore, without delay made a Christian proposal to the Reformed (German) congregation in Pennsylvania, to induce them to yield obedience (to the Classis.) Then, they too, might advance the welfare of God's Church, and not to waver, much less listen to sectarians; but in peace and charity they might continue to build up the Church and to serve God with all fidelity. For I consider it to be my duty, conformably to my holy service, to look after God's honor and glory with

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all self-denial, and to unite all my powers for the welfare of his church; for nothing more useful than this can be performed in this life.

May the Lord God by his Spirit incline the minds of men thereto, that they may look only to his honor and glory. May he open their eyes to accept the advice of the Rev. Classis for the good of his Church, and depend thereon faithfully and obediently in all matters. May he enable the Rev. Classis to prosper with many blessings and be the true foster father and founder of many churches in America, Reformed, according to God's word. This cordially wishes he, who commends to God the Rev. Classis, and is

With respect and obedience,

The humble servant of the Rev. Classis,

George Michael Weiss, Reformed Pastor at Burnetsfield, [German Flatts] in the County of Albany. p. t.

Burnetsfield,
the 24th of April,
1738.

1738, April 27.

DRAFT OF A COETUS-CONSTITUTION FOR THE HOLLAND REFORMED CHURCHES IN NEW NETHERLAND; OR FUNDAMENTAL ARTICLES ON WHICH THE SAME SHALL BE BASED.

Referred to, xxii. 422–3.

Portfolio, "New York", Vol. i.

Art. 1. One minister and one elder (from each congregation), with credentials presented once for all; — or where there are two preachers, two elders, although one minister and one elder are sufficient,— shall appear at the Coetus.

Art. 2. Where there is no regular teacher to preach continuously from Sunday to Sunday, but one who only preaches occasionally, during the week; such a one may represent such congregation in the Coetus, not with a vote, but only with an advisory voice; yet the elder of a place which has once had a minister, and is now again anxious to call another one, or has already sent for another minister, shall have a decisive vote; but all combined congregations shall be reckoned as one.

Art. 3. No teachers shall be permitted in the Coetus except such as have a satisfactory certificate, due qualification, and a lawful call and commission, according to the Order of our Church.

Art. 4. In the Coetus, nothing except ecclesiastical affairs shall be treated, and that in an ecclesiastical manner, and agreeably to God's Word and the Formulas of Unity; and no decision shall be rendered, except in subordination to the Classis of Amsterdam, and according to Articles 30 and 31 of the Church Order.

Art. 5. No matters of dispute shall be considered in the Coetus, except such as shall be submitted to it in a regular manner, according to the Rules of the Synod of Dort; and these cases shall be for the removal of difficulties in reference to doctrine or life; for the promotion and establishment of mutual peace and unity; and the general edification of the congregations.

Art. 6. Whoever shall find himself aggrieved by the action of the Coetus shall have full right of appeal to the Classis of Amsterdam. They shall also in affairs of importance accept the advice of the Classis, according to Articles 76 and 79; and at all times shall they serve themselves of the good counsel and help of the Classis. And they who appeal to Classis, and they who are concerned in any matter about which the Coetus seeks the advice and judgement of the Classis,—these and likewise also the Coetus itself shall all equally submit to the advice and judgement of the Classis, according to Church-Order.

Art. 7. Each congregation shall retain its own freedom in the management of its affairs, according to the Constitution of our Church as established by the Synod of Dort; but for the greater benefit of the congregations, according to the freedom established by the Church-Order, the congregations which belong to the Coetus shall be grouped into suitable Circuits; so that if circumstances occur which cannot be determined by particular congregations, and yet cannot endure delay, they may be amicably settled by the neighboring ministers of that Circuit if requested; but if this be not accomplished, they are then to be brought to the Coetus.

Art. 8. No minister or Consistory shall allow anyone to preach in their congregation unless he has unimpeachable proof that he has had a legal advancement to the public ministry in the Reformed Churches. Therefore, also, no Dutch Consistory shall allow anyone to preach, where no minister is settled, unless said minister or proponent shall have previously exhibited his legal commission to two of the neighboring ministers.

Art. 9. N. B. What belongs to the matter of making a call, whether it be sent to Holland, or whether it be sent to one in some congregation in these Provinces, it shall be done according to the Church-Order. Where there is no minister, two counselors shall be employed; and with this understanding, that henceforth, in all calls, it shall be expressly stipulated that the minister called shall belong to the Coetus; and having made application thereto he shall be received as a member thereof on the exhibition of a lawful call made out to him; and the congregations which have made calls already, are also requested, by this article, to urge their future ministers to agree hereto.

Art. 10. Annually, there shall be written a general letter to the Classis. After it shall have been read to the Coetus and approved, (it shall be sent) in the name of the Churches. Its object shall be to make known, briefly, the ecclesiastical condition of the churches in this Province; and also thus to maintain fraternal correspondence with the Classis, agreeably to the Constitution of the Netherlands Reformed Church-Order. And for the greater unity with the Church of the Fatherland, we request the Classis of Amsterdam to please to send us yearly a copy of the Acts of the Synod, in order the better to regulate thereby our ecclesiastical affairs, for the benefit and edification of the churches.

Art. 11. Such a Coetus, once a year, at New York, or in some other place as may be determined by said Coetus, is to be held on the first Monday of September.

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All this having been considered by the several churches, in their (original) plenipotentiary power, and authority having been given to advise with one another and to consult together, and to make agreement, they thus determine and resolve, and confirm the same under their own signatures, on this 27th day of April, 1738, at New York.*

G. Du Bois, V. D. M. New York, President.
Gerard Haeghoort, Minister at Second River, Secretary.

B. Freeman, Minister on Long Island.
C. Van Santvoord, V. D. M., on Staten Island.
T. J. Frelinghuysen, V. D. M., at Raritan.
Reinht. Erickzon, Minister at Neversink.
A. Curtenius, V. D. M., at Hackensack.
John Philip Bohm, Preacher in Pennsylvania, Falkner's Swamp, Skippach and White Marsh.
John Schuyler, Minister at Schoharie.
Anthony Rutgers, } Elders in New York.
Ab. Lefferts, }
Francois Van Dyk, Elder at Second River.
Peter Nevius, } Elders on Long Island.
Dirck Brinkerhof, }
G. Adriaenz, Elder on Staten Island.
Hendrick Visser, Elder at Raritan.
Gysbert Sutven, Elder at Neversink.
Jan Sapbriski, Elder at Hackensack.
Bastian Reiff Schneider, Elder at Falkner's Swamp, Pa.
John Peter Spisz, Elder at Schoharie.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Revs. Gualterus Du Bois and Gerard Haeghoort, in the Name of the Assembly which adopted a draft of a Constitution for a Coetus, April 27, 1738.

2715

Portfolio "New York", Vol. i.

Extracts xxii. 421.

Rev. Sirs and Brethren: — It is known to your Revs. That the Rev. Classis of Amsterdam has for a long time now judged it necessary for those living in New Nederland to have an Annual Gathering or Conventus of ministers. More recently a number of your members have even urged the matter. The object is to prevent, or to heal the differences and disturbances which from time to time, spring up among us. Of the great necessity, therefore, of a Coetus or Conventus among us over here, the Rev. Classis seems to be Convinced, and has also advised us thereto. Like true fathers, they seem to be anxious for our welfare, and desirous that the Gospel of Jesus' Kingdom may have free course among us.

[* See other translations, much freer, in Mints. Gen. Syn. Vol. i. page vii, and in Centennial of New Brunswick Seminary, p. 298. The original Minute Book of the Coetus, 1738, 1747-1754, is in the Archives of the General Synod, in the Sage Library, New Brunswick, N. J. The above translation is made from a document in the Archives of Classis of Amsterdam. Many letters of Coetus and other documents, both before 1754 and after, down to 1772, not found in the Minute Book, will be found in this collection, procured at Amsterdam, 1897-8. We have in America, no Minutes of the Coetus after 1754. The Minute Book was then carried off by the Conferentie, and their Minutes, in part, inserted therein. Most of the later Minutes, 1755-1772, were recovered in Amsterdam, 1897-8.]

But if the brethren of the Rev. Classis realize the necessty of a Coetus for us, how much more must we be convinced of the same, seeing that we have been obliged to bear the painful consequences of the lack of such a Body, and do yet daily experience them. We, therefore, who are set as Shepherds and Overseers in our churches, believe that we should quite fail to perform our duty, and should even neglect that which is for our own well-fare, if we should not give good heed to, and seek to carry into effect such wise and salutary advice, and thus unitedly take to heart and advance the best interests of our Zion.

With that end in view, then, we have — in the fear of the Lord, and from a true desire and pure love of unity and peace, and also to prevent either Independency or a lording over others, one or the other of which is to be feared — we have undertaken to establish among us here an Annual Assembly or Coetus of ministers, and an equal number of elders. Repeatedly have we informed the Rev. Classis of this matter, although to our surprise, we have never received a word in reply. But we have not wanted to do anything in such an undertaking, except with the previous knowledge of the Rev. Classis. In all our communications sent to the Classis, as well as in special letters, sent to individual members thereof we have tried to set forth most emphatically the salutariness and great necessity of a Coetus.

We deem it, therefore, unnecessary now to go into an extensive repetition on these subjects. Nevertheless, we feel it to be our duty to inform the Rev. Classis of the fact, that we came together here in New York, on the 24th and 25th of April, 1738. We then resolved to organize a Coetus — Such a Body as is herewith presented in forma to the Rev. Classis. Such are the Chief or Fundamental Articles, upon which it should rest, if it be constituted. It is to be a Coetus, in which we, the Ministers and Elders shall ourselves consider, determine, give sentence upon, and settle all matters and dissensions that occur, or which are brought before us for action; for being on the ground, we are in the best possible position to judge of them, and to check and smother them in their very beginnings. In such a Coetus we shall further adopt — agreeably to the Word of God, the Formulae of Unity, etc.— such salutary resolutions as can be carried into effect for the general good, and for the removal of the many irregularities and improprieties which exist.

Thus may good order be maintained in the Churches of Jesus Christ according to their establishment here. Such a Coetus is desired by all our churches over here, as the only means whereby they may strengthen themselves and be developed. The Classis is too far distant from us to act upon all our affairs; and too much time elapses on that account for their action and decision, for the parties to regulate themselves in accordance with it. It is to be a Coetus, however, in which we do not wish to cut ourselves entirely loose from the Rev. Classis, but to remain subordinate according to Church-Order: that is to say, to the extent of taking counsel with Classis; having correspondence with Classis; and granting power of appeal to the Classis, in accordance with our Fundamental Articles. In everything, also, we expect to conform ourselves to the Churches of our Fatherland, by following the ordinances of the Synod of Dordrecht so far as it is possible, and consistent with the condition of the church, in this country.

If, then, the Rev. Brethren of the Classis of Amsterdam do in the least degree take to heart the welfare of our churches over here, and the successful progress of the Reformed Religion:— and this we dare not for a moment doubt, inasmuch as we have had by experience too many proofs of it; one great proof being, in their having given us this salutary advice to establish a Coetus, and their frequently urging us to consummate the same; so that they themselves were the first instigators to this salutary work:— if the brethren do this, we do not doubt at all but that our work, though carried forward slowly and under many difficulties, will not be unacceptable to them. And we hereby humbly request, that it may please their Revs. to ratify our Coetus by their sanction of it, and by their authority, in order that it may appear to the world, not only that we are not Independents, but also that we may not be an object of mockery by those who are against us; but on the contrary, that those too, may be persuaded to join hands with us, and to work together to heal the breach of our already impaired Zion; yea, in order that, in these regions, now belonging to the Crown

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of Great Britain, we may be respected, and continue to be respected by all other denominations, and by all persons, as Dutch Reformed Churches, in conformity with the National Synod of Dordrecht.

We also request that the Rev. Classis would remember us, and mention us and our matters before the Christian Synod, as is done in behalf of other foreign churches, so that that Synod also may take to heart the condition of our churches, and that our unity with the churches of the Fatherland may the more clearly appear.

To that end, may the God and Father of our Lord Jesus Christ pour out upon your Revs. the Spirit of Wisdom and prudence; and may He so guide your steps that they shall redound to the extension of his Kingdom and the magnifying of his Name! Abiding in this heart-felt wish and prayer, we remain, with much respect,

Rev. Sirs and Brethren,

Your Revs. well-wishing and indebted Servants and Brethren in Christ.

Signed in name of all,

Gualterus Du Bois, Pres.
Gerard Heaghoort, Scriba.

New York, 27th April, 1738.

P. S. Among the ministers the following are against this Coetus: Revs. Boel, Antonides, Mancius and Muzelius; but not at all, therefore, the Consistories of New York and Long Island. Nor Rev. Vas, the Colleague of Rev. Mancius; neither as we understand it the entire church of Rev. Muzelius. And we doubt not, that, upon the ratification of these Articles by the Rev. Classis, they will fall in. Owing to the death of Rev. Peter Van Driessen, the Consistory of Albany could not send the Rev. Van Schie as delegate. Schenectady, too, is vacant. Rev. Boehm also, with his elder, attended our meeting; and, though so far from us, will be glad to be a member of our Coetus. On account of his own, and his church's desolate condition among the Germans in Philadelphia, and in that neighborhood, in Pennsylvania, as is already known to the Rev. Classis from his own reports, he commends himself most earnestly to your love and Christian compassion.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. 1738.

Extracts from a letter of certain ministers of New Netherland, sent over with the foregoing, April 27, 1738. [Ministers of the Coetus.]

1. They make known the decline of the church on Staten Island, on account of the loss of many, either by death or removal, so that at present the salary does not foot up to nearly one half. They are also in arrears to the minister to a considerable amount. If this remains so, the minister will not be able to remain there.

2. That this greatly grieves his congregation and its Consistory in particular, as well as himself, (Van Santvoord).

3. Accordingly, they humbly ask, that as the Christian Synod takes care of other foreign suffering congregations, so we should take to heart this Dutch Reformed Church of Staten Island, in its distressed condition; and bring its case before the Christian Synod, and recommend it for help.

4. They declare that thereby this embarrassed congregation would be greatly served, and their churches would be under peculiar obligations to us.

5. They conclude with salutations.

Was signed, Very Reverend Sirs, Highly Esteemed Fathers and Brethren in our Lord Jesus Christ,

Your High Rev.'s Humble Servants.

G. Du Bois, B. Freeman, T. J. Frelinghuysen, Reinhart Erickson, A. Curtenius, G. Haaghoort, John Schuyler. xxii. 422.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1738, May 5th. The Rev. Deputati ad res Exteras did not despatch the approved answer to New York, because other letters came in afterward, in which the formation of a Coetus is urged, for the transaction of business, under appeal to this Classis. On the other hand a letter was received from certain others, who made request that the Classis do not too suddenly grant this, before they have heard and considered all their reasons against the formation of such a Coetus.

The Rev. Deputies are requested to examine thoroughly the former Acta on this affair, and to furnish the Classis with a report (pre-advice) at the ensuing meeting. xi. 271.

1738, June 2nd. The Rev. Deputati ad res Exteras, have examined the previous minutes in the matter of New York, and presented their report (pre-advice) as a proposed reply. This was approved, and they were thanked for their trouble. xi. 273.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Public High Schools.

New York, June 2nd, 1738.

My Lords:

.....

No. 21. An Act for the further encouragement of a publick school in the City of New York for the teaching Latin and Greek and the Mathematicks.

No. 22. An Act restrain Hawkers and Pedlars within this Colony from selling without license. Being confident that publick schools for the education of youth will always find countenance from your Lordships I will lay the two last Bills before you without any further remarks in their favour; I wish the Assembly had made the reward greater than it is like to be, from the last of these Bills, that money was apply'd before, to the like use but fell short of the sum intended, nor could the school master get any redress tho' he petitioned for it or got some of his friends to move the house in his behalf; it is not likely it will bring in more now however the master having at present no other way of living is obliged to submit.

.....

— Col. Hist. N. Y. vi. pp. 115, 118.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to the Friends of the Coetus. June 9, 1738. Vol. 29:239.

Rev. Sirs and Brethren Du Bois, Freeman, Van Driessen, Curtenius, Santvoord, and Haeghoort:

The reply to the letter of June 6, 1737, signed by four of you gentlemen and sent to the Rev. Classis of Amsterdam, was ready, when we received another letter, signed by all of you together, on September 13, 1737. And also there was another one, written by Mr. Haeghoort alone. And shortly after we received a third, sent to the Classis on the 19–30 of the same month, by Messrs. Antonides, Boel, Mancius, and Muzelius. All these were communicated to the members in Classis of the previous month, and therefore their reply to them had to be postponed till the Classis of this month. Now, therefore, we say in the name of Classis that the same learns with much satisfaction that you are watchful for the best interests of the Church in those regions. May it please the All-Good and All-wise God to discover to you all such measures as may be calculated to secure the highest good of the churches entrusted to your care, and, these having been projected and put into execution, may He follow them with His blessings!

Now, as regards the particular measure of the Coetus to be annually had (no Classis co-ordinate with our Classis, but a Coetus subordinate to our Classis, as you seem also to understand it), we will readily confess that we are not in the least averse to that, only because we have become a little concerned about this by the letter which said gentlemen had forwarded to us. These are of opinion that a Coetus, far from promoting the welfare of the churches, would rather interfere with their well-being. We have also despatched a letter to these gentlemen, wherein we request them, quite fraternally and amicably, that they will please to be so good, with the banishing of all prejudices and the quenching of all strange fire, as to mention to us simply and purely the objections which they imagine would lie to such a Coetus.

Since you are of opinion that such a Coetus would be very advantageous, our friendly and brotherly request is that you inform us, at the next opportunity, on what footing, both in general and in particular, you would require a Coetus, adding the reasons for which, according to your ideas, not only the profitableness but also the necessity of such a Coetus must seem very apparent. The Rev. Mr. Haeghoort has already mentioned some reasons in his letter, but, since it seems that his letter was meant to be private, we would gladly know the reasons which weigh most forcibly with you all. Have, then, the goodness to mention them to us, and thus put us in a position to judge properly of the uprightness of the matters you have in hand. You may rest assured that we shall use all diligence to maturely consider the matter about a Coetus at once impartially, and having nothing else in view than the best interests of your congregations, and thus to communicate to you our opinion concerning it, with all brotherly affection.

From such a brotherly heart it proceeds that we shall not strongly press, but pass by, the expressions which Mr. Heaghoort makes use of concerning the action of our Classis in regard to the request made more than two years ago about the person of John Schuyler. He supposed that Classis had paid no heed whatever to his request, because no reply was brought to him, and that has occasioned some discontent in him. But yet he might have thought the Classis had no doubt answered, but the letter had probably gone astray. This is the fact. The answer to the letter about John Schuyler was written on October 1, 1736, and subsequently sent on. We now communicate this reply to you as the same is found on our letter book. So we commend you to God and the word of His grace, that both you and the churches over which God has made you overseers may abound in the power of salvation. May also the Lord's most precious blessing abound upon your households in great abundance. Be assured that we are, etc., etc.,

William Shipmont, President, etc.
John Plantinus, Clerk, etc.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

2712

Classis of Amsterdam to the Opponents of a Coetus. June 9, 1738. Vol. 29:240.

Rev. Sirs and Brethren Antonides, Boel, Mancius, and Muzelius:

It is indeed as you write. The several ministers of the churches in your regions must be vigilant in preserving a subordination to the Rev. Classis of Amsterdam.

Therefore it pleases us much that the Rev. Mr. Muzelius requests that he be received into that subordination. We accept him with all our hearts, in the expectation that he will further everything which shall tend, not only to the preservation, but also, together with this, to the confirmation of this subordination.

In regard to the matters of a Coetus, it has been judged of in former times just as you have quoted from some letters sent across formerly. We judge still in the same way. A Coetus in your region, co-ordinate and not subordinate to the Rev. Classis of Amsterdam, would militate against church regulations. Such a Coetus must not be thought of. There might, however, be circumstances when a subordinate Coetus might be found useful. Whether such circumstances present themselves in your regions we know not. This we know, that Messrs. Du Bois, Freeman, Van Driessen, Curtenius, Santvoord, and Haeghoort are of the opinion that such a Coetus is necessary for the best interests of the church, and that you look upon it differently. What are we to judge? We are not upon the ground? We have requested of these six gentlemen, if they would please, to have the goodness to communicate to us the arguments they can bring forward, not only for the expediency, but also for the necessity, of such a Coetus, and we trust they will mention these arguments to us. We likewise request that you will mention to us your arguments against (the Coetus) in all faithfulness, laying aside everything which might border in the least on prejudice and strange fire.

You recognize, in whichever side you are, that the Classis is your competent judge and that you are all subordinate to it. Thus the gentlemen on both sides are in duty bound to inform us in this matter. Of ourselves alone we can see nothing in this affair. Through your instruction we must be enlightened. When we shall have obtained proper information from both sides, we trust that we shall express our opinion upon the holding or not holding of a Coetus without even the least prejudice, and determine something definitely concerning it. And as we in every way expect of those gentlemen who are in favor of a Coetus that they will submit themselves to our opinion in this matter, we fully expect the same from you. And that so much the more strongly because we know, and recall it still with much pleasure, how Rev. Mr. Boel has ever been very careful to advocate the rights of our Classis and to maintain the subordination, wherein we are assured he will persevere. Concluding herewith, we wish you very heartily the Lord's rich and ample blessing in an abundant measure, both upon yourselves and your sacred ministry, as also upon your families and respective congregations. Be assured that we are etc., etc.

William Shipmont, President, etc.
John Plantinus, Clerk, etc.

—History of the Reformed Church of Tappan, pp. 38, 39.

1738, June 15. Classis of Amsterdam to Rev. G. Du Bois. Not found.

FIRST CLAIM SET UP BY THE HEIRS OF ANNEKE JANS TO TRINITY CHURCH PROPERTY. AUGUST, 1738.

"A Claim being made of part of the Churches ffarm by the Heirs of one Bogardus, (Rev. Everardus Bogardus) Ordered that the Rector, the two Church

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Wardens, Mr. Chambers and Mr. Nicholls be a Committee to enquire into the claim of the Heirs of said Bogardus and that they make their report thereon with all convenient expedition".

— Records of Trinity Church, I. 196.

This was more than seventy years after the sale of the farm to Lovelace.

— Dix's Trinity Church, I. 219.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Wys (Weiss) from New York.

1738, Sept. 1st. A letter arrived from Rev. Weys (Weiss) of New York, which was placed in the hands of the Rev. Deputati ad res Exteras to furnish the Assembly with a report (pre-advice). xi. 293.

Coetus at New York.

The Rev. Deputati ad res Exteras made known that they had already prepared answers in regard to the requested Coetus at New York; but that afterwards they had received letters, which mentioned that such a Coetus had already been appointed there, for the month of April. These letters are indeed, to be answered, but the further resolution of Classis shall not be communicated, until we shall have received a reply in return to our last letters. xi. 293.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Weiss in Pennsylvania.

1738, Oct. 6th. Touching the affair of Rev. Weis in Pennsylvania, the Rev. Deputati ad res Exteras are requested to furnish the Assembly with a report (pre-advice); and in the meantime to employ such means as they deem proper. xi. 296.

Coetus at New York.

1738. The matter of the Coetus in New York remains in statu. xi. 296.

HERNHUTTERS. [MORAVIANS.]

1738. Rev. Vischer informs the Assembly, in the name of the Consistory of Amsterdam, that the Committee appointed to

Hernhutters

investigate the doctrine and life of the Hernhutters, had carried out their commission and rendered a report thereon. Thereupon the Amsterdam Consistory had resolved to give to the congregation of Amsterdam a warning, by means of a pastoral letter, in reference to these people. Their Committee is actually engaged in drawing this up, and this Consistory requests that this Classis would authorize its "Visitatores Librorum" of Foreign Affairs, even as it is the business of the "Visitatores" for domestic affairs, to inspect this letter as soon as it shall have been drawn up, and approve it nomine Classis. Quod factum. xi. 297.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Portfolio "New York", Vol. i.

Rev. Gualterus Du Bois, to the Rev. Classis of Amsterdam, per Rev. Wm. Schiphout, Oct. 20, 1738.

2712 Reverend Sir: — Herewith, I have the pleasure of informing your Rev. That I duly received your letter, written, June 9, 1738, in behalf of the Classis of Amsterdam, on Oct. 13, (1738). I shall neglect no proper opportunity to communicate the same to our ministerial brethren.

2708 Meanwhile, I doubt not but that the Classis has received the subsequent letter from me and domine Haeghoort, written in the name of several of our congregations over here. From it, I hope that the Classis has clearly perceived, that the Plan of a Coetus in this country has been placed on a good foundation; that it cannot be considered as the Plan of any single individual, who for private ends might be striving to gain something to his own advantage; but the Plan is the expression of entire congregations, from a full knowledge of what is of general importance, for the best welfare of the Church of God in this land. For here, blessed be God, we enjoy the free exercise of our religious services in every respect, although there is not the least provision made for our Church by the Civil Authorities. Hence, mutual affection, and unity in faith and piety, under God's blessing and in conformity with His Word, are the only means of preserving our Christian churches, and of making them flourishing and prosperous.

Therefore I am convinced that no arts of seductive reasonings can avail to influence such an experienced and discreet Assembly as the Rev. Classis, that the measures proposed by the Coetus could in any way hinder the real welfare of the churches. Yet if any are unwilling to submit their opinions to the judgment of their brethren, and are determined to have things their own way, what other result can there be than alienations and divisions? and what consequences can follow but the decline of the churches? But what room can there be for any fear, that a Coetus, in regular subordination to the Rev. Classis, and whose only object is to watch over one another, so as to provoke unto love and good works, could in any way hinder the true prosperity of the churches? I leave you to judge of the real character of the opposition to such a scheme.

It is not my purpose, nor the purpose of my own congregation nor to any other, so far as I understand matters, to be drawn into any protracted dispute with the opponents of a Coetus, which would only intensify dissensions. But the object of a Coetus is to promote a common unity, and to take away all special lording over

any of the churches. And we are ready, in all submission to your Rev. Body, to employ only such means as are appropriate to so salutary an end.

Before this business had proceeded so far as at present, but had only been pondered over, although this had been done for years, we requested both publicly and privately, in all kindness and friendship, that reasons might be given, even the least reason, why we should not be permitted to unite ourselves together in such a Coetus,— one established under proper conditions; but our entire Consistory never received any other answer than a refusal. For it was said, Did not the Rev. Classis in the case of domine Frelinghuysen and the Complainants, declare in letters transmitted to each party, that the matter had been finally decided by them? Yet what hatred and slander was he not called upon to endure, because he submitted to the decision of the Classis, and admonished both factions to come to a reconciliation; and also to be reconciled with domine Frelinghuysen and Van Santvoord, on condition that they should do all things in accordance with the Formulas of Unity? Possibly all this is already well-known to the Classis; as well the pretence, that there should be no Coetus here, has been raised, among other things, in order to continue the old disputes a little longer.

And what shall I say more? Charity requires me rather to conceal the errors of others than to spread them abroad. Has Muzelius ever subordinated himself to the Classis? Let the Coetus only go into operation, and the Reverend Classis will soon understand who behave themselves properly and faithfully in the ministry.

If there were a Coetus in this country, subordinate to your Rev. Classis, and in harmony with the Constitution of the Reformed Church, and therefore with the Word of God, then such a Body could be useful here, as such ecclesiastical Assemblies have been useful elsewhere. We hope that the Rev. Classis will not require any more elaborate reasonings on such a point. And just in proportion to the usefulness of anything is there a necessity that it should be brought into actual operation. Enclosed is a copy of a letter from the ministers in favor of a Coetus. It contains several reasons for the necessity of such a Body here, as well as for its usefulness. To these may be added the reasons of Domine Haeghoort, individually.

From these and all the other documents herewith received by the Rev. Classis, I pray that your Reverences may clearly perceive both the propriety of such a Body and its usefulness. It is also the respectful declaration of the Christian churches in this country, made with all deference, that the difficulties and troubles, which they witness and experience, must be better known and understood by them, than by those who are separated by an ocean from them. And among those abroad, there are probably some, who hear but few of our reports, and gain but little information about the condition of our churches. Those honorable members of the Classis, with whom I have kept up a friendly correspondence since 1699, could give the clearest idea of the condition of our congregations, as I have made detailed reports to them of these matters from time to time. They can furnish the strongest arguments for the necessity of a Coetus. They have also, at their own option, encouraged me and others to seek its accomplishment.

My years also admonish me that I am approaching the end of my ministry; and that, so long as God grants me the strength, I should watch, according to my ability for the best interests of his spiritual Zion in this country, as one in an agony of desire and effort in her behalf. For what other thoughts can one have, when the Dutch Reformed Church over here is not only robbed on all sides from without, but is also tossed about by those within, on the many currents of personal passion, and is obliged to hear such unchristian language as — What do you want of a Coetus? What do we care for other churches? — In fact, this saying is heard again — Each one for himself, and God for all!

The ministers here live far apart. As the winter is now approaching, they cannot very well come together again until the last Monday of April next (1739). In the meantime I shall inform them of your Classical letter and at the same time, I hope, that these my arguments for the usefulness and the necessity of a Coetus in this country, subordinate to the Rev. Classis of Amsterdam, as well as the former letters and documents sent over, will be found so convincing, that you will agree with me, and with many others over here of like sentiments, in favor of a Coetus.

I close this, my unworthy letter, with profound respect for the Rev. Classis, and with my Christian supplications for all bodily and spiritual blessings upon your persons and families, from God in Jesus Christ, and for all the success that can be desired for your precious labors in the Gospel, as I sign myself,

Reverend Sir, Your humble servant in the Lord,

G. Du Bois.

New York, October, 20, 1738.

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs. Boehm, Weys, New York.

1738, Nov. 4th. The matters of Rev. Boehm and Rev. Weys, in Pennsylvania, and of the Coetus at New York, remain in statu. xi. 300.

MISCELLANEOUS.

1738. Presbytery of New Brunswick, N. J., organized.— Alexander's Log College, 235.

1738. Incomes of missionaries of the Society for Propagating the Gospel.— Dix's Hist. Trinity Ch. N. Y. C. i. 484-5.

1738. State of the Province of New York, with statistics.— Doc. Hist. N. Y. iv. 107-156.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland Affairs.

Letter to Rev. Boehm.

1739, Jan. 13th. The Rev. Deputati ad res Exteras are requested to write to Rev. Boehm, that the Classis would gladly see him clear himself of several matters, alleged against him in a letter from Rev. Wilhelmius, minister at Rotterdam, before he is accepted among the "Needy Ones". As to other things, the Classis promise him all possible aid against all errorists, and admonish him to be on the watch against the Herrenhutters.

To Rev. Dorsius.

Also an earnest letter is to be written to the Rev. Dorsius in regard to what he is reported to have said to the prejudice of this Classis.

And to Rev. Weis.

And one to the Rev. Weis, that the Classis would gladly see him, if he can do so, become minister at Philadelphia again, and that they would in no wise oppose it.

Touching the Coetus at New York the Rev. Deputati ad res Exteras are requested to submit the points pro and con, and to furnish the Assembly with a report (pre-advice). xi. 304, 305.

PASTORAL LETTER AGAINST THE HERRENHUTTERS APPROVED.

1739, Jan. 13th. Revs. "Visitatores Librorum" on foreign matters, made report, that in compliance with the direction given them, they had inspected and approved, nomine Classis, the Pastoral Letter of the Consistory of Amsterdam against the Hernhutters. Upon this report, the said Pastoral Letter was regarded as approved. xi. 305.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Portfolio "Pennsylvania."

Rev. J. P. Boehm to the Classis of Amsterdam, Jan. 14, 1739.

When Domine Weiss first came to this country and caused great disturbances, the people at Goschenhoppen, (Pa.) still adhered to him very faithfully. And afterward, when he went to Holland to collect moneys, as is well known, that congregation then gave in their adherence to Rev. J. P. Miller. He, with the assistance of another, served Goschenhoppen, but caused continual disturbance and bitter feeling in my congregation at Skippach; yet they supported him in his services against all my entreaties and warnings. And when this man (Miller) came to nothing, they then accepted Henry Goetschy, although he was only eighteen years of age. Having participated in the communion about half a year before, for the first time, with Domine Rieger, he himself soon after undertook to administer the communion and baptism; to ordain elders and deacons; perform marriages; and to sum up, to perform all the duties of a regular minister. And Goschenhoppen still retains him as their minister, and permits him to carry on all this nuisance, (unfug), not only at Goschenhoppen, but at Skippach one after another continues the destruction begun by Weiss in 1728. This is now still continued by Henry Goetschey and the followers of Reiff, and another, named John William Straube. . . . . (Boehm says in this letter that he had then been in America, eighteen years.)

4711-39

PAYMENT OF QUITRENT, 1697–1739, BY TRINITY CHURCH.

MARCH 9, 1739.

"Ordered, by unanimous consent of the Vestry, that the Church Wardens be pleased forthwith to pay to his Majesty's Receiver General, all the arrears of Quit rent due to his said Majesty for the Churches ffarm, as well as on account of the lease of the Church from Coll. Ffletcher in the year 1697, as on the grant since obtained from the Crown ffor the said ffarm, and that they take proper discharges accordingly".

— Records of Trinity Church, i. 197.

Receipt on back of Cornbury's grant. Dix's 221. Lease dated August 1, 1690. Vacated by the Act of Assembly, 1699.

— Dix's Hist. Trinity Church, i. 220.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Opponents of Coetus, (Antonides, Boel, Mancius, Muzelius), to Classis of Amsterdam, March 29, 1739.
Letter not found. See Abstract under Acts of Deputies, Oct. 1739. 2725

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to the New Netherland Churches, particularly to New York.

1739, April 6th. The draughts of the letters to the New Netherland Churches were read. After these were approved, it was resolved to despatch them. But it was to be made known, especially to the people of New York, that the Classis would very gladly see the success of the Coetus there, provided that it remain only a Coetus; and that it be placed upon the same footing as that Coetus which has already been erected among the churches of Suriname; and that, therefore, nothing should be transacted in said Coetus, which, according to the Constitution, is reserved to the Classis; and that especially matter of doctrine, and the preparatory and final examinations of candidates and ministers, should not be matters of action therein. xi. 312.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Portfolio "New York", Vol. i.

Revs. Vas and Mancius to the Classis of Amsterdam, April 9, 1739. Extracts, xxii. 494.

To the Rev. Classis of Amsterdam:

Reverend, Pious, Very Learned and Very Respected Gentlemen and Brethren in the Lord:— Your Reverences have so willingly, in a letter to Domine Mancius, offered your fatherly advice in church matters, we feel free to ask it again. For something has happened in our congregation, which appears too difficult for us to decide upon, as a single Consistory; and we are not inclined to a Coetus in this land, but hold to your Reverences, according to our mutual agreements. The case is this: A, having been legally married to B, his first wife, by license from the Governor, pursuant to the customs here, has left his first wife. He is not willing to acknowledge her as such, because, as he complains in his sworn declaration, she is guilty of adultery. Thereupon A obtained from the Governor a second license, like the first, to marry C. Your Reverences must understand that any one here may obtain a marriage license, without much governmental investigation. He is only obliged to sign, with a bondsman, a bond for five hundred pounds penalty, if the marriage is found to be unlawful. A thereupon requested our ministers to marry him. When they refused, he asked us, the Consistory, to order him to do it. We, however, declined, because it was not in our power; for the Court had not yet divorced him from his first wife; and we warned him against the dangerous consequences. Then A had himself married to C, as his second wife, by a Lutheran preacher, while B, his first wife, was yet alive.

The Court also has not done anything yet in this matter, and we do not know when anything will be done. But both A and C, the second wife, are members of the Church, and strongly insist on their right to come to the Table of the Lord. We, the Consistory, have requested them to abstain, on account of the offence and confusion which would arise therefrom in the congregation, until we should receive your Reverences' ecclesiastical advice and judgment, whether they deserved censure or not.

We inform your Reverences, however, that we neither directly nor indirectly refer, in this matter, to what concerns the civil law, but leave that entirely to the Court. In the meantime, we do not know when their sentence will be pronounced. But we plainly see our duty, in regard to the church; and only with this in view, and nothing else, we request your ecclesiastical decision whether we shall censure A, B and C, or not; or tell us what we are to do in this case.

We close this our request with the humble and well founded expectation of your Reverences' fatherly advice and clerical judgment on the above. Meanwhile, we pray that the God of all grace may pour out his richest blessings upon your Reverences' persons and families, as well as on your services, and preserve you for many days for the good of God's Church. Herewith we sign,

Reverend Gentlemen, Fathers and Brethren in the Lord, Your humble and willing servants,

Petrus Vas, Minister.
Georguis Wilhelmus Mancius, Eccl.

Elders.
Hendrik Pruyn.
Tobias van Burthen
Thos. Beekman
Antony Crespel (Carspel)

Kingstown, in our Consistorial Meeting, 9th of April, 1739.

DUTCH CHURCH OF ALBANY KEEPS A POUND.

1739, April 30. Resolved by the board that whereas the Comon Council at their last meeting laid a mulct of six pence for every horse, cow, etc., that should be impounded in the new pound, made by the Minister, Elders and Deacons of the Dutch Church: Considering that the said mulct is too little, inlarge said mulct or fine to eighteen pence for each offence.— Munsell's Annals of Albany, Vol. x. p. 87.

EPISCOPAL CHURCH.

1739, May 2. Meeting of Episcopal Clergymen, in Convention, in New York, on the call of Rev. Mr. Vesey, as Commissary of the Bishop of London. See Centennial Hist. of the [Episcopal] Church in the Diocese of New York; pp. 84-5. Dix's Hist. Trinity Ch. N. Y. i. 221-2.

Teaching of singing begun First organ ordered, but not completed until 1741. Dix's Trinity, i. 221-2.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter to St. Thomas.

1739, May 4th. A letter was read to the Consistory of St. Thomas, drawn up by the Deputati ad res Exteras, which was approved, and shall be forwarded at the first opportunity.

Letter to New York.

Also a letter to New York, in New Netherland. xi. 315.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Proposal to settle Scotch Protestants on Dellius's Tract.

New York, June 15, 1739.

My Lords: I do myself the honor herewith to send to your Lordships a copy of a letter I received from the Commissioners for Indian affairs with my answer; the lands that the French talk of settling were purchased from the Indians and granted by patent under the Seal of this Province in the year 1696 to one Godfrey Dellius which was afterwards resumed by Act of Assembly whereby they became vested in the Crown, And I presume to hope upon a representation of the matter at the Court of France that orders will be given to the Governor of Canada not to make any settlements on this side of the Lake; these Lands your Lordships will perceive by the map I sent you, lye between the French Fort at the Crown point and Albany where I intend to settle some Scotch Highland familys who came hither last year having promised to give them lands gratis some of them went about three weeks ago to view the lands but are not yet returned, but I doubt when they are informed of the designs of the French they will be discouraged. It is the interest of the Province in General and more particularly of the people of Albany to encourage those Scotch to settle there by giving them some assistance for they are very poor, yet I find no disposition in the Assembly to do it, what the people of Albany will do by a voluntary contribution is yet uncertain. .....

.....

— Col. Hist. N. Y. vi. 145, 146.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, June 28, 1739.

Consistory held. After calling on God's name, Resolved, That inasmuch as Matthew Clarkson, Ruling Elder, has died, another should be chosen in his place. Gerrit Harsin was so chosen.

Also, in place of the deceased, as one of the persons authorized to attend to the dispute on the Manor with old Mr. Lewis Morris, Abrm. Van Wyck, Ruling Elder, was appointed. He accepted the position. He and the other authorized persons, viz., John Roosevelt, Christian Bancker, Abrm. Lynssen and Gerardus Beekman, are to speak with young Mr. Morris, and see if the matter, (about the Manor) cannot be amicably settled without a law suit. The Consistory leaves it to these gentlemen to do the best they can for the church; and if necessary, to consult the Consistory further thereupon.

ACTS OF THE CLASSIS OF AMSTERDAM.

Question of Kingston.

1739, July 20th. Having been asked by the Consistory of Kingston, per letter, how to act in the case of certain persons, the circumstances being as follows: A man had left his first wife, to whom he had been legally married by a license from the Governor, as is the custom of that country, (America), because he had made declarations against her of adultery. Thereupon he was married, by virtue of a second license, to another wife, by a Lutheran minister, the first wife being yet alive. Now these last married parties are both members of our churches, and strongly insist on their right to approach the table of the Lord, altho the courts had not yet finally released the man from his first wife. It was resolved that the Deputati ad res Exteras shall answer, that both these people must be requested, and if need be, commanded, to refrain from the enjoyment of the Lord's Supper, so long as the case has not been finally settled by the court. xi. 321, 322.

Letter from Rev. Weis.

A letter having been placed on the table from the Rev. Weiss minister at Burnetsfield in Pennsylvania,* the same was put into the hands of the Deputies ad res Exteras, to report thereon subsequently. xi. 322.

* Burnetsfield is not in Pennsylvania, but in New York, and is now called German Flats, or Flatts. A township in Herkimer county, New York, still goes by that name.

ACTS OF THE CLASSIS OF AMSTERDAM.

Kingston.

1739, Aug. 17th. The case of the Consistory of Kingston remains in statu. xi. 328.

Weis.

Also the letter of Rev. Weis, minister at Burnetsfield. xi. 328.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Revs. Du Bois, Freeman, T. J. Frelinghuysen, Erickzon, Curtenius, Haeghoort and Schuyler. August 20th 1739. xxix. 258. No. 40.

Reverend Sirs and Much Esteemed Brethren:—As we have remarked before, we have already received more than one letter concerning the organization of a Coetus, besides the Fundamental Principles, or "Plan" of the same. The counter arguments from others we have not yet received. We have, however, considered your Plan, as well as subsequent letters relating to the same. Our Classis considers that there are no objections to such an organization, if care be taken, which must be done, that no opinion be expressed in such Coetus concerning Doctrine; and that no examinations be held, preliminary or final, for licensure or ordination; for these things were reserved, by the Synod of Dort to the respective Classes. So we also reserved these things to ourselves, when a few years ago a Coetus was organized in the Colony of Surinam.

Herewith, after invoking upon yourselves and all the brethren in those regions, the fullest measure of God's goodness and blessing, as well as upon your churches; and also beseeching that you may grow in knowledge and in grace, the undersigned remain with all esteem,

Etc., etc.

Amsterdam, 1739, August 20.

P. S. Whereas information has reached us from the island of St. Thomas, of the excitements occasioned there, partly by the mission of certain Moravians, and partly by the arrival of their bishop, the count of Sinsendorf, (Zinzendorf,) who has just returned there from St. Eustatius; and as it is rumored that that gentleman intends also to go to New Netherland to spread his teachings: the Rev. Classis charges us to send a Pastoral Letter,* which has been prepared by our Consistory against the errors of these people, to all the foreign churches. We accordingly send a copy to you, enclosed with this letter, and request you to watch against their errors.

2714

We have just now received the arguments in opposition to a Coetus. The opposers complain that you do not give them a clear understanding of the basis on which you desire such an organization to be formed. They therefore think that you desire ultimately to become independent of the Classis and the Synod. Now

* This Pastoral Letter of the Consistory of Amsterdam is dated October 30, 1738. It was printed at Amsterdam under the title "Pastoral and Fatherly Letter, for the Discovery of and warning against the dangerous Errors of those People, who are known under the Name of Moravians". Four ministers protested against this issue, of whom, one, Rev. Franco de Bruyn, published this Protest.

this would be quite wrong; and if this be the case, the proposed Coetus would be disapproved by us. We expect, however, other things of you.

Our immediate judgement is, that brotherly charity demands that you treat your brethren with all sincerity. Show this by communicating to them the Minutes of the Synod of the present, and of the previous year, which we send herewith. Do everything possible to discountenance the suspicion of desiring to lord over them. In love let each esteem the other better than himself. We heartily wish that each side would foster peace and love, seek to preserve the truth, promote piety, and preserve good order.

Amsterdam, October 15, 1739.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of Kingston. August 21, 1739. xxix. 259.

Rev. Sirs, and Esteemed Brethren:—

It was with peculiar satisfaction that the Rev. Classis learned of your care, attention to, and watchfulness over the Church committed to your oversight, by your letter of April 9, of this year (1739.) We cannot fail to commend your prudence and tact, manifested in the case referred to. We fully approve of your course. We hope that you may persevere with the same commendable zeal for the preservation of good order, and the promotion of edification.

But what shall be further done with the persons marked in your letter as A, B, and C. Our Classis is fully of the opinion that these individuals, while the circumstances remain as they are, ought not to be admitted to the Table of the Lord. Hence you might first tell them, in a kind and fatherly manner, that it would be better for them to abstain from the Sacred Table, until the matter of divorce and re-marriage had been settled by the civil authorities. In case they will not listen to such friendly advice, you might then unhesitatingly deny them fellowship at the Sacred Table by ecclesiastical censure.

Such is the opinion and advice of our Classis. The Lord of the Church grant that it may be long before other such irregularities occur in your church. May he, by his gracious dealing, cause all things to be done among you in an orderly and Christian manner. May it be your privilege to enlighten and edify your flock by doctrine and life. May you ever experience the goodness of our God, and of the Lord Jesus Christ, to whose grace and gracious keeping we commend you in all things. Such do they wish with all the heart, who in the name of our Classis, subscribe themselves, etc., etc.

(Signed as before.)

Amsterdam, August 21, 1739.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter to Kingston.

1739, Sept. 17th. The letter to the Consistory of Kingston has been forwarded by the Deputies ad res Exteras. xi. 329.

Letter against a Coetus at New York.

A letter from four ministers of New Netherland with objections to a Coetus, has been received. The Deputies ad res Exteras

are requested to examine these objections, especially because such a Coetus has already been permitted by this Assembly, and to enlighten the Assembly thereupon with a report (pre-advice) at the next meeting. xi. 329.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter of Classis concerning the Coetus.

2719 1739, Oct. 5th. In regard to the letter of the four ministers in New Netherland, the Deputati ad res Exteras offer the following advice:

1. That a copy of the letter of the Classis in regard to the granting of a Coetus, be communicated to those four brethren.

2. That also the Articles, on the basis of which the Coetus was desired and granted, be communicated to them.

3. Finally, they shall be informed that the Acta of Synod shall be placed also in the hands of those four brethren.

For this report (pre-advice) the Deputati were thanked, and the advice was converted into a resolution of the Classis. xi. 330.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, (Oct. 1739).

Extracts from a letter from New York, dated March 29, 1739.

2719 They make known, that they had learned from our letter, that they must be watchful unto the preservation of "subordination". Therefore they had set themselves against the erection of a Coetus. Their opponents had falsely ab-used the name of "Classis", into "Coetus". Although they pretend they wish to erect a Coetus in subordination to the Rev. Classis; yet if they obtain any concession therefor, it would be of evil consequence. Accordingly they cannot unite themselves with those who seek to organize (institute) a Coetus, to the prejudice of the Rev. Classis, as well as of the churches there — (in America.)

They request the Rev. Classis to send to them their reasons; inasmuch as the others conceal from them what they (the Classis) wrote to us in 1738. Thus they would be enabled to submit their counter-arguments, and enable (the Classis) to judge concerning them. In such case they think that they will be able to show, that, although a co-ordinate Coetus is disapproved by us, certain parties are really in favor of such a thing.

Rev. Haeghoort had, indeed, written in his consistorial-letter, that the correspondence was of a fraternal character, etc.; but that the true welfare of these churches is not advanced thereby; because the correspondence was not general (in its nature), but of an individual character. So that there is to be apprehended,— Nota bene — either a lording over the brethren, and authority in the church; or a falling into independent churches.

They think that it is evident, that certain parties — i. e. their opponents — are not satisfied with "Subordination". Rev. Haeghoort had once said: Let us do our part, and ask afterwards. If Classis refuse, then go to the Synod. Observe that, in the said letter, it is also said, that while there are enough Dutch congregations there, which are also provided with lawfully called ministers, it therefore follows,— Nota bene — that there is power to erect a form of government, in conformity with God's Word and the customs of our churches in both countries, and without prejudice to the Rev. Classis of Amsterdam; and that Classis should long ago have urged the establishment of a Coetus there. Whence they think it would follow, that the Rev. Classis would not any longer be recognized in any of their affairs.

The Circular-letter requested all the Brethren and officers to cause this paper to be signed in their church-meetings; and then to send their minister, or ministers, with an elder, to New York in September, 1737, with full authority. This was approved by Rev. Du Bois and the majority of the Consistory of New York, and sent around (written over) to the others in the name of the Rev. Consistory, and actually in the name of the Classis, and on

the condition of "Subordination". From this circumstance they judge that they must decline this proposed action.

The Rev. Consistory of Kingston had written (in reply) to this circular-letter of New York, that they requested a brotherly Conference of all the ministers, met in a Coetus; that they (Kingston) would send a minister for further information; (requesting) that they (New York) would send a minister to furnish such information. (?)

The Revs. Mancius and Muzelius had not been invited to the Conference on September 5, 1737. They went on the 6th to the house of Rev. du Bois. It appeared strange to them to hear there in conversation together, the Revs. Van Driessen, Freeman, Curtenius, and Haaghoort. But they became silent, when they caused themselves to be announced to Rev. Du Bois; and he requested them to attend the Conference, at the Consistory room, on the 7th of September. On going there, Rev. Du Bois proposed to elect a President and Clerk. To this all the others consented; but it was opposed by the writers of this letter, because they had not authority from their Consistories to do this. They had been sent only to acquire information. This, they thought, could be got well enough without a President and a Clerk. They themselves were also willing to write (for authority?); but notwithstanding this, they voted Rev. Haaghoort, as President, and Rev. Du Bois, as Clerk. Rev. Muzelius especially denied the power of this gathering to establish a Coetus, because, according to the Synod of Dort, the only Assemblies are the Consistory, Classis and Synod, which alone are allowed to have a President and Clerk; but this Conference cannot be held to be either of these. Whence they think it is evident that the pretence of Subordination by these parties is hollow; even as they have also suppressed this, their opposition, in their letters to the Consistories, mentioning nothing of it, (Subordination?) except in their letter to those of Kingston.

They are of the opinion, that according to the Synod of Dort,

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no church member or member of a Consistory can be forced to sit or even appear for trial, outside of his own Consistory; and also, that such a Coetus as is proposed, although bearing the title of "Subordinate" would be an exercise of lordship, and would give occasion to church members to disregard subjection to their own Consistories. They therefore considered it to be a contradiction to have a Coetus there, and at the same time to be subordinate to the Classis.

They also make known, that up to the present time, there are declared to be established only the following Reformed Churches by Charters from the (English) Government, namely, New York, Kingston, Albany, Schenectady, and the Manor of Livingston. The remaining churches being, so far as they know, still without a Charter, and only under the Crown's act of toleration. Such is also the case in reference to the Independents, without their being named in the law. While all those Charters, therefore, pledge (bind) every congregation to its own Consistory, according to the National Synod of Dort; and (pledge) each Consistory directly to the Classis to whose jurisdiction it is subject, it is a question whether it is a lawful undertaking to appoint a Coetus over all these churches (here in America).

They consider that Rev. Du Bois, in binding himself in a letter, (in 1736), to the closest correspondence (with the Classis,) together with the Revs. Freeman Zandvoort and Frielinghuysen; and he (Du Bois) being accounted, and not without reason, according to a strict construction of his letter, as the one who had undertaken the establishment of a Coetus for their churches: now, cannot be sure of either correspondence or a Coetus; although Rev. Du Bois, among other things, told Rev. Boel, that whoever is against a Coetus, is the cause of the ruin of the churches there (in America).

They console themselves with the righteousness of their cause, and the judgement of the Rev. Classis concerning Rev. Boel; for he was praised, in a letter of Classis, for his carefulness for

the rights of Classis, and "Subordination". This is probably the reason why Rev. Du Bois and others are so opposed to Rev. Boel. All four of them remain resolved to persevere in this judgement of Classis, and expect therefrom the desired result for the churches there.

They also make known that heretofore Revs. Du Bois, Antonides, and Boel had received from Rev. Classis the Acta of the Synod of North Holland; but that since the year 1734, Rev. Antonides and Boel had not obtained these Acta. The Acta of the year 1737 had been sent by Rev. van Rhyn, Deputatus Synodi, only to the Rev. Consistory of New York, which had been taken into their own keeping. They do not know whether this was done at the request of the advocates of the Coetus, but they had understood that Rev. Du Bois, in the name of the Consistory of New York,— Rev. Boel not being present on account of illness — had written a letter of thanks therefor to Rev. van Rhyn, and had made a request for the continued sending (of said Acta), and had asked for his assistance in the establishment of a Coetus; but as this letter of Rev. Du Bois had not been inserted in the Minute Book of the Consistory, they did not know its precise contents. They complain that these Acta of Synod got into the hands of the Coetus gentlemen, while they were passed by.

They express thanks for the salutations of Rev. Classis, and conclude with their own salutations.

Was signed,

Vincentius Antonides, Henricus Boel, George Wilhemus Mancius, Frederick Muzelius.

They request in a Postscript that the letters of the Rev. Classis to them be delivered to Mr. Abraham Marinus van Arssen, Wine Merchant on the Cingel, opposite the Three Koningen Street. xxii. 459–462.

1739

REV. GUALTERUS DU BOIS TO MR. JACOB GLEN OF SCHENECTADY.

New York, November 9, 1739.

Dear Sir:— Herewith my daughter and I feel it our highest duty to give lasting expression to our hearty thanks to you and your esteemed wife for the very friendly reception we enjoyed at your house.

I received the letter from the elders together with that to Domine Dorsius last Saturday but until now have had no opportunity to send it by a safe hand, but hope to have the good fortune to do so to-day or to-morrow.

In accordance with the verbal and written request I have already prepared the enclosed to Domine Dorsius. I thought it not inappropriate to send you a copy of the same. The following is the content of it:

New York, November 9, 1739.

Reverend Sir:— This serves to accompany the enclosed, which comes to your Reverence from the Reverend Consistory of Schenectady, and which I received in a letter addressed to me, with a request to send it to your Reverence, with an accompanying letter from my hand, in which I should recommend to your Reverence the call to become their pastor and minister at Schenectady. I could not refuse it. Wherefore, by your leave, I venture to do so, in response to both their verbal and written urgency, with these few lines and according to truth.

Schenectady is a large village like a city, with several streets built house to house, very delightfully located on a plain, along a pleasant running stream, provided with a very attractive large stone church and a very good parsonage.

There is a numerous congregation of several hundred members, though I do not know the exact number. Perhaps the delegates who have presented the call to your Reverence have already given a detailed account of everything. When I preached there, there were I should think over six hundred hearers.

The inhabitants appear to me to be not only very civilized people, but very desirous after God's Word. I do not doubt that for a zealous laborer in the spiritual field-work of the Lord, there is a rich harvest for Jehovah to gather in, and so there is opportunity for great edification, ingathering of souls, and perceptible extension of Christ's Kingdom.

Hence a call to Schenectady is considered one of the most notable and advantageous in these parts. If, therefore, your Reverence, besides the indications of God's Providence, feel yourself moved to edify God's Church in a much larger congregation than at present, with your praiseworthy services, you could possibly make no more desirable choice.

If, however, your Reverence should still have any misgivings, concerning what has been laid before your Reverence by those from Schenectady, or concerning what you may have heard from elsewhere, I believe that those from Schenectady would be able to remove them.

This being essentially what I thought it my duty to communicate to your Reverence on this subject, in fulfillment of my promise to those of Schenectady, I, therefore, with hearty wishes for all Divine blessings upon your person and your ministry, subscribe myself, as I am Reverend Sir,

Your Reverence's
Obedient Servant,
G. D. Bois.

I hope that with these lines I have somewhat fulfiled the request of the Reverend Consistory of Schenectady. If your Reverence so desires, your Reverence may communicate the enclosed to Domine Dorsius, to the Consistory of Schenectady. In whatsoever I may be able to serve either your Reverence or the Reverend Consistory, I shall feel myself in duty bound to do so, with all readiness according to my feeble ability.

Wishing your Reverence and your esteemed family, every favor of God in Christ, and

praying that God Jehovah may shortly provide the flourishing congregation at Schenectady with an able and edifying minister, I shall close this with much respect and hearty good-will to you, testifying that I am,

Your Reverence's Humble Servant,
G. D. Bois.*

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Antonides, etc. November 1739.

xxix. 254. No. 42.

Rev. Sirs and Much Beloved Brethren:—We have duly received your letter of the date ....., and perceived therefrom your continued interest in keeping up a friendly correspondence with our Classis. You inform us of occurrences in your churches, to reply to which will always be a pleasure to us. But you complain of your brethren who favor the organization of a Coetus. You say they refuse to let you know the reasons why they desire it, and hence you wish to learn them from us, that you may answer them. You think that your brethren are determined to get rid of all subordination to us. Finally, we notice that you complain that you have not received the Minutes of Synod.

In the name of our Classis we make this reply: (1) We hereby send you a copy of the reasons which the friends of a Coetus have transmitted to us. (2) That the Rev. Classis has carefully pondered these reasons, and they are so well satisfied therein, that they have given permission for the organization of a Coetus. It is to be, however, on the express conditions that no opinion be expressed therein concerning any doctrine, nor any preliminary or final examination for candidates or ministers be held; for these are matters which the Synod of Dort reserved exclusively to the several Classes. So these rights were reserved by us in reference

* This letter was recently obtained from a private source by the Collegiate Church, and a copy kindly furnished by Mr. William L. Brower of New York.]

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to the Coetus organized some years ago in the Colony of Surinam. This matter has now progressed so far, that in our opinion you will do well to make no opposition to it. Be good enough not to send us any opposing arguments, but agree to such a Coetus. The Classis in granting this request has no desire to introduce any lordship, but only to preserve good order, and to foster fraternal harmony, and promote edification. To this end, in our letter to your brethren, we have seriously admonished them, and commended to them brotherly charity; and directed them to hand you the Minutes (of Synod) of last year and of this, and to do the same hereafter.

For the rest, we commend you to God and the word of his grace, and invoke rich blessings upon yourselves, your families and your sacred ministrations. Endeavor sincerely to contribute all in your power to foster peace and love.

The undersigned remain,

Etc., etc.

Amsterdam, November, 1739.

P. S. Enclosed, find a Pastoral Letter, composed by our worthy Consistory, to warn against the injurious sentiments of the Moravians. Observe the points carefully, and earnestly oppose them, should these people come to your regions and spread their doctrines, as they have already done on the Island of St. Thomas.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. P. H. Dorsius, 1739. xxix. 255.

To Rev. P. H. Dorsius: (formerly suo loco inserted, but only appearing from the previous letter as belonging ad hoc).

Reverend Sir:— Your desire and zeal in the Holy Ministry and in the preaching of the Gospel are frequently reported to us both by letter and word of mouth.

May you not only continue therein, but be incited and strengthened in the Lord, and in the working of his power. Show yourself at the same time as an example of humility. Think very highly of your brethren, in love, for the work's sake, and may the spirit of Diotrephes be far from you.

You will ask, Why these exhortations? Dear brother, the remembrance of these things is always wholesome. For are we not, insignificant men as we are, greatly subject to a desire for lording it over others, and governing? How difficult it is for even those who are possessed of grace, to keep themselves free from such a spirit! And young persons, who are blessed above others with gifts and abilities, are more often tempted by such a spirit than others, so that the enemy gives them now and then severe wounds. How you are situated in these respects, you may find by self examination. We trust that what has been told us of you is not altogether true, viz., that you strive to be uppermost in the government of the churches in those regions, and that you hold yourself in too high esteem; and your brethren in too little esteem. We trust that nothing of this is true, and that we may learn that you conduct yourself in such a manner, that you show yourself the humble servant of all, as indeed you should, in order to find the greatest honor. When from reliable information we shall find this to be the case it will be refreshing to us; and we doubt not you will then be pleased with these our letters. Be assured that we most fervently wish your happiness, as also that of the congregations entrusted to you. May the Lord and the word of his grace be ever with you. We are; etc.,

John Plantinus, Praeses.
C. v. d. Bogaerde, Scriba.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. John Philip Boehm, 1739. xxix. 256. No. 38.

Reverend Sir:— The very poor condition of your church and yourself has become known to us through outsiders, as well as through yourself, and aid has been requested of several to relieve your poverty. Your condition greatly grieves us, and we are not disinclined to seek such help for you as is possible, and as opportunity occurs, or when circumstances favor it. But there is one thing, Rev. Sir, which somewhat detracts from our inclination in this matter, and that is, that there are certain rumors to your disadvantage, which have reached our ears, both by letter and by word of mouth. It is said that, not possessing much learning yourself, and not being particularly anxious to obtain it, you spend the whole week in manual toil; and that on the Sabbath you just read and mumble something from a postil, and that this conduct is not a little offensive. Hence you have been mocked by the Quakers, and you have very few hearers. Now it is true that such reports do influence us, but it is also true that we do not wish immediately to condemn you thereupon; for if accusations alone were sufficient, who would be innocent?

These things, however, give us great concern about you; and even as we take the liberty in brotherly affection, to remind you of them, we also earnestly request you to say nothing about them to others; but only make sure of your defence by sufficient testimonials from trustworthy members of your church. Thus will we become better acquainted with all the facts of the case, and will be thereby guided in our measures and decisions.

Our prayer is that the Lord may fully sanctify you and preserve blameless your whole spirit, soul and body unto the coming of our Lord Jesus Christ. Yea, may

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the Lord sanctify both us and you by the truth — by his holy word, which alone leads to salvation. May God be with you continually.

We are and remain, etc.

John Plantinus, Praeses, etc.
C. Van der Bogaerde, Scriba, etc.

Amsterdam, 1739.

P. S. You will also please to be careful to guard with all earnestness against all manner of errorists, and especially against the Moravians, who spread themselves everywhere, even in foreign lands. They hold many doctrines contrary to the fundamentals of our pure Reformed Church.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. George M. Weiss, 1739. xxix. 257. No. 39.

Rev. Sir and Brother:— From your two letters — one of which, dated January 7, 1738, we did not receive until January 1739,— we learn of the esteem which you entertain for the Classis of Amsterdam, and your willingness to receive its good advice, and to follow it to the utmost of your power. Continue in this frame, and we, on our part, will write to you frankly, and as kindly as possible, our opinions on all matters presented to us by you, for our deliberation. We will aid you by our counsel, and also by deeds so far as we are able. We have learned of your good intentions, and your watchfulness for the best interests of the churches in Pennsylvania, not only from your letters; for we have also received information from a person who left Philadelphia October 20th of last year (1738). He indeed said that he had heard nothing of your intention to return to Philadelphia. He added, that if you should again undertake to preach there, it seemed to him improbable that the undertaking would bear much fruit. In proof of this he gave such reasons, that we would rather keep silent about them than to mention them, so as not to hurt your humility. Therefore we are incited all the more to declare to you, that if you can again receive another appointment to the ministerial office, under circumstances agreeable to yourself, it will be agreeable to us.

Further, as regards the funds formerly collected by yourself and elder Reiff for the benefit of the church in Pennsylvania:—

We indeed commend your offer to reimburse these by means of a reduction of your salary. But dear brother, we understand that this would be troublesome to you and inconvenient. We learn also that elder Reiff is in a condition to pay, and we are informed that if the Lord Bishop of London were approached on the subject, his Right Reverence would immediately take steps to oblige Reiff to make "ratae et relinquae". Serve yourself first of such means, and see what you can accomplish thereby. Finally, we wish you the Lords most precious and richest blessing, that you may labor successfully for the salvation of his people, and your own salvation.

John Plantinus, Praeses, etc.
C. Van der Bogaerde, Scriba, etc.

Amsterdam, 1739.

MISCELLANEOUS ITEMS.

1739. Rev. Chs. H. Rauch, sent as Moravian Missionary to New York and Pennsylvania.— See his Life.
1739. Whitefield begins open air preaching in America. Oct. 1739 — Jan. 1741.
1739. Enlargement of Parish Library for Trinity Church. Dix. I. 220.
1739. Volume of Sacramental Sermons by Rev. Gilbert Tennent, Rev. Wm. Tennent and Rev. Samuel Blair.
1739. The Log College, near Neshaminy, Pa.— See Alexander's and Murphy's Histories of the Log College.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter of P. H. Dorsius, of Bucks County, dated March 3, 1739 O. S. (1740)

—

40 N. S.

1. It states that he had duly received a letter from the Rev. Depp. ad res Exteras, of August 20, 1739, together with the pastoral letter.

2. It complains of the charges, as if he wanted to play the Master over all the churches, or at least over most of the Reformed Dutch Ministers in America. In opposition thereto, (1) He offers to send over if it be deemed necessary, testimony from friends, ministers, and even from his entire Consistory; from which would

appear his unobtrusiveness and affectionate intercourse. But (2) he wishes rather that the Rev. Depp. would seek information on this subject without his knowledge, and inform themselves as to the facts.

3. He declares that he has the same respect for the Rev. Christian Synod of North Holland as for that of South Holland; and the same esteem for the Rev. Classis of Amsterdam, as for the other Classes.

4. He asks that he may be informed who his accusers are and what are the proofs. Then he would address himself to make a defense, with the proper proofs; but if this should not be deemed necessary or salutary, that then, when the truth of the case shall have been ascertained, his accusers should be admonished and punished as being unworthy of belief, and to be declared and regarded as false witnesses; and that he may be held and declared innocent of those charges.

5. It concludes with a cordial wish for a blessing, and the offer of his services, etc. xxii. 503.

TESTIMONIAL OF REV. CORNELIUS VAN SANTVOORD TO REV. P. H. DORSIUS.

Portfolio "New York", Vol. i.

Staten Island, March 31, 1740.

To Mr. P. H. Dorsius:— Rev. and Esteemed Sir and Brother:—

Your letter was delivered to me yesterday. What you tell about the letter from the Deputies of the Rev. Classis of Amsterdam for Foreign Affairs, had already been communicated to me on Long Island, by the Rev. Brethren, Freerman and Antonides. Both thought it was a wicked piece of work to accuse you, so falsely, before the Rev. Classis of Amsterdam. And who, having the good fortune of knowing you, could think otherwise? Certainly I can give no other opinion, having had so much intercourse with your Reverence, and having seen as much of you as any one. I have never been able to perceive that you exalted yourself above others, let alone despising others, in this country; or even tried to do so. But continue to pass through honor and through dishonor. The accusers will inherit their own shame, even before the Rev. Classis of Amsterdam. There, most assuredly, more credit will be given to the testimonials which you are about to receive, and to this, my declaration, I hope, than to such slanderous scribblers. I am,

Reverend and Esteemed Sir and Brother,

Your willing servant and brother,

C. Van Santvoord,

V. D. M. on Staten Island.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John Philips Boehm, April 1, 1740. xxix. 274. No. 48.

To Rev. John Philips Boehm:

Rev. Sir and Esteemed Brother:— The Rev. Classis of Amsterdam duly received your last letter of March 13th 1739. It gave them much satisfaction that you were so zealously diligent in seeking to edify the churches in your vicinity and to promote their general welfare. May the Lord grant blessed results to your labors, and incite you to greater watchfulness and to yet more earnest efforts in the ministry of the Gospel.

It was peculiarly agreeable to the Classis that you did not withdraw yourself; but that you showed your willingness to give explanations to the Rev. Mr. Dorsius, upon his written request, to the questions put by him to you, concerning the condition of those churches of which you have the oversight. We perused with great pleasure and joy the accurate account which you prepared of your churches, a copy of which you also sent us. This also gives us the light we needed, to enable us to understand the exact condition of the churches in Pennsylvania. Therefore, in the name of our Classis, we commend you for your careful investigation and earnest efforts in this matter. We now earnestly request you, and fraternally admonish you that you persevere in this course; and in unison with Mr. Dorsius — to whom you give praise, to our gratification — to co-operate in everything, which may be of service for the upbuilding and extension of the kingdom of Jesus among you.

We also want to assure you that all letters sent to us by you before 1739, were duly answered during the same year. No doubt by this time the answers have reached you. Never will we delay to answer by the first opportunity, any letter which comes from you.

It was not without our being painfully affected, that we learned how much you were oppressed with various difficulties, under the heavy burdens of the ministry. We want to help you in all these things and shall endeavor to do so. To this end we will bring your request before the next Synod of North Holland, which is held in the year 1740, that you may receive some aid, to enable you to keep the church-ground from being forfeited, to the great injury of the congregation. We are not without hope that our endeavor thereto will not be altogether fruitless. We will also most gladly give you some personal aid and encouragement, for we greatly compassionate your straitened circumstances. Therefore our Classis has resolved that its churches should try to collect some money to send to you for your support.

And now about what you wrote in your postscript, that some evil minded persons in Philadelphia had written to us to your disadvantage: On this subject the Classis has already spoken, and from which you can perceive how much we seek to guard against all injustice, or lack of Christian caution, by a hasty judgement, without thorough investigation, and also hearing from yourself.

Further, Worthy Brother, it is the prayer of our souls that the Great Shepherd of the sheep may endow you richly, enabling you to gather the lambs of the flock into the spiritual fold, and to care for them with wisdom, and guide them by exemplary doctrine and deportment. May consolation and strength from above be granted you abundantly, to the glory of the Savior's name, which must forever become more glorious among all churches. We are with all cordiality, etc., etc.

Amsterdam,
April 1, 1740.

John Plantinus, Praeses, etc.
Tiberius Reytsma, Scriba, etc.

P. S. Enclosed, find a book by Rev. Mr. Kulenkamp,* from the worthy Consistory of Amsterdam, for the service of yourself and other ministers in Pennsylvania. Meanwhile, the Classis send you for your support, in your poverty, the sum of ..... (?)

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* Mr. Kulenkamp was at that time a minister in Amsterdam. This book was a treatise against the Moravians.

ACTS OF THE CLASSIS OF AMSTERDAM.

To send the Work of Rev. Kulenkamp to Suriname and New York.

1740, April 4th. To Suriname and New York shall also be sent a copy of the writing of Rev. Kulenkamp; also to Rev. Boehm, with the request to transfer the same to Rev. Dorsius for common use. xi. 339.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory and Authorized Committee of the Churches in Kings County, L. I., to the Classis of Amsterdam, to send them a Minister. April 8, 1740.

Portfolio "New York", Vol. i.
Copied also in Vol. xxii. 552–5.

April 8, 1740.

In the Name of God, Amen.

To the Rev. and very celebrated Classis of Amsterdam: Highly-learned and Very Respected Fathers and Brethren in the Lord:—

We, the undersigned, Elders and Fully-authorized Committee, residing in Kings County, Long Island, called also Nassau Island, situated in the northern part of America, and near the famous city of New York, etc.: Being assembled on this 8th day of April, 1740, in the church at Midwout; after calling upon God's Holy Name, We, the undersigned Elders of the six united churches, namely, Midwout, (Flatbush), Breukelen, (Brooklyn), Boswyk, (Bushwick), New Amersfoort, (Flatlands), Gravesand, (Gravesend), and New Utrecht, having voted, came to an agreement and unanimously resolved, to make out a call, in behalf of Kings County, for the above mentioned Reformed Churches. We send this call to the entire Classis of Amsterdam, to which we hereby address, commend and subordinate ourselves; and we do hereby authorize that illustrious Classis, and fully empower it, as we hereby attest under our own signatures, to provide and call, and with full qualifications, to send to us, an orthodox minister — one who is favored of God with good gifts, in order to teach us, clearly and plainly, the Word of God, and to apply it earnestly unto godliness; and one who will adorn his office with a godly walk. Such a one would be very acceptable to us, and would also be a good example to the churches, to encourage them to walk in the same steps. He must also be sound in body. The years of his age we leave to the Rev. Classis, hoping, however, that he may not be an old man. For we have this in view — that our flourishing and growing churches may never be without ministers.

For we observe that our Rev. minister, Bernardus Vreeman, (Freeman) is now more than seventy eight years of age. Nevertheless, he still officiates but earnestly exhorts and counsels us to make out this call. He even offers to give up his salary, that it may be given to the minister whom your Revs. may send us; still it is his purpose to edify the churches by his preaching from time to time, without salary. He has already preached in these regions for forty years; and for over thirty-four years of this time have we listened to the good and holy Word of God from his mouth — he has always been healthy and strong and his preaching has served for

our edification. So also our Rev. Minister, Vincentius Antonides, has reached the great age of seventy three, and his services we have enjoyed for more than thirty four years. But both our ministers are now of advanced age. The thought of the shortness of their lives now urges us to charge the Rev. Classis to provide for us and send us an able minister of Zion, one ordained, and possessed of full qualification for our services, and to be ecclesiastically, our legal minister. If he shall find, upon his arrival, both our ministers in good health, then he will be our third minister. And when, in the Providence of God, one or both of our old ministers go the way of all flesh, then he will be our second minister, or perhaps our only one. The one called, and who shall be sent to us, must, when in health, according to our church custom, preach twice on each Sunday; but during the three months of winter, only once on each Sunday, excepting in the place where he resides, whether it be at Midwout or New Amersfoort. The other villages are at an hour's distance excepting one, which is somewhat farther. His Rev. will be conveyed on Sunday mornings, (to the place of preaching) and provided with dinner at noon. In the afternoon he will be taken home again, with wagon, or on horseback, as he likes.

The custom of our churches is: Preaching on Easter, Ascension Day, Pentecost and Christmas. Also family-visitations, and Penitential (Preparatory) Sermons, at the time when the Lord's Supper is to be observed. Further, catechetical instruction at the regular times; the encouragement and comfort of the sick in their sufferings; and whatever else God may require of his faithful servants.

His Rev's. salary shall be one hundred and seven pounds, New York money, of this province; and shall begin as soon as he takes ship to come over to help us. His salary shall be paid promptly each half year, just as we have done to all our ministers. Besides that, a free house in the Village of Midwout, where, already reside our two old ministers. Further, a garden together with a piece of meadow ground, containing a few apple trees. This is sufficient to pasture a cow or two, profitably, and also a horse, for his use in recreation! So also his firewood is brought to his house year after year. The church sends over forty pounds, for Classical expenses, and for his transportation, together with refreshments of food and drink on the journey. Should there be any lack in this amount, it shall be paid to the Skipper, upon bill presented, on his arrival. Furthermore, there are the perquisites which his Rev. will obtain from the banns of young people; for the registering of their names on the Church Records; for the publishing of the same in the church, before the congregation, once on each Sunday, for three Sundays; and then for uniting them in the married state. Each one will give your Rev. of his own free will, whatever he pleases. Also, whenever any churches, that are without ministers, desire your Revs. service,— during the week,— you may preach to them, baptize the children, and administer the Lord's Supper. Those churches will pay you for such services. Thus will your Rev. have the liberty to give them assistance in their necessities.

We doubt not but that these favorable conditions will move some one, and induce him to accept this call readily and gladly, and to come over to us in these far off regions; to serve Jesus Christ, the great God and Savior, to proclaim his name, his glory and doctrine, unto the salvation of those in these churches, and to exhibit clearly God's work of grace in Christ. Amen.

Very Rev. Sirs and Fathers, your Revs. predecessors have in former times, provided us with good and faithful shepherds, and sent them hither. We have confidence in your Revs., that your Revs. will do no less than your Revs. predecessors have done. And him whom your Revs. shall call for us, and in our behalf, and shall send to us, we will receive and embrace in love. And with abounding gratitude we shall acknowledge what the Rev. Classis, at such great pains shall do for us and our churches.

We, the Authorized Committee of our churches, subscribe this call as our own act. We agree to perform faithfully all that is mentioned and expressed therein; and our successors, who shall be chosen in our places, shall from time to time do the same.

Date as above.

Cornelis Van Brunt, Samuel Groenendyck, Albert Coerten, Peter Wyckoff, Jan Lucassen, Isaak Leffertse, Aris V. D. Bilt, Corenlius Van der Veer, Corel Boerum, Peter Staets, Dirck Rapalje, Jacob Ryersen, Jacob Sebring, Abraham Durye, Leffert Leffertse, Ferdinandes Van Sickelen, Jacobus Stryker.

1740

We, the undersigned ministers, in order to give greater credence to this Instrument, testify that our eyes have seen the Elders and the Authorized Committee subscribe it, with their own hands, and that what is written therein is the truth.

B. Vreeman, V. Antonides.

A true copy, agreeing with the original.

Per Ad. Hegeman, Clerk.

This is a true copy, as we know, on this 13th of May, 1742.

V. Antonides.

CERTIFICATE OF REV. T. J. FRELINGHUYSEN IN VINDICATION OF THE CHARACTER OF REV. P. H. DORSIUS, APRIL 14, 1740.

Portfolio "New York," Vol. i.

L. S.

As we are obliged, to defend the good name of our neighbor and brother, especially when assailed by evil tongues and pens: Therefore, I consider myself in duty bound, to give the following testimony concerning our dear colleague, Rev. P. H. Dorsius, Minister of Jesus Christ, in his church in Bucks County, Pennsylvania, as follows: That besides a constant interchange of letters, I have had much conversation and general intercourse with his Reverence, greatly to my comfort and edification; and that as an eye witness of his doings, and hearer of his words, I am constrained, in love, to give my judgement, that said Rev. Domine Dorsius is a learned, gifted, graciously-endowed and faithful minister, and whose services have not remained without a blessing. I have therefore gladly committed and entrusted one of my sons, Johannes by name, to the instruction and tuition of his Reverence. He also has his lodgings and his board with him. It is also possible that our oldest son, Theodore, who has already studied Latin under Domine Van Sandvoord, for some years, will soon be sent to his Reverence, (Dorsius), for instruction. Such, then, is my opinion of his Reverence; so that it is the intention of the undersigned, so long as the "breath of the Almighty" is within me, or so long as it may be possible, to maintain brotherly communion with said colleague, and to assist him in all things which concern the welfare of Zion in these distant regions, at least so far as I am able. That this is my testimony, I certify by my signature,

Theodorus Jacobus Frilinghuysen,
Pastor at Raritans, New Brunswick,
and other places united therewith.
Aetatis, 47. Given in New Jersey,
the 14th of April 1740, Old Style.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Church of Schenectady made into a Fort.

New York, June 13, 1740.

My Lords:

.....

The Act to raise in the Township of Schenectady a Sum not exceeding thirty two pounds etc. is necessary to pay a debt contracted in making their old Church a fortification, they having built a new Church.

.....

— Col. Hist. N. Y. vi. p. 160.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Dorsius.

1740, June 13th. Art. 5. A letter was read, from P. H. Dorsius, minister in Pennsylvania. It was recommended to the aforesaid Deputies, to answer the said letter, and exhibit (such answers) to this Assembly. The Deputies will also write a letter on the same subject to Rev. Boehm. xi. 343.

Letters to Dorsius, etc.

1740, June 27. Art. 3. Even as also those to Rev. P. H. Dorsius and Rev. Boehm remain in statu. xi. 344.

Letters to New York, etc.

Art. 8. The letters to New York and Pennsylvania remain in statu. xi. 344.

Letter to Dorsius and Boehm.

1740, July 18th. Art. 4. A letter to Revs. Dorsius and Boehm remains in Statu, inasmuch as Rev. Deputies have as yet found no opportunity. xi. 345.

ACTS OF THE SYNOD OF SOUTH HOLLAND, 1740. (Page 246.)

Extract from a Letter of Rev. P. H. Dorsius.

Article 11.

The letters of the 12th and 20th of December, 1738, together with the Synodical Reports concerning Count Zinzendorf, I have received. But I have heard nothing of the arrival of the Count, nor of any of his delegates. The candidates, ... Van Basten and (John Henry) Goetschey, are regarded as ministers. The first left Pennsylvania two years ago, and has preached across the river (Delaware) at Amwell (New Jersey), and also on Long Island, but without administering the sacraments; but his conduct has been improper in each place. At present he is stopping at Fishkill, above New York, where he has been allowed to preach on his promise to abstain from strong drink.

1740, JULY 31. AN ACT FOR NATURALIZING JOHANNES MARTINUS VANHARLINGHEN.

L. S.
July 31, 1740.

Whereas it is for the manifest Benefit of this Province that all encouragement should be given to Persons of Different nations to transport themselves and families to it by investing them with all Rights and Privileges of any of his Majesty's natural free born subjects within the same: And Whereas, Johannes Martinus Vanharlinghen,* born under the Dominion of the States Generall of the United Provinces, has Settled himself and his effects in his Majesty's Province of Nova Cesarea or New Jersey and is greatly desirous of being admitted to enjoyment of the Privileges and Benefits which the natural and free born Subjects of this Province do enjoy: And as the said Johannes Martinus Vanharlinghen does profess the Protestant Religion, and hath given Testimony of his Duty, Loyalty and Affection to his present Majesty, King George the Second, and the succession of the Crown in the Protestant Line According to and in such manner and form as is prescribed by an Act of General Assembly of this Province, made in the eighth year of the Reign of his late Majesty, King George the first, Entitled An Act for Secureing of his Majesty's Government of New Jersey:

Be it Therefore Enacted by the Governor Council and Assembly of this Province, and it is hereby Enacted by the Authority of the Same, that Johannes Martinus Vanharlinghen is and shall be from henceforth deemed, taken and esteemed to be his Majesty's Natural free born Subject of his Province of Nova Cesarea or New Jersey, to all interests, constructions and purposes whatsoever, as if he had been born within the said Province; and shall and may, and his heirs shall and may, within this Province, take, receive, do, enjoy and be intitled unto the same Immunities and Rights of, in and unto the Laws and Privileges of this Province as any of his Majesty's natural born subjects can do, or ought to do, and enjoy, and as fully and amply to all Interests Constructions and Purposes whatsoever, as if he himself had been born within the same, any former Law, Act, Ordinance, Usage, Custom to the Contrary in any wise notwithstanding.

Provided Always, and it is hereby Enacted and Declared, that nothing in this Act Contained, shall be Construed, deemed or taken to enable or give power or Privilege to the said Johannes Martinus Vanharlinghen to be capable of being of his Majesty's Council, or a member of the Assembly of this Province, or one of the Judges of any of the Courts of Record, or one of his Majesty's Justices of the Peace in the said Province, any thing in this Act, or any Law, Usage or Custom to the Contrary in any wise Notwithstanding.

May 29th 1740. This Bill having been read in Council Three times, Resolved, That the sd. Bill do pass.
By Order of the House.
Jno. Reading, Spr.

June 3rd 1740. This Bill having been read three times, in the House of Representatives
Resolved That the sd. Bill do pass.
By Order of the House.
Andrew Johnston Speaker.

Burlington 31st of July 1740
I assent to this Bill Enacting the same and Order it to be Enrolled.
Lewis Morris.

[* This Van Harlingen was the father of Rev. J. M. Van Harlingen, (1724-95), and grandfather of Rev. J. M. Van Harlingen, (1761-1813). For further details, see Corwin's Manual, 4th ed. 1902, p. 830. There was one of the same name naturalized, 1732. See chapter 444 of Colonial Laws of New Jersey.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to New York.

1740, August 8th. Art. 5. The letters to New York and Pennsylvania were sent off, according to resolution of January 12, 1740, to Revs. de Bois and Boel, at the same time with the pastoral letter and Rev. Ger. Kulenkamp's book against the Herrnhutters. xi. 351.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call to Long Island.

1740, Sept. 4th. Rev. Dep. Reytsma announces that the Rev. Assembly is authorized to make a very favorable call to Long Island, so that if any one knows of a suitable person, he may be presented at the next Classis. xi. 354.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Boehm.

1740, Oct. 3rd. Extracts from three letters of John Philip Boehm, minister in the province of Pennsylvania, were presented by Rev. Reytsma. The Rev. Deputies furnished the Rev. Assembly with their report (pre-advice) in regard to them. Therewith the Rev. Assembly was perfectly satisfied, and thanked the Rev. Deputies therefor. xi. 355.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Call of the Churches of Queens County, Long Island, on (John) Henry Goetschius, to be the pastor of Newtown, Jamaica, Hempstead and Oyster Bay. Oct. 1740.

Portfolio "New York", Vol. i.

Copy of a Call. No. 1.

In October, 1740, We, the Elders of the four united churches of New Town, Jamaica, Hemstead and Oyster Bay, did assemble in the Name of God — the Father, and Son, and the Holy Ghost,— in order to call, in the fear of the Lord,

1740

a Reformed and orthodox minister, for our said four Reformed Churches, located in Queens County, on the Island of Nassau, in the Province of New York, etc. And

Whereas, It has pleased the All-wise God who worketh all things after the counsel of his own will, and who rules and governs all things to his own glory, and for the best interests of mankind:

And whereas, It is known that at our request there has come to us the very Rev. godly and highly-learned, Mr. Hendricus Goetschius, to exhibit to our churches his preaching gifts, and that he has given great satisfaction, and found entrance, generally, to the people's hearts thereby, and still more especially by his edifying conversation, (conduct):

Therefore, The Church generally did encourage the Elders of the four congregations to proceed and the Elders and congregations together have mutually agreed with one heart and soul, to direct us, the said Elders, to take in charge this very important business. They have, therefore, officially and solemnly empowered us, as Elders, to call the Rev. Hendricus Goetschius to come to them, as soon as his studies, under Mr. Dorsius, shall be finished, to the end that he may be their regular pastor and teacher.

We, the undersigned Elders of the four churches, feel ourselves therefore in duty bound without any delay, to make provision for our Christian Church here, so that the Person and the glory and doctrine of Christ, and the free and full work of Grace, may be constantly taught among us unto the salvation of sinners. For this reason do We, the Elders, with one heart and soul, call you, Very Reverend and Learned Sir, Hendricus Goetschius, residing at present with the learned Mr. Dorsius, in the Province of Pennsylvania; yea, we do hereby call your Rev., in our name, and in the name of all our churches; and thus, in the fear of the Lord, we present to your Rev. this call, to supply our Christian churches here and to come to us in the fullness of the blessings of the Gospel, to the upbuilding of all our churches all in the fear of the Lord. And may your Rev. adorn your ministry with a heavenly walk, so as to attract men and allure them, that, by following after you, they may lead a heavenly-minded life. May God incline your heart to come to our help, and grant you, as God's beloved one, the power of his Holy Spirit!

We call your Rev. in order to preach when in good health, with the strength which God may supply you, twice, on every Lord's day in the summer; and once, on every Lord's day during the three winter months. Also, on the Festival Days according to our church customs; as well as at the service preparatory to the Holy Supper. The churches of New Town and Jamaica hold their communion service together, as one body. So do also, the churches of Hemstead and Oyster Bay. And they hold this service alternately every three months. At the place, where your Rev. administers the Supper, there your Rev. will be expected to perform family visitation; while in the other place, where your Rev. does not administer the Supper, the Elders will perform the family visitation. Furthermore, your Rev. is entrusted with the power of church-discipline, which is to be prudently exercised, with the advice of your Rev's. body of Elders; and, if necessary in consultation with a neighboring Minister. So also, with the co-operation of your Rev's. Elders, your Rev. is to arrange the manner, time, and place for catechetical instruction; and to give, where it may be required, help and comfort to the sick, in their distress; and to do all that God expects of sincere and faithful ministers; and all this is to be done to the glory of God's Holy Name, and to the salvation of all who believe. Amen.

We, the Elders of the four churches, promise and assure you, Rev. Sir, Hendricus Goetschius, a salary of one hundred pounds, New York money, but you will have to provide your own firewood. This expenditure for wood will take seven pounds from your salary. You are also assured and promised a respectable and good dwelling house; and land enough to pasture two horses and two cows; also, a garden; and if there be no apple orchard, one shall be planted wherever your Rev. may choose to fix your residence.

We, the undersigned Elders, by these our signatures, bind ourselves to pay you, the Rev. Mr. Goetschius, every half year, the sum of fifty pounds. Without doubt our successors will do the same from time to time, so long as your Rev. shall minister to us. On these conditions, we trust, that your Rev. will readily and

gladly accept the call to come to us, fully qualified, and with the fullness of the blessings of the Gospel; and we shall embrace and welcome your Rev., Henricus Goetschius, with all respect, honor and love.

Day and date as above.

Bernhardus Freeman
Vincentius Antonides.

Abraham Lent, Cornelius Ryerse, Peter Montfoort, Abraham Polhemius, Adrian Onderdonk, Jacobus Montfoort, Alphen Reyder, Johannes Bergen, Mozes Van Noerstrant.

Rev. Mr. Colgan to the Secretary of Society for Propagating the Gospel.

Jamaica, November 22nd, 1740.

Reverend Sir:— We have yearly for these seven years last past increased in Church Members, so those buildings are generally well filled in time of Divine Service, & the worship of God is duly performed with decency and good order; the several sects which are around us do look upon the Church with a more respectful eye than formerly; there being not wanting either in myself or people any Christian like or prudential means necessary to form a reconciliation & union amongst us; some itinerant enthusiastical teachers, have of late been preaching upon this Island, the notorious Mr. Whitfield being at the head of them, & among other pernicious tenets, have broached such false & erroneous opinions concerning the doctrine of Regeneration as tend to the destruction of true religion & of a holy and virtuous life; and therefore I take this opportunity to beg that the Society would be pleased to bestow upon the people of this parish a few of Dr. Waterland's pieces on that subject, & of his Lordship the Bishop of London's Pastoral letters upon lukewarmness and enthusiasm.

— Doc. Hist. N. Y. Vol. iii. p. 192.

Rev. Henry Barclay Petitions for a Piece of Land in the Mohawk Country. Granted.

1740, Dec. 27. Upon application made by the Rev. Henry Barclay to this Board for a parcell land lying in the Mohawk country, given by the Indians to said Mr. Barclay, containing about nine or ten morgans, this board resolves that a deed be executed to the said Mr. Barclay his heirs and assigns for said land under the reserved yearly rent of one skiple good winter wheat per morgan after the same is surveyed, which is to be done the next Spring.

— Munsell's Annals of Albany, Vol. x. pp. 93, 94.

Revivalism About 1740.

There was a great disagreement about 1740 among the Presbyterians and other Bodies, regarding revivals, revivalists and their methods. Whitefield and the Tennents, men "full of the Holy Ghost and of power", had aroused multitudes along the whole coast from Maine to Georgia, to repentance and faith. At the same time, though so much blessed, they had fallen into the mistake, perhaps too common among men especially earnest, of denouncing the great body of their fellow-ministers as men of little real piety and efficiency. There was, perhaps, some ground for this severity. An orthodox creed and decent external conduct had become in many places the chief essentials for union with the church. Too little emphasis was placed on the necessity of regeneration. Now the Revivalists especially condemned all who were not in accord with themselves, as to the use of somewhat unusual measures in the work. This gave rise to opposition, and finally to the schism which resulted.

The people about New York, and particularly those who were connected with

1740

the Presbytery of New Brunswick, N. J., were in sympathy with the Revivalists. The Log College, which afterward developed into the College of Princeton, annually sent out men with this revival spirit. Some of the Presbyteries would not allow licentiates of other Presbyteries to preach within their bounds, on account of this Revivalistic spirit, without special permission. Most of the Presbyteries were a unit on one side or the other; but those of Donegal and New Castle were divided. Hence some of the churches were rent in twain. This, for example, was the case with the churches of Octorara and Carlisle, Pa.*

1740. Bishop Nitschman a second time visits America to purchase a place in Lehigh, Pa. for the Moravians. Purchase effected, April 2, 1741.

1740. Rev. David Zeisberger, a Moravian, comes to America. Begins his labors among the Indians, 1745, and continues them until 1808. Spoke Mohawk, Onondaga and Delaware tongues. Established thirteen Christian Indian towns. Published many Indian books. Hamilton, 470-3.

1740. Visit of Whitefield to America. See Dubles, 272, Hamilton, 441. Biographies.

1740. Rauch's Mission to the Indians at Shakomeko, Dutchess Co., N. Y., branching out into Connecticut. Several Christian Indian villages founded. Sixty Indians baptized in four years. Hamilton, 463.

1740. Nazareth, Pa., founded by the Moravians.

1740. Exposition of Episcopal Church Catechism by Lewis, printed by Bradford, N. Y. Dix, i. 222-3.

1740. The Examiner examined; by Rev. Gilbert Tennent, of New Brunswick, N. J. In answer to an anonymous pamphlet written against him after his visit to New England.

RECORDS OF REFORMED DUTCH CHURCH OF NEW YORK.

List of Ministers, Elders and Deacons, 1741–1767.

There is a small manuscript Volume, containing the signatures each year of the new Elders, Deacons and Church Masters to the Calls of the respective ministers, and running from 1715-1767.

It first contains the Resolution of the Consistory and Church Masters, dated March 19, 1705, which requires the Church Masters to meet on the first Friday of each month, for their business. See Resolution, under date.

Then another Resolution of March 11, 1712/13, about calling meetings of the Great Consistory, all of whom shall have a vote. See under date.

Then follows a copy of the action of January 4, 1714/15, about Domine Du Bois's request for a colleague; and the Call of such a Colleague, under date of Jan. 11, 1715. See under date. (This Call finally brought over Domine Boel.)

And finally the new members of the Consistory, each year, before installation, were required to sign a document, consenting to the pecuniary conditions in the Call of each successive minister.

A list of Ministers, Elders and Deacons 1668-1700, is given in English Transla-

* See Rev. Samuel Blair's Accounts of Revivals at this time; In History of Log College, 173; also Rev. John Rowland's Account in Hist. of Log College, 237-244; The Christian History of Rev. Mr. Prince, of Boston, containing a letter from Rev. Gilbert Tennent; Rev. Wm. Tennent's Accounts, in Hist. Log College, 254-264. See also the Biographies of Rev. Geo. Whitefield; Hamilton's Hist. of Moravians, in Vol. viii. of Am. Ch. Hist. Series, 463, 470-3; and Rev. Gilbert Tennent's "The Examiner Examined," 1740.— Rev. Samuel Finley, licensed by Presbytery of New Brunswick, begins his powerful ministry.

1741-1743

tion, Lib. A. pp. 95-104. This list is continued, 1701-1740, on pp. 128-142. (In the Dutch Book, p. 193.) The signatures of Elders and Deacons and Church Masters, each year, as elected, to the Conditions of the Calls, are then given from 1715-1767, overlapping one of these other lists from 1715-1740. These duplicated names are not here repeated; but there here follows the list from 1741-1767. There is no other record of these names for these years, 1741-1767.

(Preliminary Note by Dr. T. W. Chambers. Condensed.)

It would seem as if there existed some doubt about the continuance of the obligation imposed by the contract contained in the Call of a Minister, as if that obligation was binding only on the persons who first signed the Call, although the Church was incorporated. Accordingly it was resolved that the contract of the Call should be signed, as recorded in a book for that purpose, by all the successors in office, Elders, Deacons, Church Masters, year after year, at the time when they were chosen. And to make the matter sure, the signatures were required immediately after the election, and before the names were announced to the Congregation. In case of refusal, a new choice was to be made. Hence it is also particularly stated in the Calls, that the subscribers are not personally, responsible, but qualitate qua, meaning officially. This plan was continued for fifty two years, 1715-1767, when it seems to have ceased to be thought necessary.

The matter is of interest as showing the ideas of the times. But the list of names of the above mentioned officers as thus preserved is especially valuable, because from 1741-1767, no other list of such officers is found. They must have been recorded elsewhere, but the volume has disappeared.

Reformed Dutch Church of New York.

List of Ministers, Elders and Deacons.

Elders.	1741, Oct. 15.	Deacons.
Christoffel Bancker		Pieter Marschalk
Joe Meyer		Abraham Ten Eyck
		Evert Byvanck
		Andrew Breested.
	1742, Oct. 21.	
Anthony Rutgers		David Abeel
Abram Van Wyck		Hendrick Ryke
Isaac De Peyster		Adrian Bancker
		Petrus Low.
	1743, Oct. 20.	
Jacobus Roosevelt		Elber Harring
G. Duyckinck		Abel Hardenbrook
Cornelius V. Horne.		John Groesbeck
		Brandt Schuyler.

Extracts from the Letters of Call of the Ministers of the Dutch Reformed Church in the City of New York, in North America.

Concerning Domines Gualterus Du Bois and Henricus Boel, in date, the 9th and 11th of January, 1714/15;

To secure the prompt payment, quarterly, of the sums promised to each of the said ministers, we bind ourselves qualitate qua, i. e., as present Elders and Deacons, and so all our Church Estate, to be responsible by law for the said payment of each of these ministers. This also shall be done by each and every one, who, after us, shall from time to time be called to be Elder or Deacon or Church Master for our Congregation, and that, before they are published, or confirmed in their respective offices, by subscribing this Instrument of Call; and in case any refuse to do this, then another or others shall be chosen in their places, on the same condition, according to the unanimous Resolution passed at the meeting of the Great Consistory held on the 11th of January, 1714/15.

1744-1752

Whereupon, in view of the foregoing, appears essentially the Letter of Call of Domine Johannes Ritzema.

Elders.	1744, Oct. 18.	Deacons.
	Rev. Johannes Ritzema settled.	
Abraham Lefferts		Gerardus Stuyvesant
Garret Keteltas		Robt. Livingston, Jr.
Paul Richards.		Jacob Abramse
		Robert Benson
	1745, Oct. 17.	
John Roosevelt		Abram Lynsen
Floris Taerling		Joris Brinckerhoff
Nicholas Bayard		Leonard Lispenard
		Wm. De Peyster.
	1746, Oct. 16.	
Christoffel Bancker		Evert Byvanck
Gulu. Verplanck		Frans. Marschalk.
A. D. Peyster		Cornelius Bogert
		.....
	1747, Oct. 15.	
Philip Livingston		Abel Hardenbrook
Wynant Van Zandt		Adrian Bancker
Abram Van Wyck		Theodorus Van Wyck
		Cor. Van Ranst
	1748, Oct. 20.	
Henry Cuyler		Peter Clopper
David Abeel		Philip Livingston, Jr.
Peter Marschalk		John Everson
		Wm. Vredenburgh
	1749, Oct. 19.	
Cor. Van Horne		Leonard Lispenard
Abraham Lefferts		Jacobus Turk
Gerard Stuyvesant		Elbert Haering
		John Brovort
	1750, Oct. 18.	
	Rev. Lambertus De Ronde settled.	
Christoffel Bancker		Hendrick Bogert
Jacobus Roosevelt		Dirck Lefferts
Abel Hardenbrook		Robt. Benson
		Cor. Wynkoop
	1751, Oct. 17.	
Abraham Lynsen		Cornelius Clopper
Evert Byvanck		Evert Bancker
Andrew Breested		Andries Abramse
		John Livingston
	1752, Oct. 19.	
Abraham Van Wyck*		Cor. Van Ranst
Paul Richard		Lucas Promine
Francis Marschalk		Nicholas Roosevelt
		Albertus Tyebout

*I accept the conditions (subscribing to all the Calls) provided I have nothing to do with the Coetus.

Elders.	1753, Oct. 19.	Deacons.
Henry Cuyler		Wm. De Peyster
Isaac De Peyster		Philip Livingston
Nicholas Bayard		Andrew Myer
		Richard Ray

1754, Oct. 16.

Inasmuch as the Calls of Domines Du Bois and Boel are made void by death, the Consistory has seen fit, according to Resolution passed Sept. 15, 1754, to increase the salary of Domines J. Ritzema and L. De Ronde, to two hundred pounds. Hence these subscriptions are made henceforth according to that Resolution.

S. Johnson	John Brovort
Abraham Lefferts	Peter Keteltas
Joris Brinckerhoff	Theodorus Van Wyck
	Petrus Bogert

1755, Oct. 15.

Jacobus Roosevelt	Cornelius Clopper, Jr.
Cor. Wynkoop	Anthony Ten Eyck
Elbert Haering	Gerard Wm. Beekman
	Richard Van Dyck.

1756, Oct. 21.

Christoffel Bancker	Cornelius Van Ranst
Abram Van Wyck	Dirck Lefferts
Philip Livingston	Isaac Roosevelt
	Abraham Lott

1757, Oct. 20.

David Abeel	Nicholas Roosevelt
John Bogert	Richard Ray
Peter Lott	Dirck Brinckerhoff
	Johannes Duryea.

1758, Oct. 19.

Abraham Lefferts	Theodorus Van Wyck
Peter Marschalk	Evert Bancker
Abel Hardenbrook	Hendricus Clopper
	Nicholas Bogert

1759, Oct. 18.

Jacobus Roosevelt	Abraham Bockee*
Wm. Vanden Burgh	Adrian Bancker, Jr.
Leonard Lispenard	Johannes Lansing
	Lucas Van Ranst.

Elders.	1760, Oct. 16.	Deacons.
Christoffel Bancker		Peter Clopper
Francis Marschalk		Johannes Aelstyne
Andries Abramse		Abram Lott, Jr.
		Petrus Low

1761, Oct. 15.

Peter Lott	Garret Rapalye
Cornelius Bogert	Jacobus Roosevelt
Cornelius Clopper	Gerardus Beekman
	Teunis Tiebout

* Nicholas Bogert was chosen to serve in place of Bockee.

1762–1767

1762, Oct. 21.

L. Johnson
Theodorus Van Wyck
John Bogert, Jr.
Johannis Hardenbrook
Peter Keteltas
Isaac Roosevelt
Dirck Brinckerhoff

1763, Oct. 20.

The subscription is made according to the Resolution of Consistory, Sept. 15, 1754, in respect to the salaries of Domines Johannes Ritzema and Lambertus De Ronde, as also of the Eight Articles upon which the Call of an English (speaking) minister is agreed to.

Jacobus Roosevelt
Joris Brinckerhoff
Wm. De Peyster
Abraham Lott
Jacob Le Roy
G. Duyckinck
Jacobus Bogert

Rev. Archibald Laidlie arrives to preach in English.

1764, Oct. 18.

Philip Livingston
Anthony Ten Eyck
John Brevort
Evert Bancker
Abram Lott, Jr.
Henry Kip
Jacobus Van Zandt
Rem. Rapalye
Petrus Byvanck

1765, Oct. 17.

Peter Lott
Elbert Haring
Cornelius Clopper
Gerard Wm. Beekman
Peter Low
Andrew Marschalk
Cornelius Roosevelt

1766, Oct. 16.

Peter Marschalk
Theodorus Van Wyck
Cornelius Bogert
Isaac Roosevelt
Adrain Bancker, Jr.
Garret Abeel
Garret Rapalye
Jacob Duryee
Nicholas Bogert

1767, Oct. 15.

The subscription is made according to Resolution of Consistory, Sept. 15, 1754, in respect to the salaries of Domines Johannes Ritzema and Lambertus De Ronde, as also of Domine Archibald Laidlie, upon the Eight Articles,* and his Reverence's Call: and further to comply with the resolution of Consistory of the 12th of January, 1767, concerning the Church's real estate.

Jacobus Roosevelt
David Abeel
Francis Marschalk
Isaac Stoutenburgh, Jr.
Wm. De Peyster, Jr.
Zachrias Seckels
Jacob Van Wagenen

For list of Church Masters, 1715-1767, see under date 1715.

* The Eight Articles agreed upon in reference to Domine Laidlie's Call, state that his salary should not be derived from the Church property, but only from voluntary subscriptions. The Articles are recorded in latter part of Minutes of 1762.

MISSIONS AMONG THE MOHAWKS.

2745

Rev. Henry Barclay.

Says Sprague: "In 1741, Mr. Barclay informed the Venerable Society that his congregation at Albany consisted of one hundred and eighty English, besides two independent companies; and in the Mohawk county of five hundred Indians, settled in two towns, at thirty miles distance from Albany;— that he had sixty English and fifty-eight Indian communicants; and that the vice of intemperance among the Indians was greatly on the decrease. In 1743 his statement was that two or three only of the whole tribe remained unbaptized, and that with the consent of the Governor, he had appointed two Mohawk schoolmasters to teach the young Mohawks, and that they were both very diligent and successful."— Sprague's Annals, v. 92.— Col. Docs. vi. 88, 314.— Quoted also by Dix, i. 238.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Dorsius.

1741, April 10th. Rev. Wilhelmus states in a letter to Rev. Van Schelluinen, which was read before the Rev. Classis, that he neither knows nor believes that Rev. Dorsius has any (authorized) supervision over churches or ministers in Pennsylvania. xi. 363.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Burning of the Fort (and Chapel).

New York, 22nd of April, 1741.

My Lords:

.....

B. The Assembly is now sitting, to whom I had many things to recommend, as your Lordships may be pleased to see in my speech; wherein I have mentioned the unhappy fire, which on the 18th of last month burnt the fort; most of the records are saved, and I hope very few lost for I took all the possible care of them, and had all removed before the office took fire; but before an engine could be brought, the house was past saving, for it being covered with cedar Shingles, and all the floors and wainscots old, they took in an instant and burned with that fury, that no human power could extinguish it. The expence of rebuilding will be considerable, but I know the present circumstances of the Province to be much better than ever, and so very good, that that expence will not be felt. A Gentleman of one of the best estates told me, he supposed that his proportion upon an equal tax would not come to forty shillings. But my private loss is very great and more than I am able to bear without bending under it.

Since that fire we have had many in the town sometimes four in a day and some of them apparently kindled by design, which begat a general consternation. I have done all that I could to discover the villaines both by issuing a proclamation with a reward and otherwise, but hitherto without effect. Many negroes are imprisoned on suspicion, but as yet no proof appears against them. I now keep a night guard of the Militia who constantly patroll. The people obeying very chearfully, and I have recommended to the Assembly to pass a Bill to oblige them to it under proper penalties.

.....

— Col. Hist. N. Y. vi. pp. 184, 185, 186.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Bernardus Freeman to the Classis of Amsterdam, April 23, 1741.

Portfolio "New York", Vol. i.

To the Learned and Honored Classis of Amsterdam:

Beloved Brethren in Christ:— A copy of your ever acceptable letter, dated at Amsterdam, 20th of August, 1739, was sent to me by Domine Dubois. I learn in reading it, that the erection of a Coetus here will give no dissatisfaction to the Classis, if in the Coetus there should be no decisions or doctrine, and no examinations, preparatory or peremptory, should be instituted. In relation to the point of doctrine, supposing your reference to differences among brethren, I esteem your stipulation good. But when attempts are made to deny or pervert our doctrine, our office requires us to oppose them, as yourselves have exhorted us to be watchful against them. On this account it is very necessary that a Coetus should be erected, for the end of securing greater benefit to the churches than could be accomplished by consistories singly.

This is of more importance, as several congregations here are without ministers, who employ a reader (voorleser); on which account the children of the covenant remain without the sign of baptism, and the members without the sealing ordinance of the supper. This gives rise to complaints as to the want of spiritual provision, by reason of the want of a minister and pastor. Suffer me to remind you that several churches have made calls and sent them to your Reverend Classis, but have received no minister; as for instance, Jamaica, which has waited nine years; Schenectady, which has waited the same time; Fishkill, and Raritan, and now our district, which has sent a call. There are other congregations which are unable to bear the expense of sending to your Classis. This could take place in good order to the benefit of the churches here, if you should consent to the Coetus. For there are here pious and godly persons, and youth fitted for the service, who are called by the church, who by reason of classical authority and order must be refused. If you should constitute here a Classis, and commit to it ecclesiastical authority, much good would be done, inasmuch as the work thus done would be the same as if you had done it yourselves, being transacted here by your order for the extension of the work of God among us, according to the orders of the Synod of Dort, and of any Synod or Classis in Holland, as we are ever brethren like-minded in doctrinal views.

I do not think that I in my advanced old age, reaching my eightieth year, shall see the erection of the Coetus, but the sorrowing congregations are dear to my heart; I therefore take this trouble to inform you of the state of the church and of what is needed by them. Candidates seem disinclined to come over to us, either on account of small salary or other reasons unknown to me. The Independent preachers run uncalled, press into houses, and preach in the street where the church is refused to them, and in their zeal they gain the reputation of being holier, and more engaged in the conversion of souls. This draws away some who know there is no existing Classis, and do not fear censure or discipline when admonished, as it is known that without the knowledge of your Classis no power exists. The Classis of Rotterdam authorized and empowered Rev. Dorsius, of Pennsylvania, to qualify and ordain to the holy ministry persons of suitable endowments and piety, fitted to edify the church and called by the same. It has also happened so with another German minister, who was the son of a minister, and came with his father from Zurich, in Switzerland, several years since. His father was sent to the German churches in Philadelphia. At his death, his son Hendrick Goetschius completed his theological studies under Dr. Dorsius, and was then called to Jamaica, here on Long Island. Mr. Goetschius received his examinations preparatory and peremptory, and I ordained and installed him the 19th

of April, 1741. He appears to me of excellent and correct character. The above Dr. Dorsius has four youth under his instruction, two of whom are sons of a Low Dutch minister, T. J. Frelinghuysen, one of whom has delivered a sermon to the great satisfaction of his hearers. I bring these to your consideration, as I believe that your Reverend Body has the same power to constitute a Coetus in this province with similar privileges for the advancement of the Church of Christ here. I bear in mind also that your Reverend Body committed authority to Drs. Boel and Dubois to qualify and ordain a person in the province of Philadelphia for the German Reformed Churches there, and that lately you authorized Drs. Erickson and Haeghoort to qualify and ordain Mr. Johannes Schuyler. In this way good fruit was produced to these churches, which would otherwise had remained without fruit.

Finally, as some brethren have complained to your Reverend Body, that we did not furnish them with suitable notice, it grieves me that such weakness should have been shown by these brethren. I have more than once entreated them to unite their hands with ours, and help us in promoting this work, so highly necessary, but could not induce them. We, therefore, were led to proceed without them. After we had completed this matter, two of them (deputed I believe) named Mutzelius and Mancius, came to us, and addressed us with great vehemence and violence. On this, I requested to speak, as they positively declared that no action should ever be organized here. I then said, "But hear me: let brotherly love continue; if the Reverend Classis should constitute a Classis, I know that you will willingly become a member of it, to help the advancement of the welfare of the Church; and if the Reverend Classis shall not be pleased to organize a Coetus, then we remain the same as we have been. Now, brethren, let us in the meantime dwell together in kindness and peace." In regard to the charge that it is our purpose to make ourselves independent of the Synod and Classis, this speaks its own shame, and contradicts itself, as it is the very basis on which we rest — subordination to the Classis of Amsterdam. It has never been in my heart, nor in that of any of my brethren, as we are all opposed to it. As there is now a vessel ready to proceed to Holland, as we cannot soon come together, I have cordially undertaken to address you the above, with the hope that you will take into consideration what decision you should make in this matter.

The Almighty bless yourselves, your families, and your ministers with all temporal and spiritual blessings forever, Reverend and beloved brethren in Christ.

Yours in entire obedience,

Bernardus Freeman.

Written in Midwout.
23rd of April, 1741.

CHURCH OF NEW YORK.

Church on the Manor of Fordham.

New York, April 28, 1741.

Consistory held, after calling on God's name. Elders and ministers present. Resolved, That henceforth, the ministers and elders shall hold a Consistory meeting once a month, on some afternoon, in the first or second week of the month as shall be most convenient to the President.

On Monday afternoon, May 4, 1741, for the first time, the Consistory of ministers and elders was held.

1. Domine Du Bois reported that for the encouragement of

1741

the congregation on the Manor (of Fordham), he had promised, in the name of the Consistory, to pay ten pounds, if they would repair the church on the Manor. Also Mr. Philip Van Cortlandt had promised five pounds. They had accepted the offers, and would at the first opportunity, begin to repair the church.

2. Resolved, That the son of de Gree should not have the place of his father. Mr. John Roosevelt undertook to apprise Mr. G. Beekman that he may give notice of this to the son of de Gree.

—Lib. B. 149.

REV. P. H. DORSIUS SENDS TESTIMONIALS TO THE CLASSIS OF AMSTERDAM.

Portfolio "Pennsylvania".*

Rev. and Pious Gentlemen:— Agreeable to the promise made by me, in a letter to the Rev. Deputies on Foreign Affairs, dated March 3, 1739/40, I find myself in duty bound to fulfill said promise, and to forward to your Reverences copies of three testimonials signed by your Rev. Colleagues. By these I trust that your Reverences will be fully assured of the falsity as well as the unreasonableness of the accusations brought against me.

May the Lord, the All-sufficient Jehovah, shield and richly reward us, and give us all necessary grace for the performance of our important duties. Earnestly hoping for this, and with prayers for your Reverences as well as for myself, I remain with due respect, as I also willingly sign myself,

Rev. Gentlemen, Your obedient brother and fellow-laborer,

P. H. Dorsius.

Bucks County, (Pa.) May 1, 1741.

CITY OF ALBANY MAKES A DONATION TO DUTCH CHURCH OF SCHAGHTICOKE.

1741, May 8. Resolved that this corporation make a present of eight pounds to the church at Schaahkook, and that the clerk draw an order on the chamberlain to pay the same to Mr. Lewis Viele.— Munsell's Annals of Albany, Vol. x. p. 94.

CORRESPONDENCE FROM AMERICA.

Rev. Gualterus Du Bois to the Rev. Classis of Amsterdam, May 14, 1741.

Portfolio "New York," Vol. i.

Very Rev. Assembly, Respected Gentlemen and Brethren in Christ:— I had the pleasure at the close of last Nov. (Sept.?) to receive from your Rev. Assembly your favor of Aug. 20, 1739. From this I learned that no objections existed to

[* See these testimonials under dates of March 31, 1740 and April 14, 1740.]

such a Coetus as the papers, forwarded to you, propose, except that no decision must be made concerning any doctrine. That is, as I understand it, nothing is to be done to the disparagement of any of our doctrines; and, really no one desires to do such a thing. Also, that no examinations, preparatory or final, for licensure or ordination, shall be had.

I received at the same time the Postcript to your letter, dated Oct. 8, 1739, warning us to be on our guard against the Herrenhutters, together with a Pastoral Letter, cautioning us against that pernicious sect. A book was also received of Mr. Kulenkamp, for our general use, with the Minutes of the Synod of North Holland for 1738. Further on this Postcript were the replies of those who disapprove of a Coetus in America, with their complaints that proper notice was not given them as to the footing upon which said Coetus was requested; also their troubled deductions therefrom, that it was our intention over here to make ourselves independent of (the European) Classes and Synods.

I then took the trouble to send a copy of your letter to every one whom it concerned; also to Domine Santvoort, now minister at Schonechtade (Schenectady), although his name was not mentioned. He, beyond all others, is an advocate for a Coetus, but was not present when our letter was despatched to the Rev. Classis. All were requested, if it was pleasing to them, to be in New York on the last Monday in April, 1741, and consider this matter, etc. But no one appeared except Domines Freeman and Frelinghuysen. Domine Santvoort has lost his dear wife, and was also not well himself. I have heard nothing from Domine Schuler, (Schuyler), who lives almost 50 Dutch miles from here. Domine Haeghoort is, I am sorry to say, very ill. Domines Erigson (Erickzen) and Curtenius intended to be present, and I do not know what causes have prevented — probably contrary winds. As we could not, therefore, do anything to promote the matter, Domine Freeman said — I shall myself write a letter to the Rev. Classis, and you do the same.

Now I feel obliged to inform the Rev. Assembly about this matter, and send the following as a further answer — an answer, chiefly, to your esteemed letter. All who favor the Coetus, declare, that they have nothing further in view than the best welfare of the Church of God in this land; that they detest any hidden motives. They were all filled with joy over the letter sent us. They believed they could justly infer therefrom that the Classis clearly perceived the necessity of a Coetus here, one to be organized on a proper basis, and to be subordinate to the Rev. Classis of Amsterdam; that there was a demand from all the congregations in these distant parts, as it was a matter of common concern to them all. Although the Classis was only pleased to say, that they had no objections, we could have wished that they had said something more in order to encourage so important a matter, and that the disinclined might have become, thereby, more inclined. For is it possible to conceive of anything more necessary here than such a Coetus?

Domine Dorsius, a minister in Pennsylvania, (which is distant about a day and a half's journey from here,) is said to have been authorized by the Classis of Rotterdam to examine any qualified persons, both preparatorily and finally, when he meets with such, but I have not seen his commission for doing so. I have been also informed, however, that this is done by his Reverence, because he was informed by a minister in Holland, that he, Dorsius, had this authority, having been qualified thereto by the University of Groeningen. Domine Freeman told me, that he exercised such rights in behalf of one Goetseus, (Goetschius, John Henry), a German, and that, therefore, he, Domine Freemen, had installed this Goetseus, as minister of the Dutch church of Jamaica on Long Island. This place is three Dutch miles east of Vlakbosch (Flatbush). This was done on the 19th (29th?) of April last. Also this Domine has now four others under his instruction, whom he intends to qualify (ordain) in due time.

Now if the Rev. Classis of Rotterdam did not experience any difficulty in giving to one man, over all other ministers in this land, such a commission as is pretended, and as his Rev. executes; then, I cannot doubt but that the Rev. Classis of Amsterdam, considering the consequences of such a commission, will readily understand how necessary it is, that all who profess to be subordinate to that Rev. Classis, should unite in one Body and become a Coetus here. This Domine Dorsius, the Superintendent of the German churches in Pennsylvania, appointed

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such by the Rev. Synod of South Holland, might according to certain rumors, be induced to join such a Coetus. But unless something of this nature is done, nothing else can be expected but the greatest divisions.

Indeed, what can be considered more necessary than that care should be taken that all the churches here should remain subordinate to the Rev. Classis, and that none should be qualified here except with the approval of the Rev. Classis. If able men should here be found, the whole Coetus could notify the Classis, that the Classis might be assured of their fitness; and then the Coetus could be authorized to examine and ordain them. Would not such a plan be better than that which they are beginning to adopt? And especially so, since the churches at present can obtain no ministers from Holland, although they seek for them, that they may enjoy the Word and the Seals of the Holy Covenant. If they can secure no Dutchman to preach to them, some will assuredly go over to the Independents, and others to the Episcopalians. This some have already done, either induced by worldly aims, or by hypocritical reasons, or by artful misleadings.

With due respect our former communications exhibited the reasons to the Rev. Classis, for a properly constituted Coetus — its usefulness and necessity. I only refer to these reasons; I need not repeat them. Yet I must repeat one: Because there is here perfect freedom of conscience for all, except Papists, a spirit of confusion is ever blazing up more and more. Everybody may do what seems right in his own eyes, so long as he does not disturb the public peace. Hence so many conventicles exist. Hence so many are perplexed and misled; while others neglect or scoff at the divine service not to speak of those who, on various wrong pretexts, entirely abstain from the Lord's Supper. Therefore well-meaning people earnestly desire a common Coetus, which would at least tend to produce harmony among all the Consistories and Ministers. For at present, alienations among them do not decrease. On account of the sickness of Domine Antonides and the absence of Domine Freeman, who was officiating elsewhere, the Consistory of Vlakbosch (Flatbush), in their curiosity, would have allowed that John Van Driessen to preach. But because we refused to allow it, this created in some zealots, who praise his gifts, dissatisfaction against us. But I must hasten briefly to answer the Postscript of your Rev. Assembly, dated Oct. 5, 1739.

Inasmuch as the Rev. Consistory of New York several years ago exhorted their ministers to be on their guard, and oppose the artful misleadings of one Peter Venema, a crafty free-thinker of Groeningen, who had previously been a Reader and Schoolmaster just outside that city; I, therefore, determinedly set myself against him. Under God's blessing my efforts accomplished much good, although some still adhere to him. Among these is one Jacob Goelet, who, with his conventicles, endeavors to do all possible harm to our Church.

I have also taken a stand against the Herrenhutters. Some of these, from Philadelphia, have put in an appearance here, but they have as yet but little influence, except among the followers of Venema, and some Independents. I had received a copy of the Pastoral Letter from Holland about them, before I received the one sent by the Rev. Classis, and it had been published everywhere in my congregation. I therefore sent the letter of the Classis, with Mr. Kulenkamp's little book on the subject after first reading it myself, as well as the Minutes of the Synod (of North Holland), around among the ministers. For all these things they with myself, cordially thank your Rev. Assembly.

Now as to the counter arguments of those who disapprove of the Coetus: As I perceive, and had supposed, they do not seem to have had much weight with the Rev. Classis. As to the Complaint of these opponents, that " no proper information had been given them about the Coetus ", I only say; I am sorry on their behalf, that they ventured to write such a thing. I do not intend to reply in detail and thus be obliged to refer not only to those ministers who were in favor of a Coetus, but also to the members of our own Consistory here in New York who were then in office, and to the Minutes of the meeting then held, namely, that our aim was to make ourselves independent of the Classis and Synod. But in order kindly to pass over all remarks which would naturally have to be made by referring to such details, I only wish to say that it would have been a better plan for them, in order to save themselves from such a suspicion, if, in answer to our invitation and that of our whole Consistory, they had united with us, and, as members of that Convention, had deliberated with us and carefully adopted such

Rules for the establishment of a properly subordinate Coetus, that all suspicion of efforts for independence had been entirely prevented. But now, most people will not hear anything about the proposed Coetus, whatever character it might have had; yet the whole scheme, as sent over to the Rev. Classis, was openly read in our Consistorial meeting.

But not to touch upon anything else, which might appear only to emphasize our differences of opinion, although it is only our intention to consider one another in order to provoke unto love and good works:— I must refer to one other thing in the general condition of the Church in this land. Certain ones, apparently only for worldly reasons, have united with the Episcopalians. Among them there is no confession demanded of one's faith, nor is there any discipline among them, as among us. Certain others have gone over to the Independents. Their ministers are running all over the country, and preaching, after their fashion, two or three times a day. They preach anywhere, in houses or in open fields. They also receive great credit on account of the peculiar conversions which they make, and for their own imagined holiness. Their success encourages them to preach anywhere and everywhere, out of mere love, and in order to convert people. It is also their practice to send people, who are naturally inclined to piety; but also to excite the curiosity of everybody, to hear, now, this distinguished preacher, and then that eminent man, whose praises are sounded everywhere. And although to our sorrow we lose one another from time to time, nevertheless our Church remains in a fairly good condition, and thus far we have lost none who have at heart the real welfare of God's Zion.

Domine Freeman has requested me in behalf of himself and his people, to remember them in my letter to the Rev. Assembly. He also wishes me earnestly to press on your attention the necessities of their congregation; and to beseech you, as I hereby do, that you would take to heart their case, and agreeably to their instrument of call sent to you, that you would provide them as soon as possible with an able pastor and teacher. This should be done especially because of Freeman's advanced age and the great infirmities of Antonides. I have no doubt that his Reverence, whosoever may come, will meet, on that field, people who truly love God and his Word, and who will not fail, on their part, to show all due affection to their teacher.

And now in conclusion: May Jehovah our God, whose just judgements are now being experienced everywhere on earth for the punishment of the godless and the fatherly discipline of his children; and who has given me strength until this day for all my duties: May He bless your Rev. Assembly in all your godly deliberations, and spread over your persons, your valuable services and your esteemed families, every bodily and spiritual blessing.

Very Rev. Assembly, Rev. Gentlemen and Brethren in Christ,

Your humble servant,

G. Du Bois.

New York, May 14, 1741.

Postscript by Rev. Reinhart Erickzon:

Prevented by headwinds, I did not arrive at New York until Wednesday. (He was sailing from Monmouth Co., N. J.) Upon reading over Domine Du Bois's letter, I was pleased with it, and in proof of my assent to all it contains, I also sign it.

Reinhart Erickzon.

LIEUTENANT-GOVERNOR CLARKE TO THE DUKE OF NEWCASTLE.

Burning of the Fort and Chapel. The Negro Conspiracy.

New York, June the 20th 1741.

My Lord.

.....

The fatal fire that consumed all the buildings in the Fort, which from the circumstances of the time and place of the plumbers working I thought was

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accidental, now appears evidently to be done by design in consequence of an horrid conspiracy to burn it and the whole town, as your grace may be pleased to see in the inclosed paper, wherein the confessions and discoveries are written down in their own words just as they were spoken.—

The Plott was contrived by one Huson, a white man, to enrich himself by plunder; the Negroes were by him brought into it, in hopes of shareing with him and of gaining their liberty; they were mostly sworn by him to secrecy and many of them died without disclosing it, and even denying it, for some time after the fort was burned I had no other thoughts of it, than that it was accident, but when three or four and once I think five houses were set on fire in a day and some of them apparently by design, I soon changed my thoughts and set myself heartily to work to find out the villany; these frequent fires threw the people into the utmost consternation and confusion; to appease their fears and to secure them from danger, I caused a guard of militia to mount at the Town hall every night and to go the rounds duely; the Kings Troops doing duty as usual; this had a good effect by bringing the people again to think of their private business which for sometime was intermitted. I went constantly to every fire to give directions and to animate the people, and by my care and their activity, only one house, and that a warehouse of little value, was burnt. Had the suspicion obtained, when those fires begun that the Negroes were at the bottom of it, the whole town might have been laid in ashes, for men in that case would have been more intent upon guarding themselves and their families, than upon extinguishing the fires; The town was to have been burnt the night after the Fort, but was thus fortunately saved; In the evening the fire that was in the ruins of the Fort seeming to be extinguished, the people went to their homes, but about nine o'clock at night a strong North-West wind springing up, kindled it again in several places, and the sparks began to fly, so that I apprehended they might set fire to some of the adjacent houses, and by that means endanger the whole Town; wherefore I thought it necessary to alarm the people who coming to the ruins of the Fort again and seeing the danger, thought it the safest way to watch that night and a company of the militia being by my orders in arms and going the rounds, prevented the mischief designed.

The loss I have sustained by the fire is greater than at first it appeared to be, and too heavy for me to bear without being supported by your Grace's protection, which I most humbly beg leave to ask, and to subscribe myself with the most profound submission My Lord — Your Graces — most humble, most obedient and most dutiful servant — (signed). G. Clarke.*

His Grace the Duke of Newcastle —

— Col. Hist. N. Y. vi. pp. 195, 196.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

New York, June the 20th, 1741.

My Lords:

.....

The fatal fire that consumed the buildings in the fort and great part of my substance, (for my loss is not less than two thousand pounds,) did not happen by accident as I at first apprehended, but was kindled by design, in the execution of a horrid Conspiracy to burn it and the whole town, and to Massacre the people; as appears evidently not only by the Confession of the Negro who set fire to it, in some part of the same gutter where the Plumber was to work, but also by the testimony of several witnesses. How many Conspirators there were we do not yet know; every day produces new discoveries, and I apprehend that in the town, if the truth were known, there are not many innocent Negro men; and it is thought that some Negroes of the Country are accomplices and were to act their part there; and to this belief I am led by the villany committed in New

* Clarke was one of the shrewdest of the Colonial Governors. He first appears as secretary of the province under Cosby. Clarke filled the office of governor for seven years and within two years and a half from the time of writing the above doleful letter to the Duke of Newcastle, returned to England with one hundred thousand pounds sterling.— State Historian.

Jersey sometime after the fort was burnt; for at a village called New wark, seven Barnes were burnt in one night, for which two Negroes were tried and executed; In this Town there have been already executed for this Conspiracy seventeen, viz., Three Whites (Huson the contriver and main spring of the whole design, his wife and another white woman who lived in Huson's house, and had a bastard by one of the Negro Conspirators), and fourteen Negroes. Huson is hung in chains, for the rest that or may be executed, I desire the Judges to single out only a few of the most notorious for execution, and that I would pardon the rest, on condition that the pardon be void if they be found in the Province after a certain day, whereby their masters will transport them out of hand. I do myself the honor to send your Lordships the minutes taken at the tryal of Quack who burned the fort, and of another Negro, who was tryed with him, and their confession at the stake; with some examinations, whereby your Lordships will see their designs; it was ridiculous to suppose that they could keep possession of the town, if they had destroyed the white people; yet the mischief they would have done in pursuit of their intention would nevertheless have been great.

My loss sits very heavy upon me. His majesties bounty and goodness, I am sensible are vastly great, but yet I know not how to hope for relief, unless thro the protection of his Grace the Duke of Newcastle, upon your Lordships favourable recommendation which I beg leave to ask.

Whether, or how far, the hand of popery has been in this hellish conspiracy, I cannot yet discover; but there is room to suspect it, by what two of the Negroes have confessed, viz: that soon after they were spoken to, and had consented to be parties to it, they had some checks of conscience, which they said, would not suffer them to burn houses and kill the White people; whereupon those who drew them into the conspiracy told them, there was no sin or wickedness in it, and that if they would go to Huson's house, they should find a man who would satisfy them; but they say they would not, nor did go. Margaret Keny was supposed to be a papist, and it is suspected that Huson and his wife were brought over to it There was in town some time ago a man who is said to be a Romish Priest, who used to be at Huson's, but has disappeared ever since the discovery of the conspiracy and is not now to be found; upon this occasion I do myself the honor to send your Lordships a paragraph of General Oglethrops letter to me.

I do myself the honor to send your Lordships the naval officers accounts for the last year, and I have the pleasure to say that if your Lordships will be pleased to compare those of the last three years with those of three years before I had the Government, you will see that the trade and navigation of the Province is greatly increased. I am with the highest respect and honor

My Lords,

Your Lordships most humble and most obedient Servant,

George Clarke.

Right Honorable the Lords of Trade.

— Col. Hist. N. Y. vi. pp. 197, 198.

A CHANGE IN GOVERNORS.

Ecclesiastical item.

George the Second by the Grace of God of Great Britain, France and Ireland King Defender of the Faith etc. To our Trusty and Welbeloved the Honourable George Clinton, Esq., Greeting.

Whereas we did by our Letters Patents under our Great Seal of Great Britain bearing date at Westminster the (fifteenth) day of (August) in the (Eleventh) year of Our Reign constitute and appoint John Lord Delaware Captain General and Governor in Chief in and over our Province of New York, and the Territories depending thereon in America for and during our will and pleasure as by the said recited letters patents, relation being thereunto had may more fully and att large appear. .....

And we do by these presents Authorize and impower you to collate any person

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or persons to any churches, chappels, or other Ecclesiastical Benefices within our said Province and Territories aforesaid as often as any of them shall happen to be void.* .....

— Col. Hist. N. Y. vi. pp. 189, 192.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1741, July 11. At the regular meeting of the Classis held on July 11, there was called by the Rev. Committee appointed thereto, as Minister of the Churches of Midwout, New Amersfoort, in the County (Province?) of New York, America, Rev. John Arondeus, Proponent, etc. ..... Rotterdam. Thereupon he was subjected to the final examination, and ordained to the service of these churches on September 4th 1741. Also at the same time, there was called and ordained for the East Indies, Rev. Henry Bunsch, Ministerii Candidatus. xxii. 523.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter of George Michael Weiss, Minister at Burnetsfield, (German Flatts) in New Netherland (Herkimer County, New York), July 14, 1741.

1. He informs the Classis of Amsterdam, that inasmuch as he has had excellent opportunities to observe the ways of the wild man, (Indians); and inasmuch as these people are very interesting, he having on several occasions spoken to them by means of an interpreter, about Christian doctrines, and had baptized many of them; at their request:

2. He expresses his surprise that no sufficient urgency is there felt for the conversion of these savages; that he is aware of only one English minister who has devoted his labors to this end; that most of them were left to run about without instruction, like the beasts.

3. He says that the French in Canada are of a quite different

* George Clarke was commissioned as Lieutenant Governor July 20, 1736, and took the oath of office October 30th, 1736. Lord de la Warr was appointed Governor June, 1737, but resigned that commission the September following. Admiral George Clinton took the oath of office after the reading of his commission to the members of the Council, September 22, 1743.— State Historian.

mind; that they cause schools and churches to be established among the savages, whereby they win their affections. This is the cause of great injury to the English in time of war, as the present war teaches.

4. And in view of the fact that he has encountered many difficulties, and knows not what more may be expected of him; nevertheless he declares that he will not cease his efforts, until everything turns out to the satisfaction of the Rev. Classis, in Pennsylvania. Of this, there is hope; and to this end the counsel of the Rev. Classis has been made known at Philadelphia, and elsewhere.

5. Finally he concludes with cordial salutations. xxii. 564, 565.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of Rev. Arondeus as Minister, to Midwout, etc.

1741, July 17th. Art. 2. The entire Classis having been commissioned to call a minister for Midwout, New Amersfoort, etc., etc., on Long Island, did call for that purpose, in the fear of the Lord, Rev. John Arondeus, minister at Overschie. He reported himself as "Commendatus" ad res Exteras. After preaching a sermon on 1 Peter 2: 9, "That ye should show forth the praises etc.," the final examination was appointed for the next ensuing regular Classis. The call was accepted by Rev. Arondeus in the presence of the Classis. xii. 4.

REFORMED DUTCH CHURCH OF NEW YORK.

Final Settlement with the Estate of Mrs. Selyns, 1741.

New York, July 23, 1741.

Consistory held — Mr. Hendrik Coerten, now a Ruling Elder and the surviving Executor of the last will and testament of Juffvrouw Margareta de Riemer, late widow of Domine Henricus Selyns, gave notice in the meeting that he held in hand now, as for a long time before, the papers belonging to the estate, and that he had found among them a paper signed by the deceased Juffvrouw Selyns, respecting a large sum of arrears of her husband's salary, for which the church was still liable to said estate, and Mr. Coerten requested the Rev. Consistory to examine this paper.

Whereupon, the Rev. Consistory appointed three Ruling Elders, Messrs. Paul Richards, John Roosevelt and Abraham Lefferts, and three Deacons, Messrs. Isaak de Peyster, Abel Hardenbroek and Cornelius G. Van Horne, or at least four of them, to look over the books and papers of the Consistory as soon as possible, and report to the Consistory, how they found the matter to stand.

Whereupon the Consistory again being held, July 28, 1741, they presented to the Meeting a paper running thus.

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The Executors of Juffvrouw Margareta Selyns.

Debit.		Credit	Holland Guilders.
1705, Sept. 26.		1702, Aug. 15.	
To the Manor of Fordham, according to a Bond delivered March 8, 1703/4 — being New York currency	£64. 6.0	By balance of account delivered and allowed by the Consistory, as appears on the Elders Book, page 108, Anno 1705	2759.18.7
To cash from Elders.....	33. 9.9		
To seven years rent of house from Jan. 17, 1701/2 to Jan. 19, 1708/9, at twenty pounds per year	140. 0.0		
Total	237.15.9		
	Guilders.		
Reduced to Holland Guilders, as appears by an account signed by Juffvrouw Selyns..	1902. 6.0		
To House Rent from Jan. 7, 1708/9 to May 1, 1712, being 3 yrs., 3 months, amounting to seventy five pounds, in Hollandish	520. 0.0.		
	2422. 6.0		
By balance due estate of Juffvrouw Selyns	337.12.7		
	2759.18.7		

New York, July 27, 1741.

We, the undersigned, deputed by the Consistory, have examined the account of the estate of Juffvrouw Margareta Selyns, and find that the same was allowed by the Consistory in 1708/9. And we observe from the account delivered by Juffvrouw Selyns that the balance due her was 857.12.7. Against this must be charged three and one fourth years house-rent at twenty pounds as appears above. Therefore, we find the church still owing the estate of Juffvrouw, as it appears to us 337.12.7. This we submit to the Consistory.

Isaac de Peyster
Abel Hardenbroek
Cornl. V. Horne
Paul Richard
John Roosevelt
Abram. Lefferts

This report having been read and compared with the Books and Papers from which it was drawn up, the Consistory being present, found the same to agree, and we unanimously approved the statement, as did also Mr. Coerten himself.

Whereupon it was ordered that the account, presented by the Committee of six, and copied above, be certified by the President in the words following:

This account was examined at a meeting of the Rev. Consistory at New York July 28, 1741, and found to agree, and was fully approved. This was also done by Mr. Henry Coerten, now Ruling Elder, and only surviving Executor of the last will and testament of the late Juffvrouw Selyns; and was again approved in full Consistory, Aug. 12, 1741, and recorded, word for word in the "Acte Boek" of the Consistory? pp. 95, 96.

So I testify, in the name and by the authority of all,

Henricus Boel, Pres. p. t.

It was furthermore Resolved, That the account, with the other papers belonging thereto, should be preserved among the papers of the Elders, and the balance be adjusted with Mr. Coerten, as Executor, and so the matter be ended.

Thus done in our Consistory Meeting in New York, on the day aforesaid: and, since many of the members were then absent, stated anew, and approved in full Consistory, Aug. 12, 1741; and by their order, recorded in the "Acte Boek" of the Consistory; and the original certified account given to the Elders for safe keeping, by me,

Henricus Boel, Pres. p. t.

This is all found rightly copied and recorded, and the original certified statement has been received for safe keeping, by us, as Elders.

Paul Richard.

In presence of
Isaac de Peyster
Abel Hardenbroek
Cor. G. van Horne.

Lib. A. 306–309.

LORDS OF TRADE TO LIEUTENANT-GOVERNOR CLARKE. AUG. 20, 1741.

Burning of the Fort and Chapel.

To George Clarke, Esq.

Sir:

.....

We are extremely sorry to hear of the Fire that you sent us an Account of in yours of the 22nd of April but are pleased to find by the same that the Expense of Repairs tho' very considerable will not be a load too great for the Province to bear.

We find by your next letter of the 20th of June that you have discovered the contrivers and Authors of the Villainy and have brought some of them to punishment and are in pursuit of the Rest. We hope that an effectual stop has been put to this pernicious conspiracy.

As for your own particular loss we are very much concerned for it and have in compliance with your desire recommended to His Grace the Duke of Newcastle that part of Your letter which relates to it to be laid before His Majesty.

.....

— Col. Hist. N. Y. vi. p. 199.

LIEUTENANT-GOVERNOR CLARKE TO THE LORDS OF TRADE.

Burning of the Fort and the Old Chapel.

New York, August the 24, 1741.

My Lords:

A. In my letter of the 20th of June I did myself the honor to inform your Lordships of the Plot to destroy this Town and people, but whatever I then said or could say, falls short of what has since appeared; We then thought it was projected only by Huson and the Negroes; but it is now apparent that the hand of popery is in it, for a Romish Priest having been tryed was upon full and clear evidence convicted of having a deep share in it; we have besides several other white men in prison and most of them (it is thought) I wish [Irish?] Papists; one of whom is a dancing master, some of them Soldiers in the two companies posted in this town, and the father and three brothers of that Huson who was hanged; Where, by whom or in what shape this plot was first projected is yet undiscovered; that which at present seems most probable is that Huson, an indigent fellow of a vile character, casting in his thoughts how to mend his cir-

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cumstances, inticed some Negroes to rob their Masters and to bring the stolen [goods] to him on promise of reward when they were sold; but seeing that by this pilfering trade riches did not flow into him fast enough, and finding the Negroes fit instruments for any villainy, he then fell upon the schemes of burning the fort and town, and murdering the people, as the speediest way to enrich himself and them, and to gain the freedom, for that was the Negroes main inducement. How long this plot had been on foot is uncertain; one of the Negroes who laid hold on my proclamation, owned he was sworn by Huson last Christmas was three years; others two years ago; others more lately; but when or by what means the Priest and Huson became acquainted is but conjecture; most likely it was by the means of Margaret Kerry who lived in Huson's house, and was executed with him; for she being a professed Papist might disclose it to the Priest; be that as it will, after he was acquainted with them the design seemed to proceed with more vigour. The conspirators had hopes given them that the Spaniards would come hither and join with them early in the Spring; but if they failed to come then the business was to be done by the Conspirators without them; many of them were christen'd by the Priest, absolved from all their past sins and whatever they should do in the Plott; many of them sworn by him (others by Huson) to burn and destroy, and to be secret; wherein they were but too punctual; how weak soever the scheme may appear, it was plausible and strong enough to engage and hold the Negroes, and that was all that the Priest and Huson wanted; for had the fort taken fire in the night, as it was intended, the town was then to have been fired in several places at once; in which confusion much rich plunder might have been got and concealed; and if they had it in view too, to serve the enemy, they could not have done it more effectually; for this town being laid in ashes his Majesties forces in the West Indies might have suffered much for want of provisions, and perhaps been unable to proceed upon any expedition or peice of service, from whence they might promise themselves great rewards; I doubt the business is pretty nigh at an end for since the Priest has been apprehended, and some more white men named, great industry has been used through out the town to discredit the witnesses and prejudice the people against them; and I am told it has had in a great measure its intended effect; I am sorry for it, for I do not think we are yet got near the bottom of it, where I doubt the principal conspirators lie concealed.

.....

D. My great losses in the fire at the fort, after a very expensive year in promoting the expedition etc. sit very heavy upon me; and I again beg leave to intreat your Lordships to recommend me to the Protection of his Grace the Duke of Newcastle, hoping that thereby his noble and generous nature may be wrought upon to keep me by some means or other from sinking under the weight of my misfortunes; I am infinitely bound to his Grace for his protection hitherto which I shall acknowledge as long as I live with the highest thankfulness; and to your Lordships, I beg leave to return my most humble thanks for all your favours and goodness to me, beseeching you to assist me in this my time of need, to which I am reduced by this execrable Plott.

.....

G. I beg leave before I conclude to acquaint your Lordships that of the conspirators there have been executed Three Whites and twenty-nine Negroes; pardoned one White woman, viz. Huson's daughter, and pardoned and transported eighty Negroes, besides eight Negroes not indicted, but being accused and strongly suspected to be guilty, their masters consented to transport them.

Ury whose tryal I sent your Lordships is sentenced to be hanged.

I reprieved him for a few days upon his Petition for a short time to prepare himself, but that being expired, he is by rule of Court made since, to be executed next Saturday. I humbly recommend myself to your Lordships protection and am with the highest respect and honor

My Lords,

Your Lordships most humble and most obedient Servant,

Geo. Clarke.

— Col. Hist. N. Y. vi. pp. 201, 202, 203.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Revs. Freeman and Du Bois.

1741, Sept. 4th. Art. 6. A letter from Rev. Freeman of Midwout was also read, as well as (one) from Rev. du Bois of New York. This was also signed by Rev. Erickson. In regard to these, the Rev. Deputies have likewise presented their advice, the carrying out of which was recommended to them. They have also written to the Rev. Classis of Schieland, and to the Theological Faculty of Groningen, in order to ascertain if any extraordinary power or qualification was given by them to the Rev. Dorsius, as has been reported to us from New England.* xii. 11.

Arondeus and Buurs finally Examined and Ordained.

Art. 8. In the presence of Rev. van Helmond, as Deputatus of Synod, Revs. John Arondeus and Henry Buurs, were subjected to the final examination, as minister to Midwout, and to the East Indies. They were admitted to those offices, and ordained thereto, with the laying on of hands, after they had repudiated the condemned opinions of Roell and Bekker; signed the Formulae of Concord; and had declared that they would read the Forms of Baptism and Communion without change; and that they would keep in correspondence with this Assembly. xii. 12.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Church of Midwout, etc., on Long Island, September 9, 1741. No. 45.

Worthy Sirs, Dearly Beloved Brethren, the Pastors and Members of the Consistory in the Churches of Midwout, etc., situated on Long Island, near the city of New York in North America:

Behold your lawful desires fulfilled by the Classis of Amsterdam, which has not ceased with unwearied care to seek a minister for you. We have made out a call for him, in your name, according to our Church Order, and by virtue of your authorization. His name is John Arondeus. He has been examined by

(* This name, New England, is several times used in a large sense, in this Correspondence, so as to include New York.)

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us for ordination, and ordained by the laying on of hands, to the sacred ministry of your churches. May the Lord guide him, and grant him and his wife a safe journey to your regions. May he be endowed with all wisdom that he may appear before you, approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We commend him to your love, professing brethren, with the hope that you will receive him in the Lord. Esteem him very highly in love for his work's sake, and assist him, as a pastor sent of God, in every way requisite to make him undertake his ministry with joy and not with grief; for that would be unprofitable to you. We trust that his Reverence has learned to deal with souls with good judgement and godly discrimination. Therefore we hope all the more that your obedience, and thirst for that knowledge which bringeth salvation, may enable you to recognize him as superior to those who, according to reports sent to us, to our great grief, run about your regions without being sent. Ay, worthy brethren be ye in this matter our joy in the Lord. It is our happiness to bear you on our hearts, for the good of your souls, and for the general welfare of the Church. May we learn that all things among you are done according to the Rule of Faith; that the Church Order of the churches of the Fatherland, (of which you are the offspring planted in a foreign land,) is maintained among you to the furtherance of one way and one heart. Oh! that we may rejoice in the steadfastness and well-ordering of your faith, showing that the Lord is with you. Our heart sighs for Zion, and pours itself out in prayers for your benefit. The Lord bless thee, thou mount of holiness, thou habitation of righteousness.

Concerning your Church affairs, we cannot answer Mr. Freeman respecting Rev. Arondeus, because he is obliged to make haste to depart, by the way of England. This he deems very necessary to avoid the dangers of the war. God grant that the war may cease, and may he keep you and ourselves from hostile attacks, surprises and invasions.

We wish once more briefly to announce that in our last Classis we took all possible care to secure proper arrangements for the Coetus of the New York churches, which we consider very necessary. But it seems strange to us that Rev. (J. H.) Goetschius has been installed at Jamaica, on the simple ordination of Rev. Dorsius, who has really no authority whatever to provide the churches of New York with ministers; nor has he authority even from the Synod of South Holland, with reference to Pennsylvania. As regards his particular appointment by the Classis of Schielandt, we shall seek further information. The expenses to which Rev. Mr. Arondeus will be subjected on account of the precariousness of the times, we hope will be returned to him. We commend yourselves and your church, with all the affection of our souls so anxious on your behalf, to God and the word of his grace. We also invoke your prayers for us, and from our hearts call ourselves,

Yours,

Tiberius Reytsma, Pres.
Theodore van Schelluyne, Scriba.

Amsterdam, Sept. 9, 1741.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to Midwout and to the Classis of Schieland.

1741, Oct. 2nd. Art. 11, ad Art. 6, precedentis Classis. There were read by Rev. Deputati, and approved, in answer to the letters from the churches of Midwout and New York, 1. A letter to the congregation of Midwout, etc.; 2. One to the Rev. Classis of Schieland, to be sent yet this day. It was further resolved to postpone for a little while yet the writing to the Facultas Theologiae at Groningen. xii. 14.

JOURNAL OF THE ASSEMBLY. ACT TO HELP SUPPORT THE MINISTER AND POOR.

1741, Nov. 17. George Clarke, Lieutenant Governor.

The Assembly sent a Bill to the Council entitled, "An Act to oblige all persons that shall come to inhabit or reside in the city of New York, in order to expose any goods, wares or merchandise to sale at any time after the annual assessment made for the tax for the maintenance of the minister and poor of the said city, to pay their due proportion," and desired the concurrence of the Council thereto. Council Journal, 789. Read first and second time, 789. Third reading, Nov. 18, 789. Committed, Nov. 23rd, 791. Passed, and Assembly notified, 792. Enacted, Nov. 27, 795. Revived, May 14, 1745; 884, 885. Again revived, Sept. 11, 1755; 1291.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Wilhelmus.

1741, Dec. 12th. The contents of the letter written by Rev. Wilhelmus having been read by Rev. Depp., relating to the case of Rev. Dorsius, and their report (pre-advice) having been heard thereupon, the Assembly adopted the said pre-advice, and requested the Rev. Depp. to shape their letters to those of New York and to Rev. Dorsius in accordance therewith. xii. 17.

CHURCH OF NEW YORK.

Evening Services.

New York, Dec. 14, 1741.

General Consistory held for rendering accounts — Elders, Deacons and Church Masters.

It was proposed to the ministers whether it would not be well, during the winter, that the minister who preaches in the New Church in the morning, should preach in the Old Church in the evening, instead of the afternoon. To this arrangement both the ministers freely consented.

— Lib. B. 149.

REV. MR. COLGAN TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, December 15th, 1741.

Reverend Sir: However, in the meantime, be pleased to accept this general account of the State of my Mission there, being three Churches belonging to my Cure, that of Jamaica Newtown and Flushing; I must with a great deal of truth, say, that not only they are in a growing condition & the members thereof gen-

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erally of an exemplary life and conversation, but that the Church of England here was never in so much credit and reputation among the Dissenters of all sorts as at this day; their opinion concerning her doctrine as well as discipline being vastly more favourable than ever. Enthusiasm has of late been very pre dominant amongst us, but is now in a declining state, several of the teachers in that way, as well as their learners, being found guilty of the foulest immoral practices, and others of them have wrought themselves into the highest degree of madness:— these occurrences, together with those good books lately sent over by the Society, have taught people what the true spirit of Christianity is, and what it is not, & that it is to be found in a more sober, rational Scheme, than that delivered to mankind by Mr. Whitfield, that Arch Enthusiast, and his adherents; having nothing more to add but the promise of all due diligence & fidelity in the discharge of all the Offices belonging to my Mission.

I remain etc., etc.

Thos. Colgan.

— Doc. Hist. N. Y. Vol. iii. p. 193.

PRESBYTERIANISM.

1741. Board of Correspondence in New York, instituted, in connection with Scotch Society for Propagating Christian Knowledge. See 1709.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Arondeus.

1742, Jan. 9th. Art. 3. Rev. John Arondeus having come within the room, presented a request to be released from the position accepted by him, particularly on account of the feebleness of his wife. After the misfortune which befell them at sea, for they had been captured by a Spanish pirate, robbed of all they had, and carried up to St. Sebastian, she did not dare to undertake again the voyage to Midwout, etc., and he could not make up his mind to leave his wife. But if he could not be released, he asked that he might have a time fixed, when he could go over to his settlement in the safest manner possible; and that the Assembly would remember him charitably in this his inconvenience.

The Rev. Classis, considering all this, was affected with compassion towards him. Nevertheless they hold him bound to fulfill the engagement, to which he was called; for he is obligated and bound by his acceptance and installation. Yet they will cheerfully wait for some time, until a good opportunity offers to make the journey, so far as may be possible, in safety. This

Assembly also recommends him to the charity of the individual churches under their jurisdiction, after the example of the Consistory of Amsterdam, who has granted him the sum of one hundred guilders. The Rev. Deputati ad res Exteras are also requested to do all in their power to advise and aid him under these distressing circumstances. The Rev. Quaester, also in writing notices of the next Classis, shall recommend him to the individual churches.

—xii. 18, 19.

CHURCH OF NEW YORK.

Proposal for a Third Minister, etc.

New York, Jan. 14, 1742.

After calling on God's name, Consistory held — Ministers, Elders, Deacons and Church Masters being present.

Domine Du Bois, the President, stated that the elders had requested this meeting in order to present their views, and to learn whether the deacons and church masters thought proper, that means should be devised to obtain a third minister.

Resolved, first, that the whole Consistory deem this advisable. And, secondly, that a Great Consistory be called for next Thursday, Jan. 21st.

Further, since, lately, it was referred to Mr. John Roosevelt, Jas. Bogardus and Hendrick Ryke, to make another door in the Old Church, in such place and manner as they should judge expedient; and they now request a written statement thereof; it was thought proper that such a statement, in writing, should be given to them.

Also the President was requested to give a written order, in the name of the Consistory, to Mr. G. Beekman, to tell the family, which, through Mr. de Gree came on the Manor without the consent of the Consistory, to remove; and if they refuse, then to proceed against them according to law.

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Also, that Mr. G. Beekman shall immediately, in the name of the Consistory, say to Wm. Teller, who resides on the Manor, that if he does not pay up his arrears to the satisfaction of the Consistory before the Spring, his farm will certainly be rented to another person, and the Consistory still demand due payment from him.

G. du Bois, p. t. Praes.

— Lib. B. 151.

CHURCH OF NEW YORK.

A Third Minister.

New York, Jan. 21, 1742.

Great Consistory held. After calling on God's name, the President stated that the Ruling Consistory at its last meeting, had resolved to submit to the Great Consistory, as it now did, whether they did not agree with them, that it was highly useful to think of devising means to call another minister from Holland. The Great Consistory were unanimously of this opinion, so much so, that a subscription for the purpose was begun in the meeting.

— Lib. B. 151.

New York, Jan. 25, 1742.

Consistory held of Elders, Deacons and Church Masters. The proposal, under which each voluntary subscriber should state the sum he promises for the yearly support of another minister, was read, considered, and unanimously approved. And it was determined that the appointed persons should, with this draft, urge the congregation to a voluntary subscription.

— Lib. B. 151.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Arondeus.

1742, Jan. 30th. Art. 6. This Art., remains in statu. xii. 22.

Weis.

Art. 12. The case of Rev. Weis remains in statu. xii. 23.

DUTCH CHURCH OF NEW YORK.

New York, Feb. 18, 1742.

After calling on God's name, Consistory held, of ministers, Elders, Deacons and Church Masters.

1. Those members of the Consistory who had obtained subscriptions for the call of a third minister, handed in their lists, making about two hundred pounds, New York money. Thereupon

2. The Consistory judged the amount enough to warrant the Call.

3. Further, unanimously Resolved, That domine Du Bois prepare the draught of the Power of Call, and Instructions, according to the aim of Consistory; and that the same be addressed to two ministers and two merchants, without naming who these are — that being deferred until the proposed draught is presented.

Copy of the Heading under which Subscriptions were made for the Call of a Third Minister from Holland.

Be it known hereby, that the Dutch Reformed Consistory, with those who had been before in office, did, on the 21st of January, 1741–2, at New York, Resolve, for the benefit of their congregation, in view of the infirmity of their two ministers, to call from Holland another fit and orthodox minister, according to the Constitution of the church: He shall, for his regular service, preach twice a week, either both times on Sunday, or once on Sunday and once during the week, as the Consistory from time to time think proper. He shall receive a yearly salary of one hundred and

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twenty five pounds, with seven pounds ten shillings for firewood, and twenty five pounds for house rent, all New York money. And inasmuch as for the salary of a third minister there is need of a separate subscription, besides the present subscription for the two ministers, Du Bois and Boel, until the time when one of the three may die, in which event, the separate subscription for a third minister shall cease and determine; and the salaries of the two surviving ones shall be provided for in the same manner as at present: therefore, it is thought proper to propose this precise limitation to each one who is asked to subscribe for such a third minister from Holland.

This being stated as above, to the undersigned, we promise, each for himself, on the conditions named, for the salary of such a minister, from year to year, what is hereinunder written by our hands. And as soon as the so-called minister shall arrive, we will pay the full half of our subscriptions; and thereafter, every three months, so long as this subscription, according to the conditions named, holds good, we will pay promptly, the one fourth of such subscription, to the said Consistory then in office, or to their order.

—Lib. B. 151–3.

DUTCH CHURCH OF NEW YORK.

New York, March 11, 1742.

After calling on God's name, the Consistory heard domine Du Bois of a "Power to Call" a third minister — domine Boel being President, and giving his advice thereon.

1. Resolved, That the "Power to Call" be entrusted to two ministers and two merchants, of whom domines Du Bois and Boel will each name one minister. Domine Du Bois then named domine Leonard Beels, a minister at Amsterdam, (although known to be sick), and domine Petrus Couwenburg Du Bois, minister at Leyden, and requested his Consistory to choose one of these. They chose domine Petrus Du Bois. Domine Boel

then named Theodorus Van Schelluyne, minister at Amsterdam. The Consistory then named Messrs. Pedro de Wolff and Levinus Clarkson, merchants at Amsterdam.

2. It was also Resolved, That toward the expenses of the Call, the sum of sixty pounds ($150.) New York money be sent to Holland; and on the arrival of the minister here, there shall be paid him the sum of ninety pounds ($225.) with the abatement of whatever portion of the sixty pounds he may have already received in Holland.

3. Finally, That on the coming Thursday morning, March 18, this "Power to Call", thus approved, shall be made known to the Great Consistory. (For this, see Consistorial "Acte Boek.")
— Lib. B. 153–5.

March 18, 1742.

In Great Consistory. After calling on God's name, the "Power to Call" was read and approved, so that it might be put in execution.
— Lib. B. 155.

ACTS OF THE CLASSIS OF AMSTERDAM.

Wys, (Weiss.)

2760 1742, April 2nd. Art. 7. A letter from Rev. Wys having arrived, it was placed in the hands of the Committee ad res Exteras, to furnish a report (pre-advice) hereafter. xii. 24.

Arondeus.

Art. 13, ad 6. News has come from Rev. Arondeus, that he will soon undertake the journey to Midwout, etc. xii. 25.

Weys.

Art. 18, ad 12. The case of Rev. Weys remains in statu. xii. 25.

DUTCH CHURCH OF NEW YORK.

New York, April 8, 1742.

After calling on God's name, domine Du Bois read to the Consistory the "Letter of Instruction" for the Call, to which domine Boel agreed, and it was approved as presented.

Also Resolved, That inasmuch as the new door in the Old Church, takes away two sittings on the benches; and inasmuch as two persons of that church have died, namely, Johannes Remtse, without an heir, and Nicholas Governeur, son of Abraham, the Church Masters will please to abolish those two sittings in their Book; and if one of Governeur's heirs desires a sitting for himself, to buy another sitting for him.

— Lib. B. 155.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter of George Michael Weiss, of Burnetsfields in America, in the Province of New York, April 25, 1742.

In this letter it is stated, in pursuance of the advice of the Rev. Classis, that he had made known on several occasions, in the church at Philadelphia and elsewhere, what things would be of greatest service to the church. He had also made known his willingness to undertake again the duties of the Sacred Ministry among them, upon a sufficient subscription from the same, but hitherto he had received no decisive answer. He thought that it would be well for the Rev. Classis to stir up the church at Philadelphia and elsewhere thereunto. He further complains of the instability of the people in those regions, by reason of the increase of sects. And that a Count (Zinzendorf) from Germany draws away many adherents.

He refers to his suggestions (wegwyser) about converting the savages in America by the use of proper means; and expresses

his fear that the country will be punished for its sins. Finally, he concludes with salutations to the High Reverend Classis.

He is their obedient servant,

George Michael Weiss, p. t. minister
of the Reformed Church at Burnetsfields.
[Herkimer Co. N. Y.] xxii. 613.

DUTCH CHURCH OF NEW YORK.

A new Call. Manor of Fordham.

New York, April 29, 1742.

The Consistory signed two copies of the "Power to Call", and of the "Letters of Instruction", (to be seen in the Consistory's "Acte Boek",) and also ordered a writing of the following tenor:

Mr. Gerardus Beekman:

You will please, either in person or by safe hands, seasonably inform Mr. William Teller, who lives on the Manor, that if he does not pay his arrears by the first of May, he must immediately go off the farm; or that day arriving without the payment and he still refusing to go off the farm, you will at once have him arrested. And in case of non-payment, you will please see that notices are immediately put up in proper places, that the farm is to rent — inquiry to be made of the Consistory at New York.

Thus done in our Consistory meeting at New York the 29th of April, 1742. Witness, in name and authority of all,

Henricus Boel, President, p. t.

— Lib. B. 155.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Wys. (Weiss)

1742, May 7th. Art. 5, ad 7. The letter from Rev. Wys remains recommended to the Deputies ad res Exteras. xii. 26.

Arondeus.

Art. 9, ad 13. Rev. Arondeus and his case remains recommended to the Deputies ad res Exteras. xii. 27.

Hovenberg.

Art. 10. Eggo Tonkins Hoevenberg requested that he might be accepted as "Commendatus" of this Classis for the home (foreign?) churches, which was granted after the exhibiting of the proper Classical as well as Ecclesiastical testimonials and the preaching of a sermon on Gen. 9: 27. xii. 27.

Wys. (Weiss).

Art. 15, ad 18. Case of the Rev. Wys remains as yet in statu. xii. 27.

DUTCH CHURCH OF NEW YORK.

New York, May 7, 1742.

In Consistory. Resolved, That the lease granted for some years to John Poulesse be confirmed with the Church Seal and delivered to him, provided that before the delivery, he pay all the arrears to Mr. Gerard Beekman.

Mr. Teller is allowed, up to the 15th of June next to provide a tenant who will pay all the arrears on his farm on the Manor, and the farm-rent, to the satisfaction of the Consistory. But if Mr. Teller has not completed all by the 15th of June, or even not paid all his arrears, he shall go off the farm and be arrested. Then, also, advertisements shall be put in proper places, that the farm is to rent to any one who will agree with the Consistory therefor. And the president, for the time, shall send a copy of this act, by Mr. Beekman, to Mr. William Teller.

Witness in name etc.,

Henricus Boel, p. t. President.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1742, May 16. Rev. Arondeus was furnished with a new certificate. There was also placed in his hands the extracts from the Acta of Classis, referring to him. In addition there were sent

along with him a letter to Rev. Weyss; a copy of the letter written to the Consistory of Midwout last year, and the Acta of Synod of the year 1740. xxii. 526.

ACTS OF THE CLASSIS OF AMSTERDAM.

Arondeus.

1742, June 4th. Art. 7, ad 9. Rev. Arondeus will leave within six weeks, and the Rev. Deputies are directed to furnish him with the extracts from the foregoing Acta. xii. 29.

Wys.

Art. 8, ad 15. The letter to Rev. Wys will be answered by Rev. Deputati ad res Exteras. Quod factum. xii. 29.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Arondeus.

1742, July 23rd. Art. 5. The Rev. Deputati ad res Exteras made known, that they have placed the Rev. Arondeus's commission in his hands, and that he was to have sailed on the 19th or 20th of June. Whereupon the Rev. van Schelluyne announced that there had come from the Consistory of Midwout, etc., a new call for Rev. Arondeus, in the place of the previous one of which he had been robbed by the Spaniards. Also, that this Consistory will not only give him his salary from the moment that he took ship, but they have, moreover, donated him a voluntary gift of a hundred pounds, New York ($250.); that Rev. Freeman has died, and hence Rev. Arondeus takes his place as a matter of course. The Deputati state that he has already begun his journey. The Assembly hears all this with joy, and desires that the call be inserted among the Acta Deputatorum ad res Exteras, and preserved among their papers. xii. 30.

Letter from Wys. (Weiss).

Art. 11. The letter from Wys and his book, were placed in the hands of the committee ad res Exteras, to furnish a report. xii. 31.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 31–AUG. 9, 1742, p. 3, Vol. 62.

Article 35.

Classical Changes.

Gone to Foreign Churches.
(1) To the East Indies — seven persons.
(2) To the West Indies — Revs. Johannes Arondeus, S. S. Ministerial Candidate; examined and qualified Sept. 4, 1741, as minister for Midwoud.
Hendrik Hendriks, minister at Willus, has been called and qualified, May 7, as minister at St. Croix. (W. I.)
Johannes Elova Capitein, after preparatory and final examination, qualified May 7, as minister at D'Elmina.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Wys (Weiss) in Pennsylvania.

1742, Sept. 3rd. A letter from Rev. Wys in Pennsylvania dated May 10, 1741, in which Rev. Weiss asserts: 1. That he doubts not that the letter which he sent over last year, came duly to hand. 2. That at the first opportunity he will communicate to us a faithful description of the savages, (wild men) in North America, composed by himself, and from his own experience, with a picture (painting) of those wild people, both men and women, in order to give us a better idea of them. 3. That in case we desire to know anything more about these American countries, and he was able to inform us, we had only to let him know; for he was very ready and disposed to serve us in that matter as time and opportunity offered. His letter ended with a wish for a blessing on us.

This letter was accompanied by a package, in which the Rev. Weis sends over: 1. A small painting of the wild men of North America mentioned above in the letter. 2. "A faithful description of the savages in North America, as to their persons, qualities, tribes, languages, names, houses, dress, ornaments, marriages, food, drink, domestic implements, housekeeping, hunting, fishing, war, superstitions, political government, besides other remarkable

matters, composed from personal experience, by George Michael Weiss, V. D. M." Thus reads the title. This description covers ninety six and a half pages, in eight vo., besides the preface, (dedication), which is brief, to the Classis. In this he states the reasons which induced him thereto, (viz., to prepare this book,) and to communicate the same to the Classis. He doubted not that it would be agreeable to the Classis, and would be looked upon favorably, since he is cognizant of the paternal love which the Rev. Classis bears towards him. It ends with a wish for our prosperity and blessing. The introduction is signed at Albany, N. Y., by Rev. Weiss of Burnetsfield October 4, 1741. Then follows the description itself. xii. 35.

ACTS OF THE CLASSIS OF AMSTERDAM.

Wys.

1742, Nov. 6th. Art. 5, ad 5. Even as also the case of Rev. Wys remains in statu. xii. 38.

BAPTISM OF PAPISTS CHILDREN.

Art. 13. Regarding the baptizing of Papists children, which was written about from Suriname, the Messrs. Depp. are recommended to examine the former Acta bearing thereon, and to report to Classis what they find. xii. 39.

CHURCH OF NEW YORK.

Advice requested as to the Validity of the ordination of John H. Goetschius.

New York, Nov. 8, 1742.

Consistory held, with Ministers, Elders and Deacons. A letter of Mr. (J. H.) Goetschius, present minister at Jamaica, etc., and of the Consistories there, to the Consistory of New York, was

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opened by domine Du Bois as President. It was read aloud and its contents were as follows:

L. B. S.

We, the Consistories of Queens County, request, in all friendliness, the Ministers and Consistories of New York and Kings County, to give to us their kind advice on the following points:

I. Concerning the ordination of our minister.

1. Inasmuch as it appears that domine Dorsius had no full powers, whether the ordination made by him was no ordination, etc.

2. How to make the matter ecclesiastical and regular: whether by the ministers and Consistories writing to some Classis of the Fatherland, or whether our minister must himself journey thither.

II. Concerning other dissensions which may perhaps be brought forward by Consistories or by individual members.

Our humble request is that the church-fathers — the neighboring ministers with their consistories will consult together when and where they may appoint a meeting, and give us their brotherly counsel on these matters.

J. H. Goetschius, V. D. M.
Roelof Schenk
Jan Van Voorhees
Abraham Montfoort
Gerrit Van Wickelen
Abram Lot
Adraen Hegeman
Abram Schenk
Cornelis Reyersse
Isaac Amerman
Michael de Mot.
Joh. Kolver

(See another translation of the above, in the following document, as brought from Amsterdam, 1898.)

Hence it was judged by all the members present except domine Boel, that the Consistory of New York must recognize it as their Christian duty to give all help and counsel to the perplexed congregation of Jamaica, after the manner of the Reformed Church. They therefore appointed as a Committee for the purpose, both

the ministers, together with Mr. Banker and Mr. Van Wyck, ruling elders, to act with the Consistory of Kings County on this matter. But domine Boel declined, saying, he wished his own freedom, and would act for himself.

—Lib. B. 157, 159.

See the name of Goetschius, John H., in Corwin's Manual, 4th edition, 1902, for sketch of his life.

DOCUMENTS IN THE GOETCHIUS CASE.

Nov. 18, 1742–May 7, 1743.

Request of the Consistory of Queens County for a Convocation to decide on the validity of the Ordination of John Henry Goetschius. November 18, 1742. (Found in Minutes of Deputies, Amsterdam, xxii. 615.)

No. 1. L. B. S.

We the Consistory of Queens County, in a kind and brotherly manner, request the Rev. Ministers and Consistories of New York and of Kings County to give us their friendly advice on the following matters:

A. About the promotion (ordination) of our pastor:
1. Since it appears that Domine Dorsius had not full power, (to ordain); is, therefore, the ordination of our pastor, which was done by him, equivalent to no ordination at all, etc.
2. (We wish to know) How the matter can be arranged, ecclesiastically, and in a godly way. Can this be done by letters from the Rev. Ministers and Consistories to a Rev. Classis in the Fatherland? Or must our Pastor himself go there, (for ordination?).

B. About other differences, which may, perhaps, be brought forward by Consistories and private members.

It is our humble request that the Rev. Consistories should consult about these matters with the neighboring Ministers and their Rev. Consistories; (and to inform us) when and where they will meet to give us their brotherly advice on these matters.

J. H. Goetschius, V. D. M.

Abrm. Lott
Abrm. Schenck
Isaac Amerman
his
John (Colver
mark

Jan van Voorhees
Gerrit van Wickelen
Adriaen Heegeman
Cornelius Ryerse
Michiel de Mott
Roelof Schenck
Abrm. Monfoort.

On Nov. 18, 1742.
Delivered to the
Consistory of New York.

1742

Action on the Goetschius Case.

(Deputies, xxii. 615.)

No. 2. At the Ferry, Brooklyn, December 6, 1742.

Having met at the appointed time and place, Domine Du Bois was requested to act as President of the Meeting. The following action took place:

After calling on God's name, a joint meeting of the Consistories was held, and the following were present:

Deputed from the Consistory of New York, Do. Du Bois, Christoffel Bancker and Abrm. van Wyck, elders on the one side; with Do. Antonides and Do. Arondeus, ministers on Long Island; Jan Verkerk, Johannes Lott, Isaac Brookaar, Jeremias Remse, and Albert Coerten, elders from Vlackbosch, (Flatbush,) New Amersfoort, Boswyck, (Bushwick,) Breukelen and New Uytricht.— N. B. Samuel Gerritse handed in a writing which stated that the elders of Gravezant, (Gravesend), Nicolaas Willemse and Jacobus Emans, had elected him in their place, to act for them. The meeting, however, decided, that elders alone, without communication with the minister could not appoint one who was not an elder, in their places, as elders. Thereupon Gerritse withdrew.

In the beginning of our proceedings, Mr. Goetschius, with several of his elders, from Oesten (Oyster) Bay, Success, Newtown and Jamaica, was present. Thereupon, the first point in the communication presented by Mr. Goetschius, etc. (was considered), viz., " Since it appears that Domine Dorsius had not full power " etc. Mr. Goetschius was then asked what evidence he had that Do. Dorsius had qualified (ordained) him?

His Rev. then produced a certificate from Dos. Dorsius and Frelinghuysen, by which it appeared that they had examined Goetschius and qualified him for the ministry. Dos. Dorsius and Frelinghuysen assert in this certificate as the basis for their action, that the Presbyterian Synod had qualified Goetschius as a licentiate; but nothing was said therein that he, Dorsius, had any authority to promote (ordain) anyone to the ministry in the Dutch Church.

Goetschius was then asked, What reason he had to think that Do. Dorsius had any authority to qualify him for the ministry? He answered, 1st. It seemed to him that he had, because Do. Dorsius said that he corresponded with the Synod of South Holland. 2nd. That Do. Dorsius thought that he might make use of the position held by Voetius, namely, That in a country where there was no Synod or Classis, one minister might make another minister. 3rd. That he had still another reason, and that if any one questioned (the validity of his ordination,) he would appeal to the Synod of South Holland.

Then several complaints and accusations about certain misconduct of Mr. Goetschius were handed in, but it was determined to delay their consideration, until they shall be further understood and confirmed. Among others, it was clearly testified against him, that he, Goetschius, had several times allowed his brother, who is not even a member, to attend to the public service in the pulpit on Sundays; and when he was admonished not to allow such things, because they were contrary to the Rules of the Church, he, Goetschius had answered, that it was in harmony with Church Rules and Scripture. He quoted in proof Acts 13: 1, 2; and added that if even a half a score of ministers opposed it, he would still do it, even if his blood flowed for it. He has even threatened the Consistories opposed to it with dismissal from office, etc. All this was brought up against Goetschius, but he either knew little about it, or had nothing to say in defence.

The Meeting having maturely considered everything that came up before it, the following Record was signed by all those deputed to attend, and it was given by the President to the Rev. Consistory of Jamaica.

1742

Conclusion in the Goetschius Case.

Breukelen, Dec. 6th, 1742.

The members deputed from the Consistories of New York and Kings County, having assembled and considered the case of Mr. Goetschius, have concluded as follows:

1. That it has not been proved before them that Do. Dorsius had any authority to ordain Mr. Goetschius.

2. That the circumstances of the cases laid before them are such, that they do not consider that they have as yet any occasion to write to any Classis in Holland in favor of Mr. Goetschius.

Johannes Lott	G. Du Bois	
Isaac Broka	V. Antonides	Ministers.
Jeremyas Remsen	Joh. Arondeus	
In reference to 1st Article	Chris. Bancker	
Jan Verkerk	Abrm. Van Wyck	
	Albert Coerten.	

Mr. Goetschius and his Consistory were then verbally told, by way of warning, in the name of this Assembly, that no one was permitted to preach or to administer the Sacraments, without being legally called thereto, conformably to the Ecclesiastical Rules of the Dutch Reformed Synod; and that inasmuch as Do. Dorsius had not been authorized by any Synod or Classis, to perform acts of ordination, therefore his (Goetschius's) ordination was not valid, and consequently he was not a lawful minister.— Notwithstanding this, Goetschius continued to administer the Sacraments.

Breukelen, at the Ferry, Jan. 31, 1743. (Vol. xxii. 616.)

No. 3.

Mr. (J.) H. Goetschius:

Whereas, The Assembly of those deputed to consider your case, and your relation with the churches of Jamaica, etc., did not, in their last session, arrive at a final decision; they will, therefore, at your request, meet for further consideration of the matter at the Ferry, on February 14th next ensuing, at 9 A. M. punctually. Your Reverence also is expected to be present.

We remain with greetings, Sir,

Your willing servants,

V. Antonides
John Arondeus
G. Du Bois.

To the Members of the Consistory of Jamaica, and the Congregations united therewith:

Mr. Brinckerhoff and Mr. Abram Polhemius have requested us, in your name, to ask the deputed members of the Consistories in Kings Co. together with those from New York, to hold another meeting in reference to the case, well-known to you, between yourselves and Mr. Goetschius. This your request, is hereby agreed to. We appoint Feb. 14, next ensuing, at the Ferry, at 9 A. M. punctually, as the time and place. Health and weather permitting, you will find us there.

We remain with salutations,

Your willing servants,

V. Antonides
John Arondeus
G. Du Bois.

1743

Breukelen, at the Ferry, Feb. 14, 1743. (Vol. xxii. 616.)

No. 4.

Having again met at the appointed time and place, a joint Consistory was held by those deputed from the Rev. Consistory of New York, viz., Do. Du Bois and Christoffel Bancker, elder, on the one side, Dos. Antonides and Arondeus, ministers on Long Island; Johannes Lott, Isaac Brokaar, Jeremyas Remsen, Albert Coerten and Folkert Folkertsen, elders of Vlackebosch, (Flatbush), New Amersfoort, Boswyck, (Bushwick), Breukelen and New Uytricht.

Several complaints and accusations about the misconduct of Mr. Goetschius were presented. Mr. Goetschius did not appear at this Meeting, but a letter from him was handed in by his brother, the contents of which are as follows:

Dear and Respected Gentlemen:— [Feb. 10, 1743.]

I have learned from the letter of your Reverences that you expect me at the Ferry on the 14th instant, to acquaint me with your conclusion on our request seeking your advice. But this is an unthought of and an unexpected occurrence. For certainly I did not understand, after the already given decision, that anything more was to be expected, except the giving out of copies of the accusations preferred against me. About these, Rev. Gentlemen and you, the respective Consistories, I most properly determined to consult with my Consistories at home, and this has been done. The charges were partly answered by denials, and partly by silence; and this shows that our case is now settled. But this (new demand) takes away all opportunity for me to defend myself before those, who are at present absent, but who are truth and peace loving people,— to defend myself against those false accusations preferred against me, their teacher, by certain parties who have been prompted thereto. (Lit., re-enforced thereto.)

But when peace-loving people, members of the Church of Jesus, reflect upon these resolutions, and this proposed meeting, and the parties already summoned and to be summoned, as well as some other circumstances, a doubt arises in their minds whether the true welfare of the Spiritual Zion is kept in view. I am, however, very willing and ready, since it is thus ordered, to answer your Reverences concerning these trumped-up charges, if you will only be courageous enough to let me first look upon the papers, and, (as is generally granted to honest people), give me sufficient time and opportunity to defend myself in writing before unbiassed parties; for I am afraid to deal with parties who keep themselves in concealment. My duties, etc., do not allow me time for this. And then, neither is the proof obvious to us that your Reverences have any authority to interfere with me in my duties and services by such resolutions, intended to produce such effects; and to set yourselves up as judges. You offer to join hands with my adversaries, and so support them in their unchristian and inhuman efforts, etc. They, indeed, would be ready, as often as your Reverences might please, to assemble, to fabricate the most inhuman lies, and press them upon you. For such acts are not altogether uncommon. They have occurred before my time as we have heard and learned.

We will, however, pass this by, and refer it to him who will judge justly; and your Reverences will not give your final decision in my case until that day, when you, with me, will stand before His face.

Your Reverences' servant,

J. H. Goetschius, V. D. M.

Queens County,
Feb. 10, 1743.

The address was:

Messieurs Du Bois, Antonides and Arondeus; at the Ferry to York. (This was on the Brooklyn side, not far from the present Fulton Ferry.)

N. B. The meeting of these deputed ones now requested Do. Du Bois, as President, to draw up an indictment of the written complaints and charges preferred against Goetschius: and also the draft of a letter to the Rev. Classis of Amsterdam, that those Rev. Gentlemen may be informed about this case of Goetschius.

No. 5.

Letter from the deputed members to consider the Goetschius case, to J. H. Goetschius, March 2, 1743, in answer to his communication of Feb. 10, 1743. (Amsterdam, Vol. xxii. 616.)

Sir:—

The committee having again assembled on Feb. 14th, a letter was handed in from you, signed Feb. 10, 1743, whereto this serves as a Christian answer, having been prevented from answering before.

We did not write to you, in our communication of Jan. 31, (1743), with the least intention of making known to you our final decision. We made it clear enough, however, in that letter, by the expressions used, that we had not yet reached a conclusion, and therefore we said that we would assemble for further consideration of the matter.

The accusations, to which you seem to refer, were read before you, and you gave an answer to them. Why should we give you, therefore, any extracts of the same, except for ecclesiastical purposes, such as a higher Church-court, before which you may have to defend yourself, if affairs so require. But this would never serve your particular aims and continued separation; and our action, purely ecclesiastical as it was, was at your own request.

It grieves us, indeed, that we must infer, from your letter, that you even now, though without reason, speak of us as assembling for any other purpose than the welfare of God's Church. We assert that that is our sole aim. It is in no wise our intention to enter upon a paper-war with you. We know no impartial parties in this affair, except the Rev. Classis of Amsterdam, to which we stand subordinate. Before it we intend to present your case. Nevertheless if you are willing to be influenced, we are ready to appoint a time and place for meeting.

Be it far from us to assume to sit as judges in your case. We simply intended, at your request, to act in an ecclesiastical manner, after hearing both parties. A second time an Assembly was held with the same intentions, and we shall probably have to meet hereafter, until we shall have arrived at a final Christian decision. But it is in no wise our design to bolster up (lit.— stiffen up) any one, in any unchristian purpose, whosoever he may be.

Meantime, we would say, that it was not a very prudent remark in your letter to accuse in writing, (lit.— with your pen), members of your own congregation, otherwise blameless, of being ready "to fabricate the most inhuman lies, and to press them upon us;" and among whom you still expect to move about as their Christian leader. Does that exhibit a "judgement of peace"? or is that the way to bring your affairs to a desirable end? And then, moreover, he who with but a little composure, considers the last lines of your letter, must understand the biting absurdity of the same only too clearly, and no reasonable man would think it worth while to answer them.

And have not such expressions sprung from an unpardonable misconception of our note to you on Jan. 31, as was shown above? At least, when did we speak of God's final judgement on you? Or did this remark of yours simply serve to declare yourself against your own request, that you do not intend to obey any ecclesiastical rules whatever? As we do not aim for anything except the maintenance of the Truth and of genuine godliness, by the observance of all proper Rules of the Church so far as it is possible and practicable among us, to the honor of God and the extension of Christ's Kingdom; so we pray also that God may give you henceforth, calmer thoughts; that hereafter you may not use such excitable words, which serve rather to injure than to benefit your case.

Most heartily do we wish that a spirit of long-suffering, and of all Christian prudence, which are so becoming a person whose aims are right, and which you especially need to keep in mind, may be granted you. Praying both for your physical and spiritual welfare in all respects, we remain, Sir,

Your obedient servant in the Lord,

G. du Bois, V. D. M.

In the name of the Committee.

March 2, 1743.

LETTER FROM THE COMMITTEE TO MR. GOETSCHIUS, MARCH 9, 1743.

(Vol. xxii. 616.)

No. 6.

Sir:—

The Committee on the differences between you and members of the Consistory on Long Island, etc., deem it necessary that they may act in only an ecclesiastical way, to place before you, in all kindness the following questions. We expect them to be answered by you in a becoming and definite manner. The questions are:

1. Are you willing to subject yourself, (and to do so immediately, with your answer to this question), to the Ecclesiastical Rules of the Dutch Reformed Church, according to the National Synod of Dordrecht, 1618, 1619?

2. Are you willing to subordinate yourself to the Classis of Amsterdam, and to submit to her ecclesiastical decisions, not only as to the differences which have now arisen, but also in reference to those which may hereafter arise, but which we hope may never occur?

3. Are you willing to promise to make no other use of the complaints which may come up for consideration in reference to yourself, except to answer them simply, in writing, for ecclesiastical uses, either to the Committee, or directly to the Rev. Classis of Amsterdam?

4. And finally: Have you ever shown to the Rev. Consistory of Jamaica, or to that of any other congregation to which you have ministered, any certificate of Church-membership?

The Committee kindly request you to answer these four articles in writing. If your honor do this, so that you fully agree to the first three articles, and give us assurance thereof in writing, promising to act upon them faithfully; then the Committee will immediately furnish you with a copy of the charges as formulated.

The Committee consider this to be the ecclesiastical way of procedure, and hence very proper. They will therefore expect your concurrence thereto shortly.

They remain, after Christian greeting, Sir,

Your honor's servants,

G. du Bois,
In the name of the Committee.

New York, March 9, 1743.

Answer of J. H. Goetschius to Committee's Letter of March 9, 1743. (Vol. xxii. 617.)

(No date.)

No. 10.

Rev. Gentlemen:—

In answer to the letter of your Reverences of the 9th inst., I have hitherto not found opportunity to waste time on so unnecessary a matter.

I would ask you, in the first place, what I am to understand by your expression — "Differences between you and the members of the Consistory?" Can a teacher have members in his Consistory who have deserted the service of the church, and who are not, therefore, officers of the church?

I could also most kindly wish for you, that you with God's gracious light, might experience a revelation of just what you are doing. Then people would more eagerly listen to you; while they would also long for a different kind of ecclesiastical treatment from what has hitherto been accorded them.

I also kindly ask you to inform me, whether you have possibly since the last meeting, received a commission from the Rev. Classis, to which you declare yourselves subordinate, since you now come forward with such orders.

To the first order:

I also kindly ask you, whether you have yet suspended Dos. Dorsius and Frelinghuysen. If not, then my subordination holds good under the Acts of the Synod of Dort, and does not require repetition, as the fact is already declared in my promotion, (ordination). But if you have suspended them, then I must yet ask, whether you have authority to subordinate me, to receive me, and to engage me to do etc., etc.

I ought also first to know whether the Rev. Classis of Amsterdam would be pleased to take me as a member under its protection. And if they are willing to do so, then I am not obliged to render any account to you, at least before, and unless, you receive authority to act.

To the third order:

I do not recognize you as a Committee, nor as judges, nor as mediators. But if I should do so, would you really be impartial? If so, then I might still be at liberty to recognize you as mediators. But if you will not inform me who the Complainants are, and what are the Complaints against me; and thus, undefended, you blacken my character before Classis, then undoubtedly, the Classis will finally give its reward, as was done in Domine Frelinghuysen's case.

To the last:

We show as much respect as your Reverences do, when we put such questions to you. And finally, I desire that you would sustain your own conduct by a written answer, and certify to me, upon what basis such doings as yours can pass as ecclesiastical and proper.

With salutations, I remain,

Your Reverences' willing servant,
J. H. Goetschius, V. D. M.
on Long Island.

The address was:
Mr. G. du Bois,
at New York.

Charges Formulated against Goetschius, April 25, 1743.

(Vol. xxii. 616.)

No. 7.

The principal complaints against Rev. Goetschius, presented to the Committee, at the Ferry, on Feb. 14, 1743, by several members of the Consistory and by members of the Dutch Reformed churches of Jamaica and New Town, on Long Island, were as follows:

1. That Rev. Goetschius seems to have been well aware that Rev. Dorsius had no authority from any Classis or Synod in Holland, to qualify him as minister at Jamaica, on Long Island, etc.

Rev. Goetschius seems to have been very equivocal in his statements on this matter. At one time, he seems to have declared that Rev. Dorsius had no authority; but at another time, his honor maintained the opposite, with strong expressions; that Rev. Dorsius had authority to promote, from Rotterdam. At still another time he admitted that Rev. Dorsius had no power to admit any one to the ministry in the Province of New York, but that he had, in the Province of Pennsylvania. Indeed, Rev. Goetschius said, when he returned last fall from a visit to Rev. Dorsius, that he had examined the papers of Rev. Dorsius, and that he could not find that he had any power to promote him; yet that shortly after, he denied that he had said so.

And even as Goetschius seems to have dissuaded the elders at Newtown from listening to Rev. Classis and their orders, because, (as Goetschius said), Rev. Dorsius held his power from the Synod of North and South Holland, which was above a Classis, and no Classis therefore, could call Dorsius to account; so, (he persuaded them) that to adhere to the Church Order would simply be to erect a new kind of Popery; and that such Rules were only Popish fables.

II. That Rev. Goetschius had several times allowed his brother, although he was not yet a member of the Reformed (Dutch) Church, to preach publicly be-

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fore the congregation; that he maintained that his brother's preaching was Scriptural according to Acts 13: 1, 2, and in conformity with Church Law, although he was not yet a member.

That he had also threatened to remove certain ones from office who were members of Consistory, because they were against the right of his brother's preaching.

That he had also said to certain members of the Consistory, that if they wanted to listen to other ministers, they might say, "Farewell, Long Island;" for they had been conducting themselves improperly for these twenty years; that they who were against his brother's preaching, took counsel with his enemies, the older ministers; that by these, he would not be judged. With them he wanted to go before the judgement-seat of God, when he would be justified, and they condemned.

III. That Rev. Goetschius, according to the testimony of several members, had taught, that they who would come to the Lord's Supper must first be assured of their regeneration and salvation; but that, on the other hand, the old ministers were only soft-soaping sinners (by not demanding these things.)

IV. That his honor also assumes that no one can pray "The Lord's Prayer" except the truly regenerated; that we ought to make the children acquainted with God, and then they themselves would pray from the spirit; that a form of prayer only flowed out of the mouth; that his own parents had made him pray in that way in his youth, but that he was now heartily sorry for it.

V. That Do. Goetschius, although Rev. Dorsius had no authority to qualify him for the ministry, was nevertheless unwilling to wait for the advice of a Committee, or for the decision of the Classis of Amsterdam; but that he, against the decision of his elders, was determined to preach, as if a lawful minister, at once, and to administer the Sacraments; and that he yet continues to baptize.

VI. That Rev. Goetschius had proclaimed publicly from the pulpit, and before the congregation, that a believer ought to know the time and hour and place of his regeneration.

These were the principal complaints collected by us, the undersigned, from the accusations handed in against Mr. Goetschius. They are all from such men, members of the Consistory and congregations of Queens County, who are the stanch defenders of the Reformed Dutch Church, and who are, so far as we know, men of upright lives.

We, therefore, intend to hand the same to Mr. Goetschius, that he may ecclesiastically defend himself concerning them, inasmuch as he has answered our letter of March 9, 1743, and has consented to the same.

Signed by the Committee.

Isaac Brokaar
Jeremias Remsen
Folkert Folkersen
Albert Coerten
Johannes Lott

G. du Bois, Pres.
V. Antonides
J. Arondeus, V. D. M.
Chris. Bancker
Ab. van Wyck.

Breukelen, at the Ferry,
April 25, 1743.

Report on the Goetschius Case. April 25, 1743. (Vol. xxii. 617.)

No. 8.

The advice of the Committee to Rev. J. H. Goetschius, and to the Consistories and members of the Congregations of the Reformed Dutch churches in Queens County, on Long Island, upon their written request of Nov. 18, 1742.

Inasmuch as we, the undersigned, as a Committee of our honored Consistories of New York and Kings County on Long Island, have met together several times for the purpose of consulting together, in reference to the difference between Rev. J. H. Goetschius on the one side, and the Consistories and members of the Reformed Dutch Churches of Queens County, L. I., on the other side, upon their

written request of Nov. 18, 1742; for the purpose of giving them suitable counsel and advice on certain points: not only in reference to the promotion of Rev. Goetschius by Rev. Dorsius, but also in reference to other differences, as these are more fully expressed in the request of J. H. Goetschius himself:

And inasmuch as Rev. Goetschius, to our sorrow, notwithstanding his own written request, has separated himself from us ever since our first meeting; and up to the present time has not even answered our last two letters, which made him the recipient of the written complaints brought against him, and admonished him to defend himself in an ecclesiastical manner, as was expressed in the last letter:

Therefore this paper is intended to serve as a declaration of our united christian and ecclesiastical advice to Rev. Goetschius on the one hand, and to the Consistories and members above referred to, on the other hand, after our mature deliberation of all the facts which have come before us, in the matter referred to: Our advice is as follows:

Inasmuch as it has not at all appeared to us that Rev. Dorsius had ecclesiastical authority from any Synod or Classis in Holland, to qualify Goetschius or any one else for the ministry; and inasmuch as we are positively assured, of this, by a letter from Mr. Schiphout, written in the name of the Classis of Amsterdam; not to speak of Rev. Goetschius's own declarations, that it seemed as if Rev. Dorsius had not, indeed, full power to promote; therefore we advise:

I. That, inasmuch as we shall not neglect to lay this whole matter concerning Rev. Goetschius, and his Consistories, etc., as it has come before us, impartially before the Rev. Classis of Amsterdam.

II. We counsel and advise, with all urgency and in the kindest manner, that you, Rev. Goetschius, on the one side, and the said Consistories, etc., on the other side, together with all the congregations of Queens County, allow the whole matter to rest with the Rev. Classis of Amsterdam, and patiently to await their decision; and then to act entirely in accordance with it. Meanwhile, we earnestly admonish you in a Christian way toward one another.

III. That meanwhile, Rev. Goetschius simply preach in an orthodox way, without administering the Sacraments.

IV. That the elders and deacons who were in office when the above-mentioned request was handed to us, faithfully and unceasingly attend to their official duties.

V. And our further advice is, that the election in which he (Goetschius?) and one elder, chose new members of the Consistory was not done in an ecclesiastical way, and is therefore wholly illegal.

Behold, friends! such is the simple ecclesiastical advice which we give you, on your own written request, and in subordination to the Classis of Amsterdam. And as such, we urge it upon you all on both sides most earnestly, for your own highest edification, and with the hope of seeing you all again at peace with each other, brought about in a Christian way. And for your own best interests we beseech this of God in Christ for you, from our hearts.

As the evidence of the truth of our opinions, on all the foregoing, this is personally attested by all the undersigned.*

Isaac Brokaar
Jeremias Remsen
Folkert Folkertsen
Albert Coerten
Johan Lott

G. du Bois
V. Antonides
J. Arondeus, V. D. M.
Chris. Bancker
Ab. van Wyck.

Breukelen, at the Ferry,
April 25, 1743.

(* See another translation of this Report under date of April 25, 1743.)

Special Request to the Consistories of Queens County. Bruekelen, April 25, 1743.

We further advise the Consistories of Queens County that they present our advice to the Rev. Goetschius, and ask him, whether his honor will be pleased henceforth to preach only as a candidate without administering the Sacraments. If his honor says that he will do so, you will have to abide by that decision. But if he will not preach, except as a minister (ordained), you will then tell him, that he shall not do so; but that you yourselves will see to it that a sermon is read in the Church, and that a prayer shall be offered; and you will, further, warn him not to interfere with your devotions.

In the name of the Committee,

G. du Bois
V. Antonides
Joh. Arondeus, V. D. M.

We testify that all this agrees perfectly with the principal papers, and that all was done accordingly.

G. du Bois
Chris. Bancker
Ab. van Wyck.

New York, 1743.

(No. 9?)

Answer of Rev. J. H. Goetschius to the Committee, May 7, 1743. (Vol. xxii. 618.)

Rev. Gentlemen and Gracious Advisers:—

I consider myself under obligations again to address you, and give you a little more accurate information in reference to your procedure about me and my affairs; for it seems to me you have never yet looked into the real cause of these troubles.

Is it not, indeed, an unpardonable blunder that you should feel aggrieved because I withdrew myself from you after that first meeting, when, by your conclusion, you showed as plainly as daylight, that you had answered and solved my questions? Indeed, in your own words, it is thus expressed: "Having assembled on December 6th":— N. B. "having acted"— in perfect tense, "this was the conclusion"— N. B. "the conclusion". Now do you think I know what conclusion means? It is "conclusion", a closing, or finishing up of a matter; and the word "was", in the perfect tense, shows as clear as sunlight, that in your estimation our request was answered.

The second public meeting was held, (according to your own words as they appear in the communication of Jan. 31st, to my Consistory,) upon the "request" of Messrs. Joh. Polhemius and Brinckerhoff. The first-named was not a member of the Consistory, and the other not even a member of the church; and yet you say—"At your request". I pray you, be a little more honest in such matters. I would like to know how long you consider this "request" available, after you yourselves have "closed up" the same with a "conclusion". On such an arrangement you might hold a meeting a score or more of years hereafter, if any difficulty should arise among us, in order, still further, to advise, conclude, order, etc., upon this same old "request", although long since answered; and if I did not concur, you might find fault with me, because, "it was contrary to my own written request."

You have acted very unhandsomely in considering those who signed that request as constituting two opposing parties, and to intimate that the Consistory and the church generally were opposed to me. I had held heretofore a better opinion of you. You must certainly have known that we were unanimous in

signing that request. The opposite party did not sign it at all. Such were John Polhemius, formerly an elder, deposed in Newtown. And have not those who have become opponents since that time, gone out of the Consistory, and hence are separated from those who made the "request" (for that meeting)? For this, I have to thank you. But by the grace of God, who has helped us hitherto, the Consistory, as well as the Church of Jesus Christ, still stand by me, and are kindly disposed toward me in all Christian fellowship, and give no heed to evil counsels.

You have, indeed, set no limits to the time within which I should answer your last two letters. I considered it my duty not to answer the first one, in order to spare your grey heads and great age. The last, I answered as time and opportunity permitted. Yet why should I have answered it, since "my written reply" is considered by you, (according to your communication of March 1, 1742/3 (1743) as "a paper war", in which you do not propose to engage with me. But the grievous charge (made against me), it seems you are desirous of keeping covered up and secret. For you know full well that if an opportunity were given me of answering it, you would consider it quite unnecessary to present it to your Hon. Classis, because it would tend to favor Mr. Goetschius; but this is not your object according to the second article of the action of Dec. 6, (1742).

I need not defend the authority of the Rev. Mr. Dorsius. You are aware of what has been published on that matter. It is of no consequence whether you are satisfied about it or not. You are not called to investigate that. You were only asked about the matter of my promotion (ordination), and about which, up to the present time, you have taken no definite action, except some "mumblings" concerning it. As I read over your articles of advice, I am astonished at their general tenor, which exhibits such insipid contradictions.

I. Is not the first article (of April 25, 1743), an offer tending to urge on the opponents, and no advice at all? And is it not contrary to your previous action? And does it not show, beyond a doubt, that you are not willing to do anything that may be in favor of Mr. Goetschius? Although you call yourselves impartial, yet he who seeks my ruin is my adversary and you declare in your communication of March 1, (1743) "We know of no impartial parties in this affair except the Classis of Amsterdam"; but you, certainly, are not the Classis, are you? Also the words—"Not neglect", etc. without being asked to do that, show your inability to act impartially. And since also you did not let me know the accusations, how could you refer to your act as "mature deliberation"?

II. And as to the Second Article: How can that be "advice", without contradicting Article Three? Indeed, your own special advice to the dissatisfied party, is, to adhere to the Classis, and patiently await their decision; and to act toward others in a Christian manner:— While at the same time they want to turn a minister into a mere candidate, and rob him of his right to administer the Sacraments; they express suspicions of his sincerity, (as does Art. III); and would appoint — in the place of him who had been called in the name of Jesus Christ to preach twice upon every Lord's Day, according to Church custom, as my call plainly states — would appoint a mere Reader, and thus prevent him (the minister) from performing the service of God with his congregation; and would call such "Reading", which would be done only in unchristian spite, "devotions", and the "real performance of the duties of the regularly called minister", and thus hinder all devotion in the people, in their distracted attention; and unto the allowance of all of which, the minister, (or according to your unwholesome (lit.— unsalted) language, the Candidate) must be earnestly admonished by those whom you style "Consistory-men", but who openly despise, neglect and destroy all public worship:— I am sure that if the Hon. Classis were informed of the truth of such monstrous doings, they would have a hearty contempt for them, and oppose them. Is such a state of affairs compatible with II Article of your record, which closes with such words as "edification", "best interests", etc., and where you express the wish for "peace and prosperity"? If I stood in such shoes, I would not dare to utter such words, and least of all to use that expression "We beseech this of God in Christ for you".

III. And on looking over Article III, (I ask) Does it not entirely overthrow Article II. Would the course you there prescribe be "awaiting the decision of

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the Classis"? Do you desire to see me faithlessly violate my oath, my call, and my conscience?

IV and V, The slanderous language inspired by partizanship shows itself only too clearly. If you call it unecclesiastical and illegal, after having called on the name of the Lord, to choose elders and deacons, in accordance with Church Order, with only one elder, when there are no more:— (and giving this out in the form of "advice", when it is in reality a "judgement" without a hearing, is surely untimely and partial):— yet would you on the other hand allow those again to enter upon their offices who have deserted the service of the church; who have repudiated the source from which they received their ordination; who, after often exercising their duties, have basely abandoned their office; who came themselves to my house to present their resignations, to the grief of the whole Church of Jesus Christ:— (I ask,) Would you allow such as these again to assume their office, without at least making confession, or showing some signs of penitence; or without being re-elected and having their names announced? just because they happened to find out, that in their former positions, (as elders), they could oppose me more violently, and according to your counsels, give me more grief? Now what do you think of our little Sacramental House? Do you and those who seek your advice, consider it a mere tavern or brothel, which can be entered or left according to any one's whim? I hope not!

And now in looking at the names of the subscribers, I am led to ask, What right has the second one to judge about the doctrine and life of a preacher? What business has Isaac Brokaw, my avowed enemy, who belongs indeed to my congregation of Newtown, to be my judge? Why are there two from Bushwick and none from Gravesend? Where is the elder from Flatbush, etc.?

I therefore kindly request you to allow me to make a reply to the accusations against me, before they are sent to the Hon. Classis; in order that your judgement, and the responsibility for which you will be held accountable before the Highest Tribunal may not be too heavy upon you, and that your reputation as honest men may not be discredited still more.

I conclude with the sincere wish that the God of all truth, who dwells in light inaccessible, may open your eyes, so that before you go thither, you may repent of what you have done in this business both to those who see, both to the (spiritually) dead and to the living; and beneath all which evils Zion groans.

With best wishes, I remain,

Yours,

J. H. Goetschius, V. D. M.

Jamaica, May 7, 1743.

P. S. In case you do not allow me to know who are my accusers, and what are their accusations, then be kind enough to place this my letter, written with my own hand, in the back of the Accusation-Book, in order that those who read the one, may also read the other.

ACTS OF THE CLASSIS OF AMSTERDAM.

Wys.

1742, Nov. 27th. Art. 4, ad. 5. Letter(s) from Rev. Wys; from Curacao, Vieira, Gale; from J. Pakringa; from Parimaribo, and Klein, remain likewise recommended to the Depp. ad res Exteras. xii. 40.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, March 11, 1743.

Great Consistory held.

I. The following matter was presented to the meeting: Whether they saw fit to leave to the Ruling Consistory to make contract with the freeholders, P. Bussing and Benjamin Corssen, on the Manor of Fordham, concerning their right in the Commons there, so that a certain number of acres should be set off to them, reaching to their farms, and they, on the other hand, should sign off, forever, their right in the Commons. The Meeting committed the whole matter to the prudent management of the Ruling Consistory.

II. Thereupon the Ruling Consistory appointed Antony Rutgers, Ab. Van Wyck, Pieter Louw and Elbert Haering a Committee to treat with the said freeholders on the matter, and make report to the Consistory of their arrangements with them.

III. It was thought good that the following Articles should hereafter be observed:

1. As often as the Consistory shall hereafter meet, whether of Ministers and Elders only, or of Ministers, Elders and Deacons, with or without the Church Masters, the Church-Book shall always be brought or sent into the Meeting, so that every one may see what has been done in the previous meetings of Consistory.

2. No Resolution or Order of the Consistory shall hold good, unless it be written down in the Church-Book.

3. Nothing shall be written in the Church-Book by the President or the Clerk, before the same has been read to the Consistory in session and approved by a majority of votes.

4. Whenever anything is presented through the President to the Consistory, in an ecclesiastical manner, by a member of the congregation, or when a member of the Consistory in his place brings forward any matter before the Meeting, those who are

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opposed shall modestly state their reasons, for consideration; and what is approved by the majority shall then be held as fixed and Resolved upon.

IV. Finally it was ordered that Mr. Hardenbroek should have instructions in writing, by which to govern himself as Overseer of the Manor. This was done and runs as follows:

RULES FOR THE GOVERNMENT OF THE MANOR OF FORDHAM.

March 11, 1743.

Whereas, Mr. Gerardus Beekman has died, and it is necessary to appoint a proper person in his place, to have the oversight of the Manor of Fordham and the Church-Grounds belonging to the Consistory: and inasmuch as Mr. Abel Hardenbroek was appointed some time ago, but has not yet received any written order: the Consistory has approved these "Instructions", which are hereby now put in execution:

The Consistory appoints Mr. Abel Hardenbroek for this year, to run from this day, and for so many years longer as the Consistory of the Dutch Congregations at New York shall approve, to have the oversight of the Manor of Fordham, and the farms therein which now are, or may hereafter be leased by the Consistory; also of certain Church-Grounds, lying in the City of New York, (according to a list to be given him),* already leased or still to be leased: viz.,

1. He shall diligently collect all the rents of the tenents on the Manor and the Church lots in the City, as near the time they are due as possible, and shall immediately pay them over to the Elders of the Reformed Congregations aforesaid.

2. He shall carefully see to it, that all the conditions of the leases are observed by all.

3. He shall, at least twice a year, and as much oftener as the Consistory may deem necessary, to repair to the Manor, and look

* These refer, at least in part, to the Harpending lots, received by will about 1723.

around and learn whether any encroachment or injury has occurred, not only by the residents thereon, but by any other person; and if anyone shall be found transgressing in anything belonging to the Consistory, to the injury of the Manor, or to any conditions in any lease, he shall immediately give notice thereof to the Consistory aforesaid, that provision may be made.

In satisfaction of your trouble in the foregoing duties, the Elders will

1. Pay you sixteen pence in the pound of what money you collect.

2. They will, moreover, give you ten shillings for each journey to the Manor — there being two journeys per year to be made by you for the execution of all that is expressed in the above three Articles. Apart from the execution of these Articles the Consistory shall not be bound to pay these ten shillings.

3. Meanwhile, if any unexpected difficulties should arise, on account of which the Consistory should judge it necessary that more journeys should be made to the Manor, the Consistory will further decide what more should be paid for the expenses of such journeys.

In the name and authority of the Consistory,

G. Du Bois, p. t. President.

CHURCH OF NEW YORK.

New York, March 22, 1743.

Consistory meeting, of Elders, Deacons and Church Masters, held.

1. The committee to contract with P. Bussing and Benjamin Corssen, as freeholders on the Manor of Livingston, reported that they had agreed with them. In this the Consistory acquiesced, and further Resolved, That the same Committee shall see to the measuring of the acreage allowed to the freeholders, and cause the writing thereof, and the whole agreement to be drawn

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up by Mr. J. Chambers; and these, when approved by the Consistory shall immediately execute the same to the freeholders.

2. Also Resolved, That the Committee shall make an agreement with de Gree and Valentyn, residing on the Manor; and also with Jacob Lent, to rent to him both places for one farm, for five pounds yearly, for a term of seven years, and once again, for a like term.

REV. MR. COLGAN TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica March 23rd, 1743.

Reverend Sir:

..... Our Church here is in a flourishing condition her being depressed of late by those clouds of error & enthusiasm which hung so heavily about her, has in effect tended to her greater illustration & glory.

If the Society would be pleased to order me some small tracts, such as The trial of Mr. Whitfield's spirit; An Englishman directed in the choice of his Religion, Bishop Stillingfleet's Unreasonableness of separation etc.

I'm your most obedient etc.

Thos. Colgan.

— Doc. Hist. N. Y. Vol. iii. p. 193.

ACTS OF THE CLASSIS OF AMSTERDAM.

Hoevenberg.

1743, April 1st. Art. 4. Rev. Daniel Augustus de Liege, and Eggo Tonkens van Hoevenberg, S.S. Ministeri Candidati, had been appointed by the Noble Estimables, the Messrs. Directors of the Chartered Society of Suriname, as ministers for that colony. The Rev. Deputati ad res Exteras read certain minutes, from which such facts appeared to this Assembly. The certificates of these gentlemen, with reference to their church membership and licensure, were also read and found in order. Thereupon this Assembly made their calls ecclesiastical, and admitted said gentlemen to the final examination in the presence of the High Rev. Deputatus Synodi N. Hollandiae, Corn. Houthof, after they had preached on the texts assigned them. xii. 43.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of New York, April 9, 1743. No. 47.

Rev. Sirs and Brethren in Christ: Although we have received no letters from you for some time past, we, nevertheless, do not cease to be on the alert for the best interests of yourselves and churches in those lands. Last year Mr. Arondeus was sent as pastor of the church of Midwout. We have heard of his safe arrival from the newspapers, and from other sources we have learned of his acceptability. We were intending to forward this letter with the Minutes of the Synod of North Holland, held last year at Amsterdam, by a no less worthy man, who was somewhat inclined to serve the church of New York in the Gospel; but to our grief, this did not succeed. We are now looking for another. May the Lord raise up such a one for us. During the past year, our church has been bereft of her pastor, Mr. Bakker. To his place, Mr. Herman Engelberts has succeeded, who was previously settled at Delft.

Whenever you require our services or advice in anything, be kind enough to let us know, and as far as possible we will comply. As to the rest, we desire that the Lord's most precious blessing may rest upon your persons, upon your important ministrations, upon the congregations entrusted to you, and all who are yours, in the richest measure.

Rev. Sirs, we are

(No signature in Book.)

Amsterdam, April 9, 1743.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, April 11, 1743.

Consistory held. The writings on both sides between the Consistory and Bussing and Benjamin Corssen, concerning the evacuating of land on the Manor, were read and approved; and the President was directed to sign the same and affix the seal thereto.

It was reported also that agreement had been made with Jacob Lent he should have the place of Valentyn and de Gree for five pounds per year, he having consented that Valentyn should remain there for this year.

The President was, moreover directed to prepare an answer, at the first opportunity, to the letter of Mr. Schelluien, minister at Amsterdam, to the Consistory.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Revs. Boel, Mutzelius and Mancius, to the Classis of Amsterdam. Dated April 14/25, 1743. xxii. 613.

Very Rev., pious, learned and highly esteemed Fathers and Brethren in Christ:—

We perceive with satisfaction that your esteemed letter of Nov. 1739, (handed to us in Nov. 1740), not only approves our zeal in the friendly exchange of correspondence with your Rev. body, but also honors our communication, (in which we argued as to what is necessary in our church), with the declaration that you will at all times gladly answer us. In our former letter we reminded you that the gentlemen who are for the Coetus, conceal from us their reasons for it. We requested, therefore, that we might receive these from you, and have enforced this with our reasons, drawn from the former letter of your own Rev. body. How righteous our complaints are relative to (your) not sending us the Acts of Synod, appears, we hope from our former letter. If it be only an empty surmise of our own, or if it be a demonstrated truth, that the gentlemen, (at least some of them, especially the principal leaders), have for their object the renunciation of all subordination, we leave contentedly to your wise and prudent Classical judgement, referring with all suitable deference to the remarks before made.

We would here add that the gentlemen in favor of a Coetus, received in the fall of 1740 the consent of your Rev. body to the formation of a Coetus under certain conditions. Notwithstanding, in the spring of 1741, domine Dorsius as president, and domine Frelinghuysen as addresser and clerk, acknowledged in their call (in Latin) on Mr. Goetschius, that the Presbyterian Synod in Philadelphia had licensed him as a candidate. This Synod, as also that of New Haven, or whatever other body, composed of English dissenters, are declared, in the former letters of your Rev. body in the correspondence relative to domine Boehm and John Van Driessen, to have no relation with our church. And they both, upon the very respectable testimonial of that Synod, (as they term it), after some further instruction, examined him finally (peremptorily), and ordained him as minister of Jamaica and Long Island. But domine Boel decidedly opposed this as unlawful, according to the remarks in the classical letter of the former year, 1740, concerning the Synod of Dort. Still domine Du Bois approved the ordination begun by the dissenters, and advanced by Dorsius and Frelinghuysen, and as a public testimony of this, he allowed Mr. Goetschius to preach publicly in his church at New Harlem. He gave as a reason, the curiosity of many to hear him. Then also domine Du Bois acted with domine Arondeus about Mr. Goetschius without mentioning the letter from Classis. Domine Frelinghuysen also, in his preface to the published sermon of Mr. Goetschius, (Jan. 12, 1743), used these words: that he is ready and willing to demonstrate the lawfulness of that ordination, but that domine Dorsius alone was adequate to its defence. He also says that if Mr. Goetschius should be shut out of the church, he could as well preach in barns, or under the open sky as in the church, as several of his brethren in this country had done before him.

Reverend Classis. It was so with Mr. Whitefield, (of whom something may be found in what is quoted and remarked by Rev. Kulenkamp, in his second book against the Herrnhutters, pp. 269, 270), who was condemned by the Bishop in England. He came here in 1739–40, and was rejected by the Episcopal minister here, domine Vesey, who was commissary, over all the churches in this province. He was refused permission also by me, (domine Boel), to preach in the Dutch Church in New York, as being against the charter, as he did not belong to us. This was also done on account of his fanaticism. He was afterward found inclined toward the Herrnhutters, and to other irregular movements; and lastly, because he was condemned by the English Bishop, and rejected by the Episcopal Church here. In this step I was approved by the ..... calmly reflecting, and by the majority, as well as by the most respectable of the Episcopal Church, with their ministers. In the meantime, it happened that domine Du Bois, and domine Frelinghuysen, (the latter having allowed Mr. Whitefield, to preach to his congregation at

Raritan), and the dissenting minister here, went in company with Mr. Whitefield out of the city of New York, into the open fields, to hear him preach. They also went up with him on the stage erected for him, and sat down behind him. This was to the gratification of many in the congregation of New York, who were embittered against domine Boel. Farther, it is best your Rev. body should be acquainted with the fact that domine Dorsius has positively declared, that he will not be subject to the Classis of Amsterdam. Yes, he has even written under his own hand to domine Boehm, that he is invested with full power, as Inspector of the Pennsylvania German Reformed churches, and has stated before the multitude that domine Boehm is not a lawfully ordained minister. Of this domine Boehm can give more particular information.

You have the goodness to write that you now send to us a copy of the reasons, given by those in favor of the erection of a Coetus. But the enclosed copy of a letter of domine Reitsma, sent to us, bears the name, and is indeed only a copy of the articles for erecting a Coetus. Hence the particular request sent by us to you has not been fulfilled. But how do Articles three and four agree with what has been related of Mr. Whitefield and Mr. Goetschius? And how does Article four about subordination agree with Article ten, that they are to transmit not the mere doings, but a letter approved by the Coetus, respecting the situation of the churches in this country. We gave our opinion on Article five, in our last. In what is said by the friends of the Coetus concerning a regular manner, we humbly request the decision of your Rev. Classis. If that mean simply a majority in the vote of the consistory,— must then, whatever is so recorded be acknowledged and universally obeyed as (law), or only that which is in accordance with fundamental ecclesiastical law? For example. if the consistory should be requested to decide by vote, whether a man should be allowed to preach in our church, whether he had a lawful calling or not.

Article 6. N. B. The advice of your Rev. body shall be taken in matters of importance, in which your judgment is to be submitted to. According to this Article, in all differences, your advice is to be obeyed. How many a church-member is unable to write to the Rev. Classis! Who shall help him in this, when all must be bound to the Coetus, according to Articles nine and ten. How far does this differ from tyranny?

How is Article eight followed in the case of domine Goetschius? Is Article nine followed in the document of the call on domine Arondeus, stipulating that the minister shall attach himself to the Coetus. Is this lawful according to the Synod of Dort, in the call of a minister, if he declines this express stipulation?

Had we received the reasons for a Coetus, as given by its friends, from your Rev. body, they might have thrown some light on the grounds which have furnished so much satisfaction to you, so as to lead us to agree to the formation of a Coetus, notwithstanding the objections we have forwarded. We might then have been somewhat guided in relation to our churches here. And how are these gentlemen in favor of (a Coetus) subordinate to Classis, who have not yet, as far as we know, met a single time, according to the express condition of your Rev. body. You may therefore judge whether they desire a (body) subordinated to the Classis, or one possessed of unlimited power. Domine Vesey told me, (domine Boel), and domine Muzelius, that by the Act of Toleration, any denomination, even the Quakers, may ordain their ministers. The only established churches here are the Episcopal, and the Reformed Church, (viz., the Low Dutch, the German, and the French,) provided they adhere to the Church Order of the Synod of Dort, and without prejudice to the English Episcopal Church. Here, therefore, none should assume authority, nor allow others to ordain for our churches, unless Classical authority be given, as in the case of domine Boehm; neither act here as a Classis, but strictly leave the Classical authority to your Rev. body. Otherwise there will be danger of losing our National Church rights. We therefore do well to watch against the formation of a Coetus, and against the ordinations by domine Dorsius, etc., lest we should make ourselves independent; but the Classis of Amsterdam, having the oldest right in our church here, it becomes your Rev. body to maintain it. It is therefore to be hoped that you will speedily and authoritatively provide against the assumption of Classical authority here, and continue to reject, (as your letter to domine Arondeus appears to us to signify), the ordinations of domine Dorsius, and to show not the least favor thereto. This is the more to be considered, as Count Zinzendorf, (as domine Boehm has more particularly informed you,)

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undertakes to ordain here in this country, and far and wide enlarges the name "Reformed."

The Synod of the dissenters, (of which mention was before made), is encouraged anew, if any connivance or favor is shown to such ordinations, and if they are not at once declared unlawful, and condemned as such. Several have let their children study at New Haven, and elsewhere; and the cry here, is becoming very loud, that a Coetus is necessary to make ministers for our church of those who have studied here, as it is difficult to obtain them from Holland, and the expense of obtaining them (thence), would be much greater.

Highly respected Fathers and Brethren, what shall we answer to the words of your Rev. body, in reference to these points? In our judgment, you will do best to urge objections no longer to these views, and neither to urge us to acquiesce in (the proposition for) a Coetus. We continue to feel deeply convinced of your generally acknowledged, and greatly to be praised, paternal and most gentle church-government. This has been exhibited in many ways and manners. And it is unquestionably, contrary to the true and essential character of the Classis of Amsterdam that it should ever, to the least degree, wish or design, to introduce any lording over brethren here. Oh! that we could say with full hearts, that here in New York, men appeared to respond to the true intention of your remarks; and that your serious exortations, (for which we thank you), had the desired effect.

We thank you for the pastoral and paternal letter of the Consistory of Amsterdam, forwarded by you, (for which we return a small tract against Mr. Whitefield,) as well as for the additional faithful, and special warning of the Classis to watchfulness, against the Hernhutters. We have openly and privately sought to discharge our duty, and we hope not without a blessing. But they have not made much progress in New York. Kingston and Tappan are entirely free from them. As to Pennsylvania, domine Boehm writes to us, that he has signified to your Rev. body, that he is diligently engaged in striving for the pure faith; that with his congregations, subordinate (to the Classis), he earnestly beseeches the well proved kindness and powerful aid of your Rev. body, and he entreats us to commend him to you, against all his opponents.

Under God we remain prepared to oppose all efforts from within or without, by Herrnhutters, or any one else. We hope from what has already been and will hereafter, be manifested by us it will be seen that we seriously endeavor, and earnestly desire, to do all that may promote truth and peace. While we thankfully acknowledge your prayers in our behalf, we supplicate the God of all grace, that he would pour out continually his blessing in double measure, upon your persons, churches, families and labors. We shall wait in dutiful obedience, (as early as may be), the assurance of your favor, and your powerful classical protection, and the exercise of your ecclesiastical classical authority, for the best interests of our churches.

We will ever remain and subscribe ourselves,

Your faithful, subordinate, and constantly well-disposed servants in Christ,

Henricus Boel,
Fredericus Muzelius,
Georgius Wilhelmus Mancius.

New York, April 14/25, 1743.

P. S. Your Reverences will please to hand whatever is to be sent to us to Mr. Abraham Marinus van Arssen, wine-merchant on the walk over the street of Three Kings, who will forward it to us.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Report of the Committee, consisting of the Consistories of New York and of Kings Co., L. I., on the relation existing between Rev. J. H. Goetschius and the Congregations of Queens Co., L. I. April 25, 1743.

Portfolio "New York", Vol. i.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Committee — consisting of the Consistories of New York City and Kings County, L. I., on the character of the ordination to John H. Goetschius by Rev. Dorsius — to the Classis of Amsterdam. April 25, 1743.

Portfolio "New York", Vol. i. Extracts xxii. 1, 2.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of Port Jervis, Minisink and Walpack to the Classis of Amsterdam, May 3, 1743.

(About the illegal ordination of Fryenmoet.)

Portfolio "New York", Vol. i. Extract xxiii. 3.

High Rev. Classis of Amsterdam.

We, the residents of Mahackmack (Port Jervis) and Minisink, in New York, and Walpack, in New Jersey, distant about twenty Dutch miles (eighty English miles) from any Dutch Reformed minister, find ourselves in very great embarrassment, through the Deceit and misleadings of Revs. Dorsius and Frelinghuysen. We bitterly lament our credulity in accepting their pretensions of having ecclesiastical authority to examine and ordain any one to the ministry; and, that in behalf of certain churches on Long Island, with the consent of Revs. Freeman and Antonides, such power had already been exercised in the ordination of Mr. (J. H.) Goetschius. In the same way, there was urged upon us a man by the name of Johannes Casparus Fryenmoet.

He had studied a little in Zurich, Switzerland. On coming over here, he was hired out to service to somebody. He however, gave evidence of an excellent character, and lived an edifying life. In the course of time he came in contact with Rev. Dorsius, who agreed to educate him for the ministry on condition that we should pay him for it. We did not question his right to ordain him. Meanwhile, we were supplied by Rev. (G. W.) Mancius. When we came to feel that our congregations ought to have a minister of their own we were deceived in our judgements by that pretended authority; and with deplorable thoughtlessness, we neglected to ask advice from his Rev. (Mancius) who had so faithfully ministered to us. A while after, when Fryenmoet had been fulfilling the office of minister among us in all its parts, we understood that the other ministers, your High Revs. Correspondents, denied the legality of the power which Revs. Dorsius and Frelinghuysen were exercising; also, that Rev. Freeman was among the first who questioned their authority.

When those gentlemen were asked for a proof of their authority, the Rev. Dorsius, who figured as the principal actor in this affair, declined to show his

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authority. He said that it was enough that he said so; that he was not under the jurisdiction of the Rev. Classis of Amsterdam; that they must write to the Synod, which was the only body to which he would give account of himself. The same haughty answer he gave to the delegates of our Consistory. He declared that it was sufficient that his Rev. had signed the Certificate of Ordination; that, if any one wanted proof of his authority, he must either be good enough to come down to see him, or make complaint against him before the Synod. However urgently they begged of him to show them his authority, that the distressed churches might be relieved of their anxieties, inasmuch as they were in great distress about the validity of the administration of the Sacraments;— for they were devoted to the observance of our Reformed Church-Order, conformable, as it is to the Word of God — was all in vain. We were refused.

He gave us a letter, however, to the Consistories of the four churches, in which, among other things, this expression occurs: that it was a shameful lie, and slander, to say that he, namely, Mr. Fryenmoet, was not legally ordained. This made us more than ever suspicious that his authority was a pretence, an arrogated authority. We, therefore, resorted to the Rev. Ministers of Kingston with our complaints, and we requested them to show us a way out of our difficulty. They declared that the action of Revs. Dorsius and Frelinghuysen had no legal force. Rev. Mancius added, that, in a letter which he had received in the year 1740, the Rev. Classis informed him that they had allowed those gentlemen, who were in favor of a Coetus, to hold such an association, on the express condition that, in accordance with the Acts of the Synod of Dort, they were not to hold any Preparatory or Final Examinations. In the spring of the year 1742, we also received the same admonition. Subsequently, in the fall of the same year, we were informed of your High Revs. Classical Correspondence with Rev. Arondeus concerning Dorsius as not being at all authorized to ordain, etc.

Immediately, our churches and Rev. Mr. Fryenmoet, with united voice, made complaint of the irresponsible and deceitful action of Revs. Dorsius and Frelinghuysen. They readily agreed that Mr. Fryenmoet should cease administering the Sacraments; for he, as well as ourselves, were no otherwise minded than to have all things done in perfect accord with the Reformed National Church-Order of Dordrecht. We also all protested before God and the world against such practices as those of Revs. Dorsius and Frelinghuysen. How miserably, how undeservedly, have we, and our innocent and needy churches, been deceived! We thought that the Seals of the Covenant were administered to us in the Reformed, that is, in a pure way, and in conformity to the Word of God! And then — to find that it was altogether unlawful!

Accordingly, in reference to this matter, we do not know whether we can conscientiously, or whether we ought to ask your High Revs. approval of such administration of the Seals of the Covenant, wholly illegal in itself, since it is at variance with the Church-Order; and especially because others over here, who would like to examine and ordain men for the ministry, would thereby be emboldened. In his Preface to Rev. Goetschius' recently printed sermon, the Rev. Frelinghuysen acknowledges these facts, in this manner:—"May the Lord continue to bless and shine upon his (Dorsius's) ministrations, as well as upon his instructions in the languages and in theology of godly and gifted men; that as young Nazarenes, they may be prepared for the ministry."

We do not, High Rev. Classis, insist upon this point — your ratification of Rev. Fryenmoet's administration of the Covenant-seals, inasmuch as we have now, with his full consent, asked for a lawful minister to visit us from time to time to administer these Covenant-seals, until we can have a lawful pastor. Mr. Fryenmoet will, meanwhile continue his teachings and catechizings; and his edifying life among us will be to the great benefit of our people. They, together with ourselves, feel greatly distressed at the thought, that, in our inexperienced innocence, we were deceived by those who ought to have been the last so to have acted.

We unite with Mr. Fryenmoet in avowing that it would be very desirable, if time permitted, and expenses could be defrayed, for him to study for some time yet in Holland, and, after full examination and approval by your High Revs., to be ordained as our minister. But we are unable to bear such an expense. He is already married, and we need his ministrations among us. So far as we ourselves

can judge, or can learn from others, he is orthodox in regard to the Reformed Doctrine, over against all opponents, as well as against the Herrnhutters.

Inasmuch as his going over to Holland is not practicable, we have advised him to draw up, from his own mind, a Confession of his Faith; and to send it over to your Revs., as is hereby done. We humbly pray that we may all of us, unitedly, enjoy the honor of subordination to your High Revs., and so have in our church relationship your Revs. paternal counsel and help.

And now we ask to be informed what your determination is as to the necessity of his going over to you — though we see no way of meeting the expense; or what we are to do here in case your High Revs. should please to honor him with a legal ordination. We leave all this to your sanctified wisdom, and to your fatherly care for God's Church in these distant regions. We pledge ourselves to shape our course according to your Classical decision, according to Church-Order. For the future, when distressed, we desire to cast ourselves upon you, and to be cherished by your tender affection. We assure you that, with the help of God, we shall scrupulously submit ourselves to the Church-Order. We will admit no one to the Consistory, unless he bind himself by subscription to be subordinate to your High Revs. We also solemnly declare our purpose to conduct ourselves as your obedient Children in the Lord. The Lord abundantly reward the love and help which you have showed us! May he make you the "Blessed Ones of the Lord"— men who are desired, for maintaining the honor of his Name, and the good of his church, even over here, and thus plainly showing your praiseworthy care for the Church everywhere.

In expectation of a favorable answer to this our humble request, do we, the members of Consistories, affix hereto our own signatures.

Elders.	Deacons.
Jan Van Vliet	William Kool
Abram Van Kampen	Hendrick Kortrecht
Johannes his × mark Westbroek	Gerrit Brinck.

Minisink, May 3rd, 1743.

I, the undersigned, invited to be present as correspondent, testify that these signatures were made in my presence.

Georgius Wilhelmus Mancius,
V. D. M. at Kingston.

Minisink, May 3rd, 1743.

Inasmuch as I was invited as correspondent, I add my signature hereto, on this 6th of May, 1743, in Kingston.

Petrus Vas, V. D. M. at Kingston.

CORRESPONDENCE FROM AMERICA.

The five united Consistories in Kings County, Long Island, to the Classis of Amsterdam, May 12, 1743.

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Portfolio "New York", Vol. i. Abstract in Vol. xxiii, 26, 27.

To the Very Reverend Classis of Amsterdam:

Reverend Gentlemen and Fathers in Christ:—We, the undersigned, the Consistories of the Five United Congregations in Kings County, on Long Island (or Nassau Island), in the Colony of New York: to wit Vlakbos, Bruikelen, Boswyck, New Amesfoort and New Utrecht: being elders and deputies of our congregations above named, and assembled in the name and the fear of the Lord, take again the liberty, to request your Reverences for another preacher for our congregations, as the forecast of matters makes it absolutely necessary. Our only minister, Domine Antonides has reached a great age, having entered on the seventy-seventh year of his life. He has been a minister for fifty years the last of this month. It is now the thirty-eighth year of his service in our congregations. These he still serves, although he is weak and suffers from a painful trouble. He therefore can officiate only once on each Lord's Day.

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We now rely upon your former love and care for these congregations. These are the reasons for our taking this liberty of again troubling you. We found a new proof of your old love and care for us in our call and your sending over the Rev. Johannes Arondeus. You wrote, that you gladly selected him, ordained him and sent him over; and we as gladly received him. This was done, not with a suddenly developed and as quickly disappearing gladness among the people, as if they only said: We have now got our new Domine; but with a true Christian joy, which continues and constantly increases, because of his great zeal and soul-stirring sermons. We can and must give this testimony to his Reverence, that he altogether verifies the certificates of the Rev. Classis of Amsterdam. He edifies by his teachings and by his life. He is zealous and painstaking in his service, in preaching, in catechizing and in everything, pertaining to the duties of a faithful servant of Christ. Therefore we, the undersigned elders and deputies of our congregations, and in their name and by their order, humbly request your Reverences to select again for our congregations a minister, such as we need, and who will prove serviceable, and qualify him according to the rules of the church, and send him over to us to do service for us as our lawful pastor.

We do not wish, to prescribe any conditions to you, yet we take the liberty to point out for your consideration, that we do not wish any one to be ordained for our congregations, upon any mere recommendations to your Reverences, who has been educated and who has studied here (in America).

Excepting that, we leave everything else to your former care and love for our churches; and we request, that as speedily as possible, yea, without any delay, we may be again provided with a pastor, lest our congregations should become again like sheep without a shepherd, by the possible removal of both our ministers, ether by death or otherwise.

Again, therefore, do we humbly and respectfully request your Reverences to select a minister for us by the same authority, by which the Rev. Arondeus was called. The minister is called under the same conditions, as Domine Arondeus was, except that the congregation of Gravezand (Gravesend) which was one of the united congregations before, has now separated from us, and has not joined with us in this call.

The minister now to be called must, according to our Christian custom and the rules of our church, preach twice on every Lord's Day. He must also preach once on Days of Prayer, and Thanksgiving day; on the usual holidays, Christmas, Easter and Pentecost. A sermon is also required for the second New Year's day, and on Ascension day. If it should be his turn to preach to one of the congregations in a place where he does not live, he will be taken thither and returned home, and, in the meantime, will also be provided with a convenient place in which to stay until his service is completed. The sacrament of the Lord's Supper is to be celebrated by him, four times a year, in two congregations. It is to be administered by each of our ministers, according to his turn, in the respective churches. He then also takes entire charge of all that is necessary on those occasions, as special instruction, reception of members on confession, pastoral visitations, invitation of members to the Lord's table, preparatory services, sermons, etc.

The salary is to be one hundred and seven pounds, New York money, and the term of payment shall begin from the time, that he goes aboard ship to come over to us for our help. It will be paid promptly every half year. A convenient dwelling house for him will be provided in Vlakbosh (Flatbush) where both the ministers live. Attached to the house is an orchard, and pasture for a cow and a horse. He will be provided with fuel, brought to his house. The congregations have raised forty pounds, ($100.) for the expenses of the meeting of Classis, and for his passage over, that he may have refreshment of meat and drink. If this should not be sufficient, the balance shall be paid to the shipper according to his account upon arrival.

We, the committee of our congregations, sign this call as our own act, to fulfill everything therein mentioned and expressed; and our successors, who shall be elected in our places, are to do the same from time to time.

Done the 12th of May 1743.

(Signed.) Dominicus J. D. Veer, Jan Verkerk, Philippus Nagel, Jeremias Remsen, Isaac Sebring, Pieter Staats, Rem Remsen, Frans Tyfue, Folkert Folkertsen, Stephen Schenk, Johannes Lott, Hermanus Hoogland, Albert Creepen, Willem van Nuis, Rutgert van Brunt.

We undersigned pastors, wishing to give more credence to this instrument, certify, that we have seen the elders and deputies sign it with their own hands and that, what is written is true. (Signed). V. Antonides
Joh. Arondeus

The above, by order of the Classis of Amsterdam, has been exactly copied by the Deputies for foreign affairs. Done at Amsterdam, March 17, 1751.
Johan Temminck
Depp. Cl. h. t. pres.
Johannes van der Vorms, scriba.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Flatbush, L. I. to the Classis of Amsterdam, May 16, 1743.

Portfolio "New York", Vol. i. Extracts xxiii. 25.

To the High Rev. Classis of Amsterdam.

High Rev. Sirs and Fathers in Christ: After our call, addressed to your Revs., had been completed and signed, and was already to be despatched, there came to us a certain pleasant rumor concerning a Mr. Hendrik van de Casteele. He is pursuing his studies at the University at Lingen, and is said to be a man of good gifts, with an agreeable voice; and that he is in his conduct and intercourse very peaceable, and uncommonly capable of seeking and making peace where there have been disputes. Such a person would be of special service, and very useful in our churches in our present situation, if he could be induced to come over to us, as most of our churches wish. Hence we have been asked, by way of postscript, to make mention of this matter. We wish that you, who are acquainted with his good qualities, would in the most affectionate and earnest manner, seek to persuade him to accept from you a call and ordination for service in our churches, and so to come over here. But, if nothing should come of this, we leave the matter of a call entirely to your fatherly care, hoping that you will excuse us for this.

We once more thank your High Revs. for your former fatherly care and love, and which we have again experienced. The Lord bless your persons and services, and give success to the Christian efforts of your highly respected Assembly.

We, the undersigned Elders, ecclesiastically assembled, do ourselves the honor of calling ourselves,

Your High Revs' humble and obedient servants and brethren in Christ.

Flatbush, May 16, 1743.

Dominicus Vanderveer, Jan Verkerk, Philippus Nagel, Jeremyas Remsen, Isaac Sebring, Rem Remsen, Peter Staats, Johannes Lott, Stephen Schenck, Hermanus Hoogland, Folkert Folkertsen, Fraus by Bus (?), Albert Coerten, Willem Van Nuys, Rutgert Van Brunt.

N. B. The High Rev. Classis is also most kindly requested not to choose on our call, a certain person who went from us to Holland, as a minister, having left his church and gone away for some reason or other.

(This may possibly refer to Dorsius.)

CHURCH OF NEW YORK.

New York, May 18, 1743.

Consistory held. In reference to the letter of Consistory to Mr. Schelluine, which had already been approved, it was proposed to add a Postscript, which was likewise approved. It was

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then ordered that it should be signed by the President in the name of the Consistory, and despatched; also, that it should be recorded at length in the Church-Book. It is as follows:

Addressed: To the Rev. and Learned Mr. Theodorus Van Schelluyen, Faithful servant of the Holy Gospel, at Amsterdam.

Very Rev. and Esteemed Sir: Your very cordial missive of the 18th of August last, (1742), we received in due time. When it was read in our meeting and we understood its purport, we all declared to each other our particular pleasure therein. We felt assured that you and the other gentlemen had accepted our friendly and earnest request to call a suitable minister for our congregation.

We learned with pleasure that the Classis acquiesced in our course in sending full power to these gentlemen for a Call, as regular and becoming, and adding their hope as to the desired issue. In reply to your esteemed letter, we consider it a bounden duty to declare to you our joy over the ready inclination of yourself and the other gentlemen, namely, Mr. Du Bois, who spoke with you at Leyden, and Messrs. de Wolff and Clarkson, to employ all your zeal, that a suitable, orthodox and pious minister might be procured. Of this we feel the more assured because of your peculiar affection for the welfare of God's Church in this land, on account of the mortal remains of your grandfather* which rest in this province, and of the account which your father, who once visited us, has given you of the condition of God's family here.

Yea, indeed, we feel ourselves obliged in this, our feeble answer, to testify to you our gratitude for the actual proofs already manifested of your zeal for the attainment of an end, so very necessary to our congregation. Our people do not cease

* Dirk Van Schelluyne arrived in New Amsterdam as a Notary Public in 1650. He was forbidden to exercise his functions by Stuyvesant in 1651, because he had authenticated a certain protest, but was appointed high constable of New Netherland in 1655. In 1664 he was Secretary of Rensselaerwyck, and was delegated to a general Council to meet at New Amsterdam to consider the threatened dangers to the province in the spring of 1664.

to follow your efforts with their prayers to God that the object may be accomplished.

We ought certainly to recognize it as a special favor of the Most High, if we shall be made so happy as to receive, by the first opportunity, the grateful tidings that you have called a minister for us. It is true that we are still enjoying the constant preaching of the Word by our present ministers. But domine Du Bois is quite aged, (born 1671), and we greatly desire to secure another one before his death. Wherefore, if you have not yet found any one for us, we ask your pardon if we earnestly urge you anew not to relax your efforts until the desired end is attained. We shall always feel ourselves most greatly indebted to you.

Although the danger of the sea in itself, (however exaggerated by fear), is not very great, for vessels from Europe usually make their voyages here, from time to time, in entire safety, nevertheless, the fear of the enemy in time of war, is, we confess, by no means groundless. But the merchants can fully prescribe what is the most prudent way of traveling, whether by the way of England or by a ship-of-war; and we entrust the whole matter to their judgment.

As to the prompt payment of the salary there need not be the least doubt. None of the ministers here have ever had reason to complain on that score. In reference to the case of domine Santvoort, on Staten Island, domine (Peter) Du Bois (of Amsterdam) can give you further information.

Meanwhile we can assure the one who may be inclined to come over to us as our minister, as we herewith do assure him, that carrying himself, according to his office, before the congregation, he may be certain of receiving true love and kind treatment.

As we rejoice over your special interest in our congregation, as well as in the general prosperity of God's Zion in these provinces, even remembering us in your prayers: so we doubt not your continuing thus to do. For nothing lies nearer our hearts than to

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use every means to keep the unity of the Spirit in the bonds of peace; to maintain the truth in love so as to grow up in Him who is the Head.

Meanwhile, we entreat in your behalf all temporal and spiritual blessings, from the favor of God in Christ, as well as upon the other brethren. May these blessings rest upon your persons and your work, and upon all of you, although personally unknown to most of us. And so, with all due respect, we conclude, assuring you that we are,

Rev. and Esteemed Sir,
Your humble servants,
In the name, etc.,
G. Du Bois, President.

P. S. This is our answer to your missive, but before the Consistory signed it, Mr. Banker showed us a letter from Mr. P. De Wolff to him. From this we learned to our joy that you and the other gentlemen had called Mr. Carp to be our minister, and that he expected to come here by the first opportunity in the Spring. This puts us under new obligations to you for your constant care. Meanwhile we shall anxiously expect our minister, and we pray God for his safe arrival. Again, as before, with all good wishes, we remain, etc.

New York, May 18, 1743. Lib. B. 165–7.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of Queens County — Jamaica, Hempstead, Newtown and Oyster Bay, to the Classis of Amsterdam, May 21, 1743. (Favorable review of the ordination of Rev. J. H. Goetschius.)

Portfolio "New York", Vol. i.

Copy of a Petition which the Churches of Queens County sent with Reverend Dorsius to Holland.

CORRESPONDENCE FROM AMERICA.

The Churches of Queens County to the Classis of Amsterdam. May 23, 1743. (In opposition to Goetschius).

Portfolio "New York", Vol. i. Allusions, xxii. 618.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. George Weiss, June 18, 1743.

No. 46.

To Mr. Weys.

Rev. Sir and Brother in Christ: We learn with much satisfaction from your last, that you continue in your work, and that you are zealous to bring over that waste and wild heathendom of the district in which you find yourself, to the sheepfold of the Great Shepherd of the sheep, the meek Lord Jesus Christ. The Lord in every way bless these your endeavors to his glory and the good of those savage souls. The account of the savages in North America, composed by you, greatly pleased us, and we thank you for it. We shall be pleased, if in the future we receive further information about these people. We also heartily wish to learn that you find yourself in good condition and are blessed of the Lord with strength of both body and soul. Our congregations have occasionally the misfortune to be robbed of their pastors. Last year two ministers of the Gospel were taken away, viz., Rev. Messrs. Cauzius and Reytsma, and on the 10th of January death also took away Rev. Mr. Bakker. The Lord grant that we may conduct ourselves faithfully and prudently, in his strength, in the work to which we are appointed, that when He comes he may find us doing his will, and may place us over all he has. Wishing the same, also, in the name of the Rev. Classis of Amsterdam, we sign ourselves, etc., etc.

Caspar Gors, praeses.
William Schiphout, scriba.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Three Elders of Newtown, Long Island, to Reverend Classis of Amsterdam, June 22, 1743.

Portfolio "New York", Vol. i. Extracts xxiii. 4, 5.

CHURCH OF NEW YORK.

Acts of Synod Received. Call of a New Minister.

New York, July 5, 1743.

The members of Consistory having assembled, Montgue (Montagne?) was asked what domine Boel, the present President, had

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said to him. He said that domine Boel, on account of indisposition, could not attend, and that he wished domine Du Bois alone to direct the meeting. Thereupon the Consistory was opened with prayer.

1. Domine Du Bois produced a letter from Holland to the Consistory. This was opened, and proved to be from the Classis of Amsterdam. It contained the Acts of the Synod (of North Holland) for the year 1742. The letter was then read.

2. It further appeared that the minister Carp who had been called, could not get the consent of his parents to come over here.

3. It also appeared from certain writings from the persons entrusted with "Power to Call", that we should give order for the discharge of all such expenses as they should find necessary, in arranging for a Call in our behalf.

4. In consequence of domine Boel's indisposition, domine Du Bois was requested to prepare the draught of a reply to these gentlemen concerning their request, and submit it to the Consistory as soon as possible.

Lib. B. 169.

ACTS OF THE CLASSIS OF AMSTERDAM.

Slaves, etc., in Suriname.

1743, July 22nd. Art. 6. When mention was made of sending Krankbesoekers (Visitors of the Sick), or rather Catechetical teachers, to Suriname, it was suggested whether, in order to promote the (unimpeded) conversion of slaves, male and female, in that colony, a declaration ought not to be asked for, that the said slaves, male and female, do not obtain their freedom by accepting Christianity. This was left to the prudent treatment of the Deputati. xii. 47, 48.

STATEMENT BY THE CONSISTORIES OF KINGSTON AND NEIGHBORING CHURCHES, AUGUST 1, 1743.

Portfolio "New York", Vol. i.

We the Consistories of Kingston, etc., have noticed in a letter written by Mr. Fryenmoet to Rev. Mancius, that among other expressions, the following words are used: "That Rev. Dorsius had with him more than forty certificates, among

which there is one also from Rochester, asserting that the ministers in general took no pains to organize and plant churches, but were rather a hindrance to such a work."

We, therefore, feel ourselves in duty bound, for the preservation of the good name of our ministers, and especially from a love of truth, to declare in all sincerity, as we hereby do, that, if a report like the above is spread about Niclaas de Peise (?), or any one else, whoever he may be, such a report is with regard to our ministers not in accordance with the truth, but entirely untrue and false.

That we may bear witness to the truth, we put our signatures to the above statement.

Elders. Teunis Swart, Dirk Wynkoop, Petrus Bogardus, Johannes De Lametter (or Maitre?).

Deacons. Johannes Du Bois, Cornelis Persen, Anthonie Hoffman, Benjamin Sleght.

Done in Kingston, August 1st, 1743.

[See Document of Aug. 9, 1743.]

CHURCH OF NEW YORK.

Election of a new Clerk.

New York, August 5, 1743.

Consistory held. After calling on God's name, it was determined, since Mr. Gerrit Van Wagenen, clerk in our Old Church, had died, to ask Mr. Isaac Stoutenberg if he was willing to undertake, provisionally, the duty of clerk and recorder of baptisms in the Old Church. The conditions and profits should be the same as those of Mr. Van Wagenen, until the Consistory should appoint some one in Mr. Van Wagenen's place. This offer was presented to Mr. Van Wagenen in the name of the Consistory, and he accepted the same.

Lib. B. 169.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Revs. Boel and Mancius to the Classis of Amsterdam, August 9, 1743.

Portfolio "New York", Vol. i. Extracts, xxiii. 2, 3.

No. 2.

Most Worthy Classis of Amsterdam:

Very Rev., Godly and Learned Sirs, Fathers and Brethren in Christ:—

We hope that our letter of the 14–25 April, 1743, in answer to your High Revs. missive of Nov., 1739, has already been re-

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ceived, and that this one may meet with the same experience. Since our first was sent, Rev. (John Bartholomaus) Rieger came to see me — Rev. Boel. He stated that on the invitation of Prof. Hobbinger, he was going to Amsterdam and Heidelberg, in order to give information concerning church matters and to get ministers from that place for Pennsylvania. Inasmuch as Prof. Hobbinger had been requested to do this by the Rev. Classis of Amsterdam, Rev. Rieger would also confer with Classis on that subject. Another object is to get a Superintendent appointed and sent to the Pennsylvania churches. But the latter proposition I disapproved as being contrary to the rights of the Rev. Classis of Amsterdam, and as likely to lead to greater confusion in Pennsylvania. This will plainly appear from the acts of Revs. Dorsius and Frelinghuysen. It would also be perilous in case such a sole Superintendent should happen to be an errorist, or become an enthusiast, as is well known of that (John Peter) Miller. Also, the subordination must remain as it is — to your High Revs.— as the nearest and most convenient for correspondence.

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I have, therefore, advised Rev. Rieger to keep himself solely to your Revs., and not to undertake anything at Heidelberg or elsewhere, except what has your Revs. consent. This Rev. Rieger has promised me.

Rev. Dorsius also called on me before his departure to Holland; and although well aware of the fact that I publicly repudiated the ordinations made by him, as illegal, he did not say a word to me about them. But everywhere else, he let himself out boldly enough against your Revs., and declared that he would be able well enough to defend himself in Synod.

Whether, as report goes, he got a number to sign a statement to the effect that We, ministers, neglected, and even hindered the planting and extension of churches, and the sending of calls to Holland; and that, therefore, the Revs. Dorsius and Frelinghuizen, had, for the good of the churches, gone to work to perform ordinations; and what other similar stories may have come

to your knowledge, we do not know. We enclose herewith a Statement from the Rev. Consistory of Kingston, and trust that, in case Rev. Dorsius should undertake something like that, your Revs. will have the goodness to testify to the truth in our behalf, and to see to it that Rev. Dorsius has justice done him.

Although his Rev. took with him Maurits, the brother of Mr. (J. H.) Goetschius; and also a son of Rev. Frelinghuizen, (Theodore) to further his design, that young lad (borst) at his departure, told me — Rev. Boel — in his simplicity that he was going to finish his studies in Holland, and become an ordained minister there. This looks very strange, inasmuch as, in his printed Preface (to a sermon of Goetschius) of which we made mention to you in our former letter, Rev. T. J. Frelinghuizen maintains the legality of the ordination of Mr. Goetschius performed over here, and yet does not make arrangements for it with Rev. Dorsius in behalf of his own son.

The following also, bearing on the correspondence, we consider it our duty to let your Revs. know.

The people of Minisink, together with Mr. Fryenmoet, have asked me — Rev. Manchius and my colleague, Rev. Vas, and subsequently also Rev. Boel of New York, for certain advice in their affairs. This was accordingly given them. Our advice was that they should submit the whole business to your Revs. and bind themselves to full compliance with your ecclesiastical decision in Classis. We were abundantly confident that this coming from you, would be such as to be most conducive to the honor of God and the welfare of our churches. Whereupon they asked us to send to you the enclosed document, together with Mr. Fryenmoet's "Confession of Faith" — his Rev. having freely and gladly consented to this.— This with all due submission, we hereby do. We are in hopes that, with the blessing of the Lord, your Revs'. decision, when it shall become known here, will, by its reasonableness, overcome the movements started by one and another, to uphold Rev. Dorsius' pretended authority for perform-

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ing ordinations. Upon the receipt of your much desired Classical instructions, we shall, with God's help, do our best for the welfare of the Church.

To that end, and, at the same time, for our own proper defense against further partisan action, it would help us to have, and continue to receive, the yearly Acts of the Synod of North Holland.

The Acts of the year 1737, which Rev. Du Bois received from you in 1740, I, Rev. Boel, had the privilege of seeing, but for a short time, returning them as soon as Rev. Du Bois asked for them. After a time I asked for them again, but did not get them. And neither to us, Mancius, nor to Muzelius, has a single copy ever been sent, even up to this day. Recently, in the beginning of July, those of 1742 were for a few days allowed me — Rev. Boel, by the Rev. Elders, when, as their Revs. well knew, I had little or no time to read them through. On their early demand for them, they received them back again from me, with my request to have them again; but they are still withheld from me.

More than once letters also, and other writings, sent to the Consistory, have been refused me for personal inspection. Even when presiding in my turn, I am not allowed to read them before the Consistory; or if allowed, they are again taken away from me, and at once shut up; with the explanation, that it does not belong to the ministers, but to the Consistory, to have such writings or Church Minutes in their keeping. I showed them that ministers in service must needs have a "Memoria localis", and hence the opportunity for reading over the documents and Acts of Consistory, in order to give information to others, if need be, and especially to the new members of Consistory as occasion may require. But I must leave it to their good pleasure what I may take therefrom and what not.

So also that letter of the Rev. Mr. Schelluyne, as one of the Commissioners for calling another minister for New York, was,

after I had read it before the meeting, taken from me and locked up. It was also kept off the Minutes; and, as Rev. Du Bois in his own hand writing testifies, only the answer of Consistory was entered on the Minutes. Therein also occur the following words: "As also we have learned to our satisfaction, that the Rev. Classis unanimously approved of our conduct, as regular and ecclesiastical, in commissioning the celebrated gentlemen."

Very Worthy Classis, it is questionable to us, whether you would unanimously approve of their conduct, in commissioning, etc., as regular and ecclesiastical, if that conduct were known to you in its true nature and circumstances. For example, this one small item may serve,—The drawing up of those two papers — the letter of authorization and that of instruction was by a Consistorial Act, committed to Rev. Du Bois alone and kept from my knowledge until they were read before the Consistory. The "authorized commissioners", nevertheless had it, that everything was drawn up, in every particular, with the consent of both the ministers, regardless of the fact that I had not been consulted in anything. I also kindly urged that to merchants should be committed mercantile matters, and to ministers, ministerial matters, especially such weighty matters as the making out of Calls. For many years also, Rev. Du Bois has maintained the same thing. He did this especially in opposition to that slander, carried to you by certain correspondence some time ago, namely, that it was said, that the Amsterdam ministers sent over here only their cousins and nephews, and the matter (of Calls) had, therefore, better be entrusted to merchants; since by keeping it out of the hands of the ministers, it left the latter in a condition to act conscientiously, and so forth.

Being therefore asked my opinion, I gave my voice to authorize only ministers at Amsterdam as Commissioners (to make Calls.) Rev. Du Bois said that he had but a single intimate acquaintance there, Rev. Beels. He, however, by reason of ill health, was in no condition to take trouble in such a matter. At

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Leiden he had a nephew, (or cousin — neef) Rev. Du Bois. I replied there were ministers enough to attend to this business at Amsterdam. To go outside of them was not courteous. And the more widely Commissioners were separated, the more labor, trouble and time it would take for the execution of the Commission. I held in all due respect the merchants and the outside ministers, but, in this matter, I remained firmly in favor of only Amsterdam ministers.

And, Most Worthy Sirs, was not this the only regular and ecclesiastical proposition in which your Revs. could unanimously approve? And yet, two merchants and Rev. Du Bois of Leiden were chosen to act as Commissioners and I was allowed to nominate one minister. Whereupon I gave my vote for Rev. van Schelluyne and made it a condition of signing the Commission, of choosing only ministers at Amsterdam.

Nevertheless, after what had occurred, Rev. Du Bois writes in the "Letter of Instruction" as follows: "that it was with the unanimous consent and approval (N.B.), that the authorization should be sent to two ministers and two merchants, N.B.) in Holland; that our ministers (N.B.) had for that purpose nominated Revs. Schelluyne and Du Bois, as men in whom,— reserving their esteem for others — they reposed full confidence, etc.; and that we fully approve of that report of our ministers, (N.B.) concerning your Revs." And although I refused to sign this document as it stood, as being contrary to what all in the Consistory well knew to be the truth of my declaration, they were not willing to change it. But I insisted upon making a point of my condition, which also I did.

We find now also that the precise words of which a former letter of ours made mention, and in which we asked for your Revs. Classical decision, are these:

"That in the Church Records nothing shall be written by President or Scribe, that has not first been read before the meeting of Consistory, and (N.B.) approved by a majority vote; that

whenever any matter shall be presented in an ecclesiastical manner by a member of the Church through the president to the Consistory; or any matter shall be proposed by a member of Consistory, in his turn, (N.B.); those members of the meeting who may have objections to make, shall modestly state their reasons therefor to the meeting for its consideration; and that whatever (N.B.) the majority approves shall be held to be valid and conclusive".

For what is the benefit of reason and modesty, if certain ones will not submit to the majority, but will go on in their own way anyhow? Is such conduct in accordance with our National Church Order? or, with the Acts of the Synod of North Holland?

If, however, your Revs. think fit to withhold them (the Acts of the Synod) from us, and to continue to send them only to those other gentlemen, then we humbly request that your Revs. will at least have the kindness to have copies made of the Minutes of Synod of 1742 and of all subsequent years, and to deliver the same to our Correspondent, Abraham Marinus Van Arssen, at Amsterdam, whom we have requested to settle for them; for besides the other expenses of our Correspondence, we are willing to burden ourselves with this expense also, so as to supply what our churches so much need for their information from time to time, etc.

We have been asked by the Rev. Brethren, the Elders at Newtown, who remain loyal to our Church Order, to send over to you also the enclosed paper, at the same time we desire to assure you that they are bearing testimony to the truth.

Among other things, this is to be noted: that the gentlemen who are in favor of a Coetus are acting in an ecclesiastical manner, and in accordance with due subordination (to the Classis), and that we are satisfied to confide in their Coetus, etc.; nevertheless, we are informed from a trustworthy source, that the power of appointing a candidate is insisted on by them, and that they are determined that none shall hinder it.

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We regret that, from a lack of opportunity, we have been obliged so long to delay sending certain things which we had ready. We refer especially to your Revs. letter to us, dated 9th of April, 1743, made known to us in July, in which you state that you have received no letters from us for a long time. We have been hindered in this, to our sorrow, by the distance of our respective localities, so that we could not commune together at any time, as we desire. Now, we wrote to your Revs. in April. And, besides the reasons therein mentioned, which urged us to write, we feel ourselves especially aroused to correspondence by your Revs. continued assurance of your interest in the churches of these distant regions; as well as your very generous offer of service in our behalf, in reference to anything in which we may need your Revs. help and instruction, and that we can, at our pleasure, avail ourselves of them. O friendly invitation! We have only to notify your Revs! And then — whatever is in our power (you say) we will provide! — Amen!

Most Worthy Sirs, Fathers and Brethren in Christ. We reply to this with our most earnest longings to realize the fulfillment, in their most precious form, of the promise which your Revs. so liberally unbosom to us.— Only to notify your Reverences! and thus humbly to ask for instruction in whatever we deem to be necessary! We do then thus confidently look for that which, with the blessing of the Lord, it is in your power to do, in order to help us and the Church! We are thus assured of a favorable consideration.

We pray that the Great Giver of all good may abundantly enrich your Revs. with his blessings, and enable you to make and exhibit that active provision for the good of the Catholic, the True, the Christian Reformed Church, both at home and in other foreign parts, as well as here. Of this you have now assured us anew; and that you will fulfill the reasonable expectations of all those who are well disposed toward the Church, and who know

how to appreciate what is the character of the Classis of Amsterdam, in very deed and truth.

May the Lord God of all Grace, to his own eternal glory, give to us at some time the long wished for enlargement, and cause us to rejoice over the prosperity of God's House, through your instrumentality, Most worthy Sirs and Fathers in Christ!"

Your Revs. often anxious, and needy, and therefore burdened, but faithful servants in the Lord.

Henricus Boel,
Georgius Wilhelmus Mancius.

New York, August 9th, 1743.

ACTS OF THE CLASSIS OF AMSTERDAM.

Package of Letters from Ceylon and New Netherland.

1743, Sept. 2nd. Art. 7. There was laid upon the table a letter, with documents from Ceylon. These were placed in the hands of the Messrs. Deputies ad res Exteras, to furnish a report thereon; also certain letters from New Netherland. In regard to these also, further report shall be made at the next Classis. xii. 54.

CHURCH OF NEW YORK.

New York, Sept. 14, 1743.

Consistory held, at the request of the sureties on the bond of Sonnemans, etc., for some abatement, since they purposed to pay the bond in full. It was unanimously Resolved, That the Consistory will be satisfied with six per cent; so that the total, up to Sept. 8, 1743, amounts to three hundred and forty-three pounds two shillings. It was also approved that domine Du Bois should apply the seal to the assignment of the bond to the sureties, or any one else, when it is paid, in the presence of elders Rutgers, Van Wyck or Banker, or any one of them.

Lib. B. 169.

REV. MR. COLGAN TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica September 29th, 1743.

Reverend Sir: Our Church here was never in so thriving a way as at this time — for it has increased both in number & esteem with those who are without her pale, these eight or ten years last past more than it did thirty years before being one of the oldest Missions from the Society — This must be an argument with them, that under the benign influence of Heaven and their pious Care & bounty, my faithful endeavours have not been wanting to promote and answer the end & design of my Mission to this place I would further acquaint the Venerable Society that since my last accounts I have baptized seventeen persons belonging to three families in this parish, consisting of Men Women & children who before were tainted with the corruptions of Anabaptism & Quakerism & have now before me a fair prospect of doing the like good office for others in a little time.....

— Doc. Hist. N. Y. Vol. iii. pp. 193, 194.

ADMINISTRATION OF GOVERNOR GEORGE CLINTON, SEPT. 22, 1743–1753 — RESIGNED.

TRINITY CHURCH, NEW YORK.

Address to Gov. Clinton, Sept. 30, 1743.

This Board having agreed to address his Excellency the Governor, an address was prepared, and read in the words following, viz.

To his Excellency George Clinton, Esq., Captain-General and Governor-in-Chief of the Province of New York, and Territories thereon depending in America, and the Vice-Admiral of the same, etc.

May it please your Excellency:

We, the Rector, Church Wardens, and Vestry of Trinity Church, from a just sense of the manifold blessings which we enjoy under his Majesty's government, esteem it our duty to take this first opportunity of acknowledging his paternal care, in sending a gentleman to represent him here in these his distant dominions, whose noble descent and personall merits have justly preferred him to his Royall esteem, and whose dictates and natural inclinations to make the people whom he governs easy and happy, do so nearly resemble those virtues of his Royall Master, the best of Kings.

We also beg leave to congratulate your Excellency's safe and happy arrival, with that of your lady and family, in this Your Government of New York, where we assure your Excellency, we, in our respective stations, will evidence our affection and duty to his Majesty, by a dutiful submission to Your Excellency, whom he hath appointed to rule over us.

And as it is with pleasure and gratitude we reflect on the many Royal favours vouchsafed our Infant Church from its first foundation, so it is with equall pleasure that we promise ourselves protection and countenance in the secure enjoyment of all our Religious Rights and privileges under your Excellency's wise and just administration.

May Almighty God direct and prosper your government, for the advancement of his glory, and the welfare of the province; and may your Excellency, your lady and family, be blest with health and happiness in this world, and finally inherit eternal life, are the sincere prayers of your Excellency's most obedient servants.

Which address was approved of, and signed by the members present, and ordered that Col. Moore and Mr. Nicholls wait on his Excellency, to know when and where he will be attended with the said address; who accordingly waited on his Excellency, and reported to this Board that his Excellency would be ready to receive this Board at the house of Mr. Williams, at eleven o'clock on Tuesday Morning next.

On the thirtieth day of September, 1743, the Rector, Church Wardens, and Vestry of Trinity Church, pursuant to the above order, waited on his Excellency Governor Clinton, with their address, to which his Excellency was pleased to make the following answer, viz.

Gentlemen:

I return my thanks for your kind address upon my safe arrivall, with my family, to my Government; and as nothing can recommend me more to my Royall Master than a firm resolution to make the people under my Government easy and happy, so your Church in particular may be assured of my countenance and protection, in the secure enjoyment of all your religious rights and priviledges.

G. Clinton.

30th Sept., 1743.

— Berrian's History of Trinity Church, New York. pp. 58. 59.

DUTCH CHURCH OF NEW YORK.

Address to Governor Clinton, Oct. 3, 1743. Original in English.

To his Excellency, George Clinton, Esq., Capt. General and Governor-in-chief of the Province of New York and the Territories thereon depending, in America, and Vice Admiral of the same, etc.

The Humble Address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York.

May it please your Excellency:—

We, his Majesty's loyal and most dutiful subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York, sincerely rejoicing that the Divine Providence has preserved your Excellency, your Lady and your family from the dangers of the seas, beg leave to congratulate your Excellency on your safe and happy arrival in this your government.

We assure your Excellency that it shall be our constant prayer to God, that He will be pleased to bless you and your family with all manner of felicity and prosperity in your government, and make you a noble instrument to continue us a happy people.

And as we have always borne true faith and allegiance, we also beg leave, in the name of our congregation to assure your Excellency of our loyalty, fidelity and obedience to his most sacred Majesty, George the Second, our most gracious Sovereign, and his most illustrious House; and that we will always, zealously and affectionately, use our utmost endeavors to demean ourselves in our respective stations, to your Excellency, so as to merit your Excellency's favorable protection in our civil and religious rights and ancient liberties.

We are, may it please your Excellency,

Your Excellency's most obedient and most humble servants.

Oct. 3, 1743.

The Governor arrived on the 22nd of September, on a Thursday.

His Excellency's Answer to the Foregoing Address.

Gentlemen:—

I thank you for your loyalty set forth in your Address, for his sacred Majesty, King George the Second, and for your joy upon my safe arrival. As the felicity of the people under my government shall be my daily care, so the reformed Protestant Dutch Church may be well-assured of my continuance and protection, in the safe enjoyment of their civil and religious rights and liberties.

G. Clinton.

Oct. 7, 1743.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New Netherland.

1743, Oct. 7th. Art. 6. The Rev. Deputies also report that in three letters from New Netherland, extended complaints are made to this Assembly about a certain Rev. J. H. Goetzius, both in regard to his (illegal) qualification, as well as his conduct, in exercising his ministerial office. The Messrs. Deputies read the draft of a letter with which to serve the church there with their advice. The Rev. Assembly thanked the Deputies for the trouble taken, and approved the letter. The clerk was also directed to write to Mr. N. Rieger ..... who is studying at Leyden, (asking him) if he will be pleased to give a further account to this Assembly about the church there, as it was learned that he had offered to do so. Quod factum. xii. 55.

CERTIFICATE OF CHURCH MEMBERSHIP OF PETER DE WINDT, OCTOBER 20, 1743.

Certificate by Rev. G. du Bois.

Portfolio "New York", Vol. ii.

Peter de Wind is a member of the Dutch Reformed Church in this city of New York. When not hindered by circumstances, he regularly enjoys the Holy Supper of the Lord. The last time he thus received the seals of the Lord's Covenant under my administration, was on August 28, last, in the old Church, (Garden St.) This I, the undersigned, attest at New York, this day, October 20, 1743.

G. du Bois.

Meanwhile, excuse the writing and the paper. (Probably a forgery.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [Fall of 1743.]

Extracts from a letter of the Five United Consistories of Kings County, Long Island, in New Netherland, May 12, 1743.

N.B.— This is the Call whereof mention is made in No. 2, pag. praeced. in Initio.

The Five United Churches in Kings County Long Island, in New York, namely, Flatbush, Breukelen, Bushwick, New Amersfoort, and New Utrecht:

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1. They praise exceedingly Rev. Arondeus, sent to them, and thank the Classis for the fatherly care manifested therein.

2. They request that Classis will send them one more minister, in the place of their old pastor, Rev. Antonides, who now at the age of seventy-seven years, and after a ministry of fifty years, of which thirty three (thirty eight?) have been spent in that church, begins to be feeble; and who on account of a painful ailment, performs service but once on the Lord's Day.

3. They indeed leave the choice entirely to the Classis; nevertheless, with the request, that no one may be called upon mere recommendation, although he has been educated in that country; or who has educated himself.[?]

4. Further: it is their earnest request that they may, at the earliest date, be provided with a new minister, on the same terms as Rev. Arondeus, only with this difference: that the sixth congregation, viz., that of Gravesend, has now severed its connection, and has not consented to this Call.

5. The terms of the Call are the following:

(1) The minister called shall preach twice each Lord's Day; also on Prayer and Thanksgiving Days; but on the second day of the Yearly Festivals he shall preach but once; as also on New Year's Day and Ascension Day.

(2) If the minister has to preach for a congregation where he does not live, he must be brought and taken back.

(3) The Holy Supper is administered four times per annum in the two congregations. This is done, in turn by each of the two ministers, in his district. Therein he must also take charge of the catechising, the reception of members, pastoral visitation, and the preparatory services.

(4) The salary shall be one hundred and seven pounds, New York money, (two hundred and sixty seven dollars and fifty cents) calculated from the time that he takes ship; to be promptly paid every half year; together with a free dwelling in Flatbush, with orchard, pasturages for two cattle, and free fire wood.

(5) For Classical expenses, the congregation furnishes forty pounds; and if anything remains short in the expense for the minister's transportation, such shall be paid to the skipper, as per accompanying bill.

This letter is signed by the fifteen elders, as in the former letter, p. 25; and confirmed with attestation to its truth, by the two ministers in loco, the Revs. Antonides and Arondeus. xiii. 26, 27.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

To Rev. Messrs. Boel, Muzelius and Mancius, in the Province of New York, Oct. 29, 1743.

We return you thanks for the declaration of love and esteem to our Classis which we found in your letter of April 25, 1743. You may rest assured that we also entertain great esteem and affection for you, and it affords us joy when we find occasion to exhibit the proof thereof.

With such feelings do we reply to your letter aforesaid; and because of such feelings we have not the heart, at present, to pronounce judgement upon the matters which are mentioned in your letter, and which reflect upon one or other of your brethren. What we have suggested to your fellow laborers in office, we now request of you also. Unite heart and hand, and stand firm, and yield not to those spirits who occasion troubles in the churches of our Savior. Let charity cover that which was not done with sufficient prudence. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than himself. Thus unitedly, in your respective stations, you will be terrible as an army with banners.

We may here add that Mr. Du Bois and others have with justice, been much displeased at the conduct of Mr. Goetschius. We have expressed our opinion to them on the subject. It is briefly this: We declare that we consider the ordination and in-

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stallation of Mr. Goetschius to have been wholly illegal; that if he is to become a lawful minister, these acts must be again ratified, and in a better manner; that we cannot give a final decision of this matter because it has been taken before the Synod and put on record (by them), so that we must now await the decision of the Christian Synod in the matter; but we exhort Mr. Goetschius to exhibit a Christian and submissive deportment.

In regard to a Coetus, be good enough to let yourselves be convinced by others, as to what may conduce to edification, and improvement. When you have finally decided on the Articles, and consider that some explanation may be necessary, let us know, and we will deliberate upon them, and ever show that we are what we subscribe ourselves.

In the name of the Classis, we wish you the Lord's most precious blessing.

(Signed as previous letters, by the Deputies, but names not copied in the Recording Book.)

Amsterdam, Oct. 29, 1743.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Messrs. G. Du Bois, N. Antonides, John Arondeus, ministers; and to Christian Barker, Abraham Van Wyck, and others, Elders at New York and on Long Island. [The Committee on the Goetschius case.] Vol. 30. No. 1. Oct. 29, 1743.

Rev. Gentlemen and Brethren:— From your communication of April 25, 1743, and accompanying documents to explain and verify the matters alluded to therein, we learn that your Reverences are determined to maintain correspondence with us, and also to acknowledge lawful subordination to Rev. Classis of Amsterdam of the congregations in your provinces. This subordination has already existed from early times. When the provinces, wherein your congregations are situate, belonged to the Honorable West India Company, this relationship came into existence as a matter of course; and it remained unaltered after they passed under the power of England. Even governors appointed by the English nation over your provinces have recognized your subordination to us, and have consulted our Classis on several matters. Therefore, in cases respecting church government and Church Order, and which could not be settled among yourselves, you are very right in referring to the Rev. Classis. And while this is agreeable to us, it pains us that

considerable confusion and even strife have arisen in certain congregations which occupy certain relations to your own. Oh that it may be given to us to counsel wisely for the removal of evils, and toward the preservation of peace, unity and love! We will express our opinions with freedom and modesty.

Taking it for granted that all that is said in your letter of Mr. Goetschius, and in that of the churches of Queens County is true, and which we have no cause to doubt, we say, in the first place, that we can, in no wise, commend the conduct of Mr. Goetschius, as exhibited on various occasions both to yourselves, and to parties in his congregations in Queens County, both in and out of the pulpit. He would have done much better, if he had conducted himself according to the Redeemer's teaching, "Learn of Me, for I am meek and lowly of heart;" and that of the Apostle Paul, "The spirits of the prophets are subject to the prophets." He should have remembered that "God is not the author of confusion, but of peace, as in all the churches of the saints." May these thoughts come vividly before his eyes, and rest upon his heart. May he mourn over his turbulent spirit, and become anxious that his modesty may appear unto all. We admonish his Reverence to such perfect brotherly conduct. May the Lord work within him a walk which is acceptable, edifying, and soul-winning.

Secondly, we remark concerning the dispute between his Reverence, and the churches of Queens County and yourselves, that we are sure that his ordination was not altogether regular. If therefore he desires to perform pastoral functions rightly and conscientiously, he must consent to have his ordination and installation confirmed, in the name of our Classis, in the best manner possible. A certain Mr. Dorsius has received no powers for such duties from any one, and therefore what he has done in this matter is of no validity. This power is entrusted to our Classis, and should from us have been derived.

However, we must say that this particular case cannot be at once dismissed upon the mere advice of our Classis. This ordination of Mr. Goetschius by Mr. Dorsius, has been reported to the Synod of North Holland, held this year, (July, 1743,) at Hoorn. Mr. Dorsius was present at that Synod, and he was conferred with on that subject. We will, therefore, have to await the decision which that Christian Synod will doubtless pronounce upon it next year. We cannot, indeed, anticipate exactly what that conclusion will be; but we may suppose, (if said Synod pronounces final judgment,) that they will decide that Mr. Goetschius was illegally appointed and ordained; and that if he be still acceptable to those churches, he must be ordained anew, either by yourselves, in the name of the Classis, or in this country. There is a precedent of one Agniar in the East Indies. He had been ordained there, but could not at all obtain the approval of the Synod to the same. He was therefore summoned hither, to remedy that which had been done irregularly in India.

Mr. Dorsius was censured by the Rev. President. The reasons given for his conduct were considered quite unfounded. We may, therefore, easily infer what would have been the result if the matter had been put to vote. It was for such reasons that some, fearing that the decision of Synod would remove Mr. Goetschius, desired that no vote should be taken upon this matter. It strikes us that it is best, apparently, that Mr. Goetschius should continue to be pastor among the churches of Queens County, after securing a regular ordination; but only on these conditions, that he submit himself to all that you have proposed to him, and manifest also a properly meek and Christian disposition. It can in no wise be considered disgraceful, or that he is derelict in duty, if he refrain from administering Baptism and the Lord's Supper until he receive legal ordination; for this is only a proper submission to our Church Order. We hold it for certain that when Mr. Goetschius shows, in all respects, proper obedience, he will secure the affection of the churches; and then when the churches have developed a cordial attachment toward him, and are enabled to exhibit the same, his ordination can, no doubt, be secured, and confirmed in a regular way. But should Mr. Goetschius obstinately follow his own inclinations, his removal will certainly be attempted. While this, to his mind, would be a great injury done to him; it would nevertheless, redound to the best interest of the Church at large. Such would surely be the result of a lack of proper submission to our excellent Church Order on the

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part of Mr. Goetschius. The welfare of the whole Church is of more importance to us, than that of any single individual, and him a disobedient one.

Here we might conclude, were it not that we must yet make of you one earnest request, which is for the best interests of the churches entrusted to you. We understand that between you, whom we address and Messrs Boel, Muzelius and Mancius, there is not that proper harmony, which we most heartily wish might exist. Certain circumstances relating to Dorsius, Goetschius and one Mr. Whitefield seem to have been the occasion. Herewith it is made known that the plan of the Coetus agreed to, still stands according to the original agreement; but it is thought that the accepted Articles, as proposed need occasionally further explanation. We do not attempt to decide. We would rather request that just so far as possible, you will ever watch with the greatest care and prudence, against giving the least offence to your esteemed brethren. While this should ever be our aim, yet must we be especially careful, when there are those, whether within or without the church, who try to promote disturbances.

We bessech you, dear Brethren, unite your hearts and hands, that you may create a wholesome fear, and be enabled the better to stand against those spirits who labor for the seduction and scattering of the churches. Whenever you hold a Coetus, invite all those who properly belong to it, with true brotherly kindness and all cordiality. Ponder with all charity everything which may be done for the promotion of love, peace and unity. If you find that the Articles of the Coetus occasionally require some further elucidation, inform us of the matter. We will carefully consider it, and you will see that we have nothing else in view, than the truest welfare of your churches and yourselves, as well as the preservation of the best Church Order.

We add, that we have received from the elders and the authorized Committee of the Five United Churches of Kings County, a written request to call a pastor for those churches, in their name, and to qualify him for service. We will do our best to secure the proper man. We have also received at the hand of Mr. Hodshon the sum of two hundred and eighty five florins, to cover expenses. As soon as we have secured some one, we will lay out that money to the best advantage. Be kind enough to let the said gentleman know this, as well as the other matter, in our name. We wish him the blessing of the Lord. May the same be poured out on your holy services, upon all who are yours, by the All-sufficient One, to your everlasting salvation. We subscribe ourselves, in the Name of the Rev. Classis of Amsterdam,

Rev. Gentlemen and Brethren,

Your Reverences Brethren to command,

Caspar Goris, Ecc. Amstelodamis, Deput. k. t. Praeses.

Wm. Schipbout, Ecc. Amstelod. Deput. k. t. Scriba.

Amsterdam, Oct. 29, 1743.

CHURCH OF NEW YORK.

A new School.

New York, Nov. 21, 1743.

Consistory held. The Deacons stated that for the encouragement of another Dutch School, they had this month proposed to Mr. Abraham de Lanoy, to give the Deacons, in writing, the names of ten children of poor parents in our congregation, who live too far, especially in winter, to come to the school of Mr. Huy-

bert Van Wagenen, that after examining the cases, they may be approved. Mr. de Lanoy, for instructing the children according to Consistory's order, shall receive quarterly as much money and firewood as Mr. Van Wagenen does for the same number. Mr. de Lanoy is to catechise the children in the New Church, and Mr. Van Wagenen in the Old Church.

The Deacons took the first opportunity to make this known to the (Consistory) meeting, expecting that it would be approved as good and necessary to the church. Consent was given to Messrs. de Lanoy and Van Wagenen as above written.

The Consistory thereon declared that they appreciated the excellent aim of the Deacons, and approved the plan. They desired the Deacons to take the matter to heart, and act further therein with the Consistory.

Witness, in name of all, etc.

Henricus Boel, p. t. President.

CHARGE AGAINST REV. J. H. GOETSCHIUS. DECEMBER 2, 1743.

Antje Onderdonk, wife of Isaac Onderdonk, during the troubles about domine Goetschius's ordination, was induced to make charges against him, in an affidavit, which she signed by her mark. These charges were at the time two years old, and in the meantime she and her husband had attended his services and had had a child or children baptized. She also made counter statements, denying that she had ever made such charges. Being unable to read, it is doubtful whether she correctly understood the affidavit which she made, or whether it was fully or honestly read to her. The enemies of domine Goetschius were very bitter and resorted to all sorts of measures to ruin him. (See domine Ritzema's letter in the spring of 1745, but without date.) The affidavit also contains expressions which it is incredible domine Goetschius should have used. Yet it is possible that he may have acted somewhat imprudently. The affidavit purports to have been taken before a justice, Abraham Polhemus, who was himself very hostile to domine Goetschius. The Classis did not consider it legal evidence.

CHURCH OF NEW YORK.

New York, Dec. 15, 1743.

Consistory Held.

1. The letters prepared by domine Du Bois were approved and ordered to be despatched. Also copies were to be recorded in the Church-Book.

2. Wessel Wessels promised to pay to the Consistory, before the first of February next, two hundred pounds. He requested

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that this should be accepted in discharge of his debt. After consideration, the Consistory unanimously Resolved thus to accept it, if he paid the sum at that time, and that this should be so recorded.

The Letters.

Addressed: To the Reverend and Highly-Esteemed Friends, Th. Van Scherluinen, P. C. Du Bois, P. de Wolff and L. Clarkson.

Reverend Sirs and Highly-Esteemed Brethren:—

As we were bound to send you ours of the 10th of May last, in answer to your esteemed favor of the 18th of August, of last year, (1742), by which we are wholly governed, and in the Postscript of the same, testified our joy in learning that Mr. Carp had been called as our minister, and was ready to come hither by the first opportunity; so it is our sorrow to learn, in the sequel; from different letters, that his journey was hindered by the refusal of his parents to give their consent.

The expectation of the desired benefit to our congregation, arising from the impressions received of his qualifications, induces us to urge our wish, that he would seek for reasons by which to obtain the consent of his parents, according to his promise to Mr. de Wolff. But if this is impossible, we will not doubt but that you will continue your zealous efforts to accomplish our object. For although both our ministers still maintain their service, and so far, we have no lack; nevertheless our congregations greatly long to attain their object for their own security, for which reason we hereby earnestly urge it upon you.

To this end, since Mr. Banker has communicated to our assembly the letter of Mr. de Wolff respecting permission to pay something more, in defraying the necessary costs of calling a minister, than was fixed by us, etc.; this is especially to inform you that we leave the matter entirely in your hands, and give you full liberty not to spare any money which may be necessary to secure the object. We are ready to defray, in due time, all the expenses

you may incur, without fixing any limit. Meanwhile, we deem this intimation of yours a proof of your readiness to persevere in what we have asked of you. You may also be assured, that even without this intimation, we should have been satisfied with whatever you had disbursed for us, and would have paid the same without remark.

This then being for the present the substance of what we had to say in reply to the communication through Mr. Banker, we remain, with all affection and esteem, while heartily invoking all temporal and spiritual blessings from God in Christ.

Your humble servants,

In the name, etc.

G. Du Bois, p. t. President.

Signed on Oct. 7, but first read and ordered to be forwarded, on the 15th of December, 1743.

Lib. B. 173.

Letter to Domine Van Scherluynen, Dec. 15, 1743.

Rev. Sir and Highly Esteemed Father in our Lord Jesus Christ:—

Your esteemed missive of Sept. 7th, received by domine Du Bois on the 10th of December, and read by him to the Consistory the day after, being Sunday, after service, we find filled with shining proofs of your persistent zeal and special kindness for the welfare of our congregation.

Although it was sad to us that our aim was not attained, nevertheless, in due reply to your forcible letters, which afford such a testimony of your affection for us and your ever watchful care to fulfill our aim, we feel bound to make heartfelt acknowledgments for your constant diligence and manifest care in so weighty a matter.

We must here express our undoubted confidence that, with the aid of the Most High, you will not cease your efforts, until we, through God's goodness and your care, reach our object, however numerous may be the difficulties encompassing it. Our hope is

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in the Lord, in his Fatherly pity, that He, the Chief Shepherd, will not leave the sheep of His pasture without a shepherd, in this far distant province. We, therefore, join our prayers with yours, that His Divine Majesty will gladden us with the arrival of the longed-for minister, that he may build us up in doctrine and life, on our most holy faith; and that we may enjoy his faithful service for many years, so that holding the truth, in love, we may serve the Lord with one mind, in the fear, etc.

Since one difficulty, which might affect a person otherwise disposed to accept our call, is, that if the vessel suffered shipwreck, his loss would not be made good, we hereby request that the sum (value of his goods?) be insured at our cost, and that the merchants pay the requisite money. We promise to return the same with thanks.

May God be merciful to us, and grant us the desired success. Our highest aim in all this is the spreading of his glory by the propagation of his gracious kingdom in this province. For we declare before the Most High that nothing is dearer to us than the upholding of the truth as it is in Christ Jesus, and whatever serves to keep the unity of the Spirit in the bonds of peace, both among ourselves and as far as possible among our neighboring congregations.

And as we constantly supplicate the Lord for his Spirit to this end, so also our prayer is, that God would pour out his heavenly blessing upon you, your precious work and your esteemed families. Thus we bring this letter to an end. With assurances of all due respect and high esteem, for yourself, Rev. Sir, and with joy over your undeserved affection for us and our Reformed Church, we subscribe ourselves,

Your humble and obedient Servants,

In name, etc.,

G. Du Bois, p. t. President.

New York, Dec. 15, 1743.

Lib. B. 175–7.

DUTCH CHURCH OF NEW YORK.

New York Jan. 16, 1743-4. (1744.)

Consistory held, after calling on God's name. Mr. C. Banker informed the meeting that he had received a letter from Mr. Th. Van Schelluinen, dated Oct. 5, 1743, in which he wrote that there was some hope of a "suitable, learned, etc., minister for New York, which he expected, would soon be realized. He, therefore, deemed it his duty, if the person should decide to accept, to ascertain how his journey could be arranged for to the best advantage."

Mr. Banker having retired, it was unanimously Resolved, That an answer should be written by the President, subject to the approval of domine Boel and elder C. Van Horne. The letter, prepared and approved, and of which two copies were dispatched immediately, runs thus:

To our Esteemed Friends, Th. van Scherluynen and P. C. Du Bois; and P. de Wolff and L. Clarkson:

It was very agreeable to us to learn from Mr. Scherluynen's letter to Mr. Banker, dated Oct. 5, 1743, that there was a hope of a suitable, learned, etc. minister for our congregation, which you expected soon to see realized, and therefore, desired to have advice from us, how the minister, in case he resolved to accept the call, could best arrange his journey.

This is our reply. As in ours of the 17th of December last, we requested, in case of the coming of a minister for us, that the Merchants should insure his goods, and this is now repeated by us; so now, we also request, in case this gentleman or any other accepts our call, that you will send him to us in the quickest and safest way, whether direct from Holland, or by the way of England or Boston. Do not regard so much the expense as the convenience and safety of himself and family. The expenses we will repay, without any limitation. We leave all to your wisdom and prudent management.

In the beginning of March next, (1744) a well-furnished ship is to depart hence to Amsterdam. After a short stay it will return here, but it has no guns. This is mentioned only for information.

Hoping, therefore, that God will prosper our design, we remain, with due respect, and wishes for all blessings upon you,

Your obedient servants,
In the name, etc.,
G. Du Bois, p. t. President.

New York, Jan. 16, 1743-4. (1744.)

CERTIFICATE OF CHURCH-MEMBERSHIP OF REV. JOHN HENRY GOETSCHIUS, FEBRUARY 19, 1744.

(Original in German.)

To the Reader:—Happiness and Blessing:

John Henry Gotschy is a member of our Reformed Church in Germantown. In the year 1736, in the month of November, he satisfied, by his confession of faith, together with a beseeming walk, the Pastor, Rev. Bartholomew Rieger, whom we had at that time invited to administer the Lord's Supper in our church, and the officers of the church for the time being; so that we permitted him to partake of the Holy Supper with us. This we now

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certify, at his desire, in writing, as elders and leaders of the church; and do confirm the same, on account of the absence of our said Pastor, with our own signatures.

So done at Germantown, Feb. 19, 1743/4.

John Pechtel, Engelberth Lack, John Rusch, Paul Geissel.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, March 15, 1744.

Consistory held. Messrs. Abm. Van Wyck, Elbert Haaring and Robt. Benson were appointed a committee to go this Spring, with Mr. Abel Hardenbroek, Overseer of the Manor of Fordham, to the Manor, and enquire into the condition of the same, for the information of the Consistory.

If they shall deem it best for the interests of our Church, they are

1. To enlarge the farm of Michael Odel, by adding the acres required; and, in place of his cutting wood all over the Commons, appropriating to him a particular part of the Woodland for his use; and to make agreement with him accordingly.

2. To lay out the farm of Hendrik Michielsze, and agree with him for the rent up to the year 1747.

3. To allow Hendrik Bruin a portion of the Woodland near his farm, and to agree with him upon the rent.

4. To act on the request of Mr. Lawrence, the smith there, sustained by the recommendations of our tenants, to allow him, for this time the wood of the trees already fallen, (for which no other use is found), to make charcoal for his own use, yet not to transfer the right to any other person whatever — and only for this time.

5. Farther, to do all they shall find needful for the good of our church — being fully authorized thereto in our Consistory meeting at New York on the above date.

Witness, in name, etc.,

Henricus Boel, p. t. President.

CHURCH OF NEW YORK.

Map of the Manor of Fordham.

New York, April 9, 1744.

Consistory held. The Committee appointed March 15, 1744, (to visit the Manor of Fordham) reported their proceedings.

The Consistory approved the written chart shown to them, as to the additions of portions of the Manor, mentioned in the first three Articles; and the Committee will now, according to the same, allow each one his portion in the Woodland. The fourth Article, respecting Lawrence, the Smith, was also confirmed.

As to the fifth Article, it was determined that after the apportioning of the abovenamed parts of the Woodland, the Committee should consider what, in view of the good of the church, they could add to the farm of Jacob Lent, and make agreement with him for the rent. Thus done in Consistory at New York on date above given.

Witness, in name, etc.,
Henricus Boel, p. t. President.
Lib. B. 181.

REV. FREDERIC MUZELIUS TO THE CLASSIS OF AMSTERDAM, APRIL 11/22, 1744. (VOL. xxiii. 8.)

Reverend Classis of Amsterdam:

Please to take notice that I have been informed upon good authority, that the letter signed by domines Boel and Mancius, on the 9th of August, (old style), 1743, and sent to the Rev. Classis of Amsterdam, has already been received by your Reverences. I herewith report, that I spoke about this letter and advocated it during the summer, but I was prevented from being present when it was drafted, signed and despatched.

Nevertheless it was communicated to me verbatim, and I fully approve of it. I also herewith confirm its statements, and request

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the Rev. Classis to consider the letter sent, as written by me as well as domines Boel and Mancius.

In witness whereof, I sign

Fredericus Muzelius.

At New York 11/22 of April, 1744.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Pennsylvania and New York.

1744, April 13th. Art. 4. The Rev. Depp. also report a letter from Pennsylvania, and (one) from New York, written by Revs. Boel and Mancius, August 9, 1743. These were placed in the hands of the Messrs. Depp., who arrived to-day, with the request to consider the same, and subsequently to furnish the Assembly with their report (pre-advice). The same was also done with a letter from the elders and deacons of the Church of Mahackemack (Port Jervis) and Minnisink, in New York and New Jersey, dated May 3, 1743. xii. 59.

Rev. (Caspar Ludwig) Schnorr.

1744, April 13th. Art. 11. A certain Rev. Schnorr has been appointed by the church of Zweibrugge as minister in Pennsylvania, but, according to certain reports, is of very bad behavior. Therefore it was resolved by this Assembly that the Messrs. Deputies ad res Exteras will be pleased to submit their opinion, whether anything effectual can be done about this matter. xii. 60.

Letter from Nieuwtuin (Newtown) on Long Island.

1744, April 13th. Art. 14. There was also placed in the hands of the Deputies ad res Exteras, a letter dated June 22, 1743, from Nieuwtuin on Long Island, written by three elders there. xii. 60.

SYNOD OF NORTH HOLLAND.

Extract from Correspondence.

Rev. J. P. Bohm to Synod of North Holland, 20 April, 1744.

..... (The congregation at Goschenhoppen, Pa.) had accepted the young Goetschey as their minister, but he, after Rev. Domine Dorsius arrived, left them, and went over to live with Domine Dorsius, and study with him. This he did for one year, and then he was ordained by Revs. Dorsius and Freilinghuyzen at Raretans, assisted by another one, who, as I learned afterward, was called Tennentt. Since that time reports have been circulated that he was a follower of Whitefield, and had been ordained (installed?) on Long Island in April, 1741. .....

Hague Catalogue, 74. i. 33.

CHURCH OF NEW YORK.

Map of the Manor of Fordham.

New York, April 24, 1744.

Consistory held. The Committee reported the farther execution of what had been requested of them concerning the Manor. The Consistory approved the appointing of Woodland to the tenants, and also the Streelye (?) lands to the clerk.

It was also judged necessary to have an accurate map of our whole Manor, made on parchment. Mr. Abm. Van Wyck was requested to do this, at a cost not more than five pounds, New York money. This he agreed to do. Mr. Hardenbroek was instructed to point out to our tenants who have swamps on their farms, where they can use the swamps for making hay.

Pieter Valentyn, at his own request, was allowed to have, during his own and his wife's life, or the life of either one of them, a piece of land to rent, on the back part of the Manor, near the mill of Peter De Lancey, on the same conditions as the other tenants. This is on condition that he pays one shilling an acre, yearly rent, (for which his son Jacobus shall sign security,) and build a dwelling there. For this building, properly constructed, the Consistory will allow two years rent, free. Both of them accepted this, and Mr. Hardenbroek is to point out to them the place on the Manor.

Lib. B. 183.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter of John Caspar Frienmuth, written from Minnisink, April 25, 1744.

The writer states, that he has understood that the letter sent by the people of Minnisink to the Rev. Classis of Amsterdam, with the accompanying Confession of Faith by the writer, was received by the Classis. He declares that everything which stands expressed in that letter, written by the people of Minnisink, has his approval and consent. He declares further that he leaves the whole affair therein mentioned to the Christian deliverance of the Rev. Classis.

Signed, High Reverend Classis, Your High Revd's obedient and submissive servant,

John Caspar Fryenmuth.

Minnisink, April 25, 1744. xxiii. 8.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on letters from Abroad.

1744, May 4th. Art. 3. 1. On the report made by the Rev. Deputati ad res Exteras in regard to the letter (Ap. 14/25, 1743), of Revs. Boel and Mancius: It was resolved to write to them that, so far as we are informed, there is no reason to have any fear about an (ecclesiastical) Overseer; also that they had not been accused by Rev. Dorsius; moreover to admonish them to exercise peace and unity with their colleagues. In addition, in view of their own request, that at their expense they might have sent to them, yearly, a copy of the Acts of the Synod (of North Holland) it was resolved that those of 1742 and 1743 should be sent over at once, provisionally, in the hope that, with the restoration of mutual friendship, and the better inter-change with one another of the Synodical documents, such (extra copies) will not be necessary every year.

2. The elders and deacons of Minnisink make known in their letter, (May 3, 1743,) how the Rev. Dorsius had appointed among them, as minister, one (John Caspar) Fryenmoet, who has been an assistant to a certain gentleman. He is a man who has studied Theology, but, has not been examined. They testify concerning him that his conduct is exemplary, and his ministry acceptable to the people. To this letter was attached an extended Confession of Faith by the said Fryenmoet. They wished that this might serve him, before this Assembly, in the place of an examination.

The Assembly, taking into consideration the good testimony which is given concerning this individual, and the edification which the congregation enjoys from his preaching, resolved, that for sufficient reasons, in this instance, liberty be given to the neighboring ministers in that country, to examine the said person at their Coetus, in the name of this Assembly, and subsequently to ordain him; but it will not be permitted that this should be cited as a precedent.

3. In the letter (June 22, 1743) of the three elders of Nieuw Tuin (Newtown) occur various instances of the confusion and improper acts which had taken place there; and they ask advice and council from this Assembly. It was resolved to write to them, that they should cherish peace and charity among themselves. And inasmuch as the case of (John H.) Goetsius, of which they speak especially, will probably have to be acted on in the Synod, their account regarding him shall be inserted verbatim in these Minutes, in order to convey the same subsequently to that Christian Assembly:

Extracts from a letter written by the three elders of New Town, on Long Island, June 22, 1743, namely, William van Duin, Cornelius Rappalje, and John Wyckoff:

"We received last Autumn an extract from your letter (sent) by Rev. Arondeus, about the illegality of the ordination of Rev. (John H.) Goetsius, by Rev. Dorsius. That confirmed us the

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more surely, in what Rev. Boel, ever since May, 1741, did constantly and most strenuously advise, whenever there was an opportunity; and, by virtue of your letter, he continued to advise us to act in accordance therewith. And especially did he so, because Mr. Goetsius, in the midst of his perversity towards the Reformed Doctrine and Church Order, and with contempt for your decision, went on administering the sacraments no matter how much we begged him to omit such service for the present, and to conduct himself with legal propriety. Accordingly, since we and the majority of our congregations, were much disturbed by him, we resolved to rid ourselves of him, as we had desired him only as a lawful, orthodox, Reformed Minister. Meantime we spoke with Mr. Goetsius and with his four consistories, at Newtown, etc., in order to induce him, to request advice on this matter, of Revs. du Bois and Boel of New York. But he remained entirely away from Rev. Boel, and sent a letter, to the contempt of Rev. Boel and his well known devotion to the best interests of the church. When this letter was brought before (lit. diende, served in) the consistory, Rev. Boel declared, that from time to time he had given advice about Mr. Goetsius, as a deliberate fanatic, (enthusiast), and as one acting unlawfully towards our church. We could not consent to legalize the call of Mr. Goetsius, both because of your Classical letter about him, and his acts of disobedience against the Reformed Doctrine, as well as the Holland Church Order. But he had persisted in the same course still further ———— and allowed his brother Moures (Maurice?) to preach publicly in his place, notwithstanding our prohibition. He said that each of them had an inward call through God's Spirit; that this was superior to all external ordinations. Such acts, said he, were but human institutions, but in the case of both of them, it was as with Saul and Barnabas in Acts 13:2. This disgusted the most of us with him to the last degree. We felt that we never wanted anything more to do with him. Therefore also we would not permit a committee

to arrange for the legalization of his position. The church was also closed against him, so that he went preaching to his adherents in barns or in the open fields. For acting thus, Rev. Frelinghuyzen commends him ———.

Furthermore, Mr. Goetsius with Mr. Colver proceeded to depose us (elders) and to appoint new elders and deacons of his own kind, which was done also at Jamaica. He also allowed our church to be broken open on May 23, in order that Rev. Frelinghuisen might preach there, and install the newly elected officers. All this was done in the face of our protest to both gentlemen, Frelinghuisen and Goetsius. Rev. (Gualterus) du Bois also, and the members of his committee, complained of Mr. Goetsius, that he had, notwithstanding his own petition for favorable counsel and advice, withdrawn himself altogether away from him, (Du Bois) and had not answered his last two letters; that they had grievances against him also, on account of that illegal deposing (of the old consistory) and the appointing of a new consistory. These gentlemen also recognize the fact that Mr. Goetsius continues in and increases in perversities. Therefore we renounce him with the more reason ————

If then Mr. Goetsius is in our church without the least lawful authority, could he be recognized or admitted either as a candidate or minister? If Rev. Dorsius had not authority to qualify (anyone) as a minister, then neither did it belong to him to qualify any one as a candidate; and if he (Goetsius) is yet without any lawful advancement, how can these gentlemen under such circumstances, give valid Christian counsel, that Mr. Goetsius can only properly as a candidate, exercise the functions of a preacher, although without administering the sacraments? Reflecting that Rev. du Bois, etc., etc., did not scruple to burden Rev. Boel so heavily, we might accuse ourselves about our refusal, to give our case into their hands; but we thought ourselves under obligation humbly to acquaint your High Reverences herewith, having been also requested in writing to do so,

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by the majority of our people. It grieves us to the utmost to have been so misled by that call to Mr. Goetsius. Therefore we are disposed to ward off by ecclesiastical action such as run about in our land without having a (legal) mission, etc., etc. We humbly ask aid towards the disapproval and removal of Mr. Goetsius, so as to prevent others from obtaining any power in managing our church affairs outside of those commissioned by your High Reverences; for such attempts are made here too often." xii. 61, 64.

Rev. Schnor.

The case of Rev. Rieger and Schnor remain in statu. xii. 64.

Art. 5.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Statement of Cornelius Van Wyck about a certain conversation of Rev. J. H. Goetschius, May 14, 1744.

Portfolio "New York", Vol. i.

In conversation with myself and my wife at my house, during his last visit in Fishkill, Rev. Goetschius spoke of the scarcity of ministers here, and said that that would soon be changed.

He said further that most of the ministers in this country were unregenerate (lit. natural) ministers, and that they were the cause of preventing ministers from coming over here. And getting very earnest in his talk he said emphatically that Rev. Antonides had already preached many people into hell; and that Rev. Freeman himself now lay burning in hell. For this my wife severely rebuked him so that he kept still on that point. I myself heard Rev. Goetschius say that, and so certify it to be a fact. Cornelius Van Wyck.

May 14, 1744.

The above is a declaration of one Cornelius Van Wyck, a person worthy of belief and well known to me. Christian Bancker.

REV. JOHN HENRY GOETSCHIUS TO THE CLASSIS OF AMSTERDAM.

(No date.)

[His declaration of submission to the Classis.]

Portfolio "New York", Vol. i.

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Very Rev. Sirs: Herewith I place myself humbly before your High Revs. praying most submissively, that your Revs. may be graciously pleased to consent to my acceptance of this call. It was made out to my name after previous hearing of my preaching gifts, and sent to me from the Church by two elders, Jacobus

Montfoort and Abraham Polhemius. Forgive me my incivility, arising from ignorance, that, before I accepted it, I did not humbly request the High Rev. Classis for their most gracious consent. For, in every step I take from now on, it is my desire to conduct myself in no other way than by the advice of your Revs. Messrs. Casparus Goris and Willem Schiphout, the worthy members (Deputati) of that Rev. Classis. I am well convinced that in these parts, we are under the ecclesiastical jurisdiction of the Rev. Classis of Amsterdam. Wherefore I feel myself most strongly bound to agree with everything which your High Revs. may be pleased to advise my humble self, concerning either my ordination or my ministry; so that in all our ecclesiastical acts, not only myself, but also my much beloved hearers, may enjoy peace of soul. This is the humble prayer of your Revs. most lowly servant, J. Henricus Goetschius.*

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of Minisink and Mahackemack, N. Y. May 1744, No. 8.

2812

To Messrs. W. Kool, John Van Vliet, Henry Cortrecht, Abram Van Kampen, Elders and Deacons of Minissink, etc., and Machakemeg in New York.

Gentlemen and Brethren:— Your letter of May 3rd 1743 was safely received by Rev. Classis of Amsterdam. They have observed therefrom the peculiar circumstances and distress of your churches by reason of the appointment of J. C. Fryenmoet by those who were not authorized to make such appointment, etc., etc. The Rev. Classis also perceives the difficulties in sending J. C. Fryenmoet over here, in order that his Reverence might be examined and properly qualified, because of the expense involved, as well as other circumstances, which make such a course objectionable. The Classis has also considered the testimony which you give concerning him, as to his character and his ability to edify, as well as the Confession of Faith which he himself has prepared.

To all this the Classis replies as far as possible, as follows:

First, in general: Although the Classis is well satisfied with your testimony concerning his deportment, and hopes he may become more and more established in every good work, so as to be a shining light both in word and example; yet the appointment which he has received is in no way lawful and complete according to Church Order. We therefore advise as follows: Having regard to the difficulties which would arise, were Fryenmoet sent over here, Classis decides that all things may continue as they are, if the case is managed as follows: That J. C. Fryenmoet be examined preparatoir and peremptoir in the name of the Classis of Amsterdam by an Assembly, (or Coetus as Assemblies are sometimes called,) of a few associated churches; and if he be found qualified that he be confirmed anew, in nomine Classis Amstelodamensis, by yourselves, in those congregations wherein he has already labored. He may then hereafter be considered as one who has lawfully come to you from us, without, however, making this case a precedent for the future.

Moreover, the Classis is extremely pleased to observe your anxiety to conduct yourselves in all things in accordance with the counsel, and under the approval of the Rev. Classis. The Classis therefore offers to serve you in love in every possible way; and greatly desired to hear from you, from time to time that your churches, as well as yourselves, are prospering, and that the preaching of the Gospel is being blessed.

We conclude with assurances of our brotherly love, and great interest in your welfare. We commend you to the tender mercies of the Most High, while we remain, Worthy Sirs,

Amsterdam, (Signed as preceding:)
May, 1744.

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* Note.— While this has no date, it evidently belongs here. See his former letter of April 12, 1744; and the letter of his opponents of May 1, 1744. This Declaration is a substitute for that proposed on May 1.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to certain individuals at Newtown, Long Island, May, 1744. No. 9.

To Messrs. W. van Duin, Cornelius Rappalje and John Wyckoff, at Newtown, (Nieuwtuin), on Long Island.

Esteemed Brethren: The Rev. Classis of Amsterdam has considered your account of the state of Affairs in your congregation, and especially that which relates to yourselves personally. She has accordingly charged us, the Deputies for Foreign Affairs, to answer your letter in a general and friendly way, in reference to the chief matter, namely, the action of Rev. Dorsius with respect to Rev. Goetschius, etc. The Classis cannot express any judgment thereon, as the case was taken before the Synod of North Holland, and was already acted on last year, 1743, and will be more fully discussed this year. Therefore the Classis can give you no private advice for the present, except that it is the duty of every one to labor toward the establishing of peace, charity and edification. You know that nothing is more hurtful to the Gospel than disputes and schisms. Therefore we beseech you, to use every effort on your part to this end. And if anything has been done against you, or may yet be done, try to overcome all by humility, patience, and longsuffering. Submit also to all good order, that everything may be done uprightly and for the edification of the Church.

This is all that the Rev. Classis can suggest for the present in this business. We cordially wish you all prosperity, above all, prosperity of the soul. May you soon be again joined in one spirit. Thus will you be of great use in building up and edifying the Church, and promoting faith in its membership.

Herewith, we heartily send our greetings, in the name of the Rev. Classis of Amsterdam.

Worthy Sirs,

(Signed as preceding letters in the Record Book. Names not always given.)

Amsterdam, May, 1744.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on Letters from Abroad.

1744, June 1st. The letter of the Messrs. Depp. ad res Exteras to Revs. Boel and Mancius was approved, and will be, subsequently, forwarded; also the letter regarding Rev. Fryenmoet, to the elders and deacons of Minnisink. But there must be further added to it, that he must be examined preparatorily as well as finally. They have also written to the elders of Newtown, which letter was likewise approved, and these gentlemen were thanked for their trouble. xii. 65. Art. 3.

Case of Rev. Rieger and Schnor.

Art. 4. The same gentlemen also submit, in accordance with a previous resolution, their report, (pre-advice), regarding the paper which Rev. Rieger had submitted, as a reply to the questions of this Assembly. This pre-advice was accepted with thanks, and changed into a resolution of Classis. The case was further recommended to the Depp. aforesaid, and they requested to labor to this effect, that the same may be made operative in the best possible manner. And since Rev. Rieger has agreed to keep up a correspondence with this Assembly, he is also requested to observe carefully the person and conduct of Rev. Schnor. At the same time this Assembly shall write to Rev. Schnor. xii. 65.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Messrs. Henry Boel, and George William Mancius, pastors in (the Province of) New York, June 1, 1744. Vol. 30, p. 13. No. 7.

Rev. Gentlemen and Brethren: Your letter of August 9, 1743, having been presented, the Rev. Classis was enabled to learn the present condition of affairs in the churches of your

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provinces. It is with much grief that she discovers the great confusion, discord, lack of brotherly love and peace which exist among the churches and congregations.

It is not necessary to remind you, Rev. Gentlemen and Brethren, what injury such a condition occasions to the common cause of the Gospel, especially the spread of the same among the heathen. We would, therefore, stir you up with brotherly admonition to perform everything which may tend to mutual peace and edification in the faith, while we say with the Apostle, "And above all, put on Charity, which is the bond of perfectness."

Now concerning the points about which you write, we make answer, as follows:

1. That Rev. Dorsius might possibly have complained of you here about certain matters. We assure you that nothing was presented to Classis, by him, on any of these matters.

2. You were apprehensive that some one might come over from abroad as Superintendent, etc. Concerning this we declare that we have heard nothing of such a plan, nor do we suppose that such a measure will take place.

3. That you do not regularly receive the Minutes, and other letters and documents coming from us, and that therefore, you cannot make such use of them as you desire.

The Classis is very anxious that such regulations be observed as exist in this country, viz., that each member of an Ecclesiastical Assembly shall have access to all such papers as belong to said Assembly in common, and which are therefore kept in a definite place after that the same have been read by all the members, for which a certain time is allowed each one.

But as you have requested that a copy of the Minutes should be made and sent over at your expense, the Rev. Classis has consented thereto for the present. Such copy is sent to you, at your own expense, by the hand of Mr. M. Van Aercen, viz. the Minutes of the Synod of North Holland for 1742 and 1743.

Finally, in reference to the case of Rev. Dorsius, and (his ordination of) Rev. Goetschius, the Classis does not wish to con-

sider this particularly, since the matter was taken last year to the Synod of North Holland, and will probably be further acted on this year. Nevertheless the Classis has resolved to permit, at present, and for this once, in the case of J. C. Frymoet, that he be examined preparatoir and preemptoir, in the name of the Classis of Amsterdam, in a Coetus or Ecclesiastical Assembly of at least some churches, and that he be subsequently ordained and installed, so that he may henceforth perform his service under the blessing of the Most High, in peace and not in tribulation (lit., all-sighing.) This case, however, must not be considered as a precedent in future. Meanwhile, Rev. Gentlemen and Brethren, the Rev. Classis admonishes you once more to do everything that tends toward the promotion of brotherly love and unity, hoping and praying that the God of Peace may command upon you and your Assembly life and blessing forever more.

Herewith, after wishing you every blessing on yourselves, families and ministrations, we subscribe ourselves,

Your Revs.' Servants and Brethern,
Deputies of the Classis of Amsterdam,
P. Hollebeek.
H. Von Alphen.

Amsterdam, May, 1744.

[1744, June 15. Spangenberg consecrated at Herrnhut as Bishop of the Moravians in America.]

MORAVIANS IN DUTCHESS COUNTY.

At a Council held at the Council Chamber of the City of New York the fifth day of July 1744.

Present — His Excellency the Governor.

Mr. Kennedy	Mr. Horsmanden
Mr. Chief Justice	Mr. Murray

His Excellency Communicated to the Board a Copy of a letter or order from his Excellency dated 8th June last to Coll. Henry Beekman One of his Majesty's Justices of the peace for Dutchess County and Coll. of the Regiment of Militia for that County acquainting him that his Excellency was informed that several persons in that county called Moravians had Endeavoured to seduce the Indians from their Allegiance which in this time of Warr would be of most dangerous consequence and therefore requiring him with some more of the Justices of the peace of that County to Cause the said Moravians & any other persons suspected to be disaffected to be brought before them and if they found just Cause of Suspicion to Commit them to the County Goal, until they should be delivered by due course of Law And in Case of meeting with opposition the Sheriff had orders to raise the posse And the Regiment of Militia were to assist.

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His Excellency also communicated to the Board his Orders to Coll. Beekman as Coll. of the Militia concerning the aforesaid Moravians & other disaffected persons and to make Search for Arms & Ammunition in the Custody of any Suspected persons, and to cause the said Indians to be dispersed.

His Excellency also communicated to the Board a Letter from Coll. Beekman advising his Excellency of the Receipt of the foregoing, That there were four Moravian priests and many Indians at Schocomico And that he had made search & Enquiry for Arms & Ammunition but Could find none nor hear of any. But that before the Receipt of his Excellency's Orders to wit on the 18 The Sheriff, Justice of ye Peace & eight other persons were at Schacomico where they found, All the Indians at Work on their plantations Who seemed in a Consternation at the approach of the Sheriff and his Company but received them Civilly That they found no Ammunition And as few Arms as Could be Expected for forty four men the Justice upbraided the priests that they were Suspected to be disaffected to the Crown which they deny'd saying they were afraid of the French and their Indians and pretend that their Function or business is meerly to Gain Souls among the Heathens and that they had a Commission from the Archbishop of Canterbury and were ready to Shew their Credentials. That the Justice demanded of them to take the Oaths but they refused through a Scruple of Conscience against Swearing as they pretended, That the Justice then bound them over to Answer what should be objected against them.

On Reading of which several papers the Council did advise his Excellency to write to the Sheriff of Dutchess to Order those Moravian Priests to New York to attend his Excellency.— Doc. Hist. N. Y. Vol. iii. p. 613.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. John Ritzema.

1744, July 20th. Art. 3. Rev. van Schellyne handed in to the Assembly a letter from the congregation and consistory of New York. From this it appeared that he and the Rev. Mr. Peter Couwenburg du Bois, minister at Leyden, and Messrs. Pedro de Wolf and Livinus Klarkson, merchants here, were authorized by the consistory aforesaid, to call a regular minister to serve that congregation. It appeared further from a notarial act, (instrument,) that there had been called by him and his fellow commissioners, as the regular pastor and teacher of that congregation, John Ritzema, S. S. Theol. Cand., at present Rector of the Latin Schools at Collum in Friesland. The Assembly being satisfied with both acts, has approved the above mentioned call.

Whereupon the called one having been brought inside, declared that he accepted this call in the fear of the Lord. It was announced to him, that he would be examined finally while Classis was in session. Rev. Examiner assigned as text Psalm 12:12. "Kiss the Son, etc." xii. 66, 67.

Rieger and Schnor.

Art. 7. Rev. Rieger has been written to; Rev. Schnor will be written to. xii. 67.

Van Hoevenberg.

Art. 10. The same (Deputati) give notice of the very sad and pitiable condition of Rev. Eggo Tonkens van Hoevenberg, minister in Suriname. He has returned home on account of a severe affliction, some affection of his head. The Rev. Assembly has most kindly requested the Rev. Depp. to procure and promote, in communication with the Messrs. Directors of the Society (of Suriname) whatever may conduce to the best interests of his person and effects. xii. 67.

Dorsius. Pennsylvania.

Concerning the Rev. Dorsius, see under Article 2, "Needy Churches", (in Synodical Minutes) what is said with reference to Pennsylvania. xii. 72.

Rev. Ritzema Examination.

Art. 11. Also were admitted to both final and preparatory examination, Rev. John Ritzema, called as minister at New York, after a sermon on Psalm 12:12; and Peter Brink, after a sermon on Tim. 2:19; in the presence of Rev. Deputatus Synodi, Rev. Cornelius Houthof, minister at Amsterdam. Therein they each gave the Rev. Assembly such satisfaction, that Rev. John Ritzema was ordained to the Sacred Office of the church in New York, with the laying on of hands; and Rev. Peter Brink, to the public preaching office, as a licentiate. xii. 72.

ACTS OF THE CLASSIS OF AMSTERDAM.

Classis of Amsterdam to ..... July 22, 1744.

[This was probably to Rev. C. L. Schnorr. See June 1, 1744.]

Portfolio "New York", Vol. i.

Rev. Sir:— After you departed from these regions of Holland to Pennsylvania, (having bidden farewell to the Honorable Consistory of the city of Amsterdam and the Rev. Classis, and had further recommended yourself to their remembrance and affection, and freely received their gifts of love for the journey which was before you, the Classis learned with deep concern and pain, that charges neither few nor small, had previously been brought against you in Germany. Yea, we had also great reason to feel aggrieved, because in the examination to which it was thought proper to subject you on that occasion, your Reverence in no wise spoke the truth. It will not be necessary to tell you concerning what matters it was that Classis found itself reproached with accusations in reference to certain conduct of yours in Germany, made known by documents: for a man's conscience serves as an accuser. Therefore, without entering into details the Rev. Classis has directed us, the undersigned, their Committee ad res exteras, to write you in its name, and to declare that, while abhorring from the heart those things which made you to be a scandal and an offence, it desires to press upon you by a declaration and brotherly admonition, and earnestly to stir you up, to wipe out, by a hearty sorrow for all that has gone before, and by a true repentance before God, the guilt which rest upon your person and services in those parts of Europe; to the end that, having obtained the foregiveness of those sins from the Lord, you may from this time forth be found, not to be an offence, but useful to yourself and others in building them up in the faith. It will not be necessary to remind you, who are so well acquainted with the holy Word of God, into what fearful judgements they will come,

who, instead of being leaders, have become a very offence upon the way even to the blind; and how dreadful are the words, "Woe unto the man by whom the offence cometh." Let this warning, therefore, which this our Ecclesiastical Assembly cries out to you, enter into your heart; while we also desire that the Lord may there make it effectual.

It is the purpose of the Rev. Classis, (which, with all the churches, desires to maintain friendly relations with you, and will hereafter bear your matters and necessities as far as possible,) to keep itself well informed, as to your deportment, and will endeavor to obtain reports thereof from the regions of America. The Rev. Classis will be greatly pleased to be refreshed, by proper tidings, and to learn that you are now making your service glorious, by edifying and exemplary conduct, united with activity in preaching the Gospel. Therefore, wishing from the heart that the Lord God may give you repentance unto life, and may sanctify you, and with the co-operation of the Holy Ghost, it may be vouchsafed to you to snatch your own soul and those of many others from eternal ruin, and thus save yourself and all connected with you.

We, the undersigned, subscribing this in the name of the Classis of Amsterdam, with every wish for your welfare, call ourselves,

Rev. Sir,

Your Reverence's salvation-seeking servants the Committee of Rev. Classis ad res exteras.

Amsterdam, July 22, 1744. P. Hollebeck.
H. Van Alphen.

SHERIFF'S RETURN TO SEARCH THE MORAVIANS.

At a Council held at the Council Chamber of the City of New York the 26th of July 1744.

Present — His Excellency the Honorable George Clinton, Esq.
Mr. Kennedy Mr. Horsmanden
Mr. Chief Justice Mr. Murray

His Excellency Communicated to the Council a Letter from Henry Filkin Esq. High Sheriff of Dutchess in answer to his Excellency's of the fifth Instant acquainting his Excellency that he went on ye 17th to Shacomico a place in the

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remotest part of that County inhabited Chiefly by Indians where also live Gudlop Bydner, Hendrick Joachim, Senseman and Joseph Shaw three Moravian priests with their Familyes in a Block House and Sixteen Indian Wigwams round about it, the two first were at home whereupon he acquainted them with his Excellency's Order And they Promised to set out the 24th Instant and that he perceived nothing disorderly there.— Doc. Hist. N. Y. Vol. iii. p. 614.

EXAMINATION OF THE MORAVIANS.

At a Council held at the Council Chahmber of the City of New York the 26th of of August 1744.

Present — His Excellency the Governour.
Mr. Chief Justice — Mr. Horsmanden
Mr. Cortlandt — Mr. Murray

The Moravian priests sent for from Dutchess County attending according to order Joseph Shaw was called in and Examined and said that he was born in little Ryder Street near St. James's that his Father was a Carpenter, and that he was brought up and Communicated with the Church of England and was twenty five years old when he came over. That he had been in America two years that he came over in Captain Gladman's Ship and went first to Bethlehem in Pennsylvania and thence to this place.

That he was designed for a Clergyman of the Church of England but was prevented by sickness and then learnt to Survey and measure Houses.

That his Father is an Englishman and of the Church of England and consented to his coming over.

That he came over to instruct the Indians in the Gospel of Christ and teach school among them and is now by profession a Schoolmaster.

That he does not know that he has separated from the Church or changed his Sentiments for that he holds the thirty nine articles still.

Being asked how he was Supported here Says that they work as much as they Can and the Church supports them in what else they want That they are settled on a small tract of Land which they plant with corn and that he has taught some of the Indians to read English. That he has been in Dutchess County Ever since last May was twelve months Except that he was a little while in Pennsylvania and once at New England whither he went by the desire of some people (and particularly the Reverend Mr. Mott who is a Minister of the Moravian Church) to see the Indians there.

Being asked how many Moravian Teachers there were among the Indians in Dutchess County and their Names.

Says there were three viz. the three sent for before the Council. Joachim Hendrick Sinseman, Godlope Budner and himself, but lately one Christian Rouk came from Albany County who had been teaching the Indians there but was gone.

That he understands but Little of ye Indian Language but an Indian whose Name is John & another called Isaac interpret for him.

Being asked how they dared come into this Country and reside among the Indians without acquainting the Government with their design and having permission to stay.

Says that he thought this Country gave Liberty of Conscience to all and that they might Exercise their Religion freely But does not know that they have made any application here.

That the Rev. Mr. Spaningberg a preacher at the meeting House in Fetter Lane where Doctor Bradbury formerly preached is Expected over to preach here.

That they have no settled Salary from the Moravian Church but when they want anything they write to the Church that is to ye Congregation at Bethlehem or to Peter Boehler and they supply their wants.

That Budner is Chief Preacher at Schacomico and Sinseman as his assistant. That he preaches according to the Articles of the Church of England as they Stand Excepting as to Election & Reprobation.

That the Disturbances which lately happened at Sharon were Occasioned by a Woman who heard two Indians from the Woods & thought they had Killed her Husband.

That he Constantly prays for King George but will not take the Oaths of Allegiance etc. it being against his Conscience to Swear and none of the Moravians will take an Oath.

That the Oaths appointed to be taken were tendred to him but he refused to take them & was Ordered to withdraw.

Hendrick Joachim Senseman was called in and being Examined sayd

That he was born in Hesse Cassel is thirty six years old and has been a little more than two Years in those parts That he came from London to New London thence to Philadelphia & this place that he was brought up a Baker but now preaches the Gospel of Christ to the Indians by means of an Interpreter one Johannes an Indian. That the Moravian Church gave him authority so to do but his Commission is in Bethlehem.

That he and his Brethren work for their Livelihood and plant Indian Corn and Wheat (which they Enjoy in Common) on some land whereon the Indians remain & that they Built themselves a House wherein they all three Live.

That he has a Wife which he brought from Germany and Shaw was married in Philadelphia by Peter Boehler but being asked said one Frederick Post had married an Indian Woman.

That he has been a Minister almost two years and was Ordained by David Nichman a Bishop of the Moravian Church at Bethlehem but now gone to Germany.

That they have had some things from the Brethren in England but when they want they are supplyed from Bethlehem.

Being asked what Call he had to the Ministry.

Says it was the Saviours pleasure he should be a minister has no other learning but the Bible in High Dutch.

That Boehler was at Schocamico about a year And Count Zentzendorf had been up there before he Came.

Being asked how they being Strangers and Foreigners dared to come into this Country and reside among the Indians without acquainting the Government with their Design and having their permission to Stay.

Says his Church sent him and bid him Go and he obeyed his Brethren.

That he prays as St. Paul hath written for all in Authority and for King George by name.

He then was required to take the Oaths but refused Saying it was against his Conscience to swear.

Gudlop Buydner being called in and Examined said.

That he was born in lower Silesia and is about twenty nine years old and has been almost three years in this province That he came with Captain Lyng from London That he was brought up a Woolweaver (or Clothier) but is now a preacher of the Gospel to the Indians That he was ordained by Ludawick Count Zenzendorff and Bishop David Nichman, is a priest of the Moravian Church, and had those orders in ffebruary last two Years at Oly a Town sixty Miles from Philadelphia.

That when he first came over, he spent his own Money, since when he has worked for his Support & been supplyed from the Congregation as his other Brethren before Examined.

That Compassion in his Heart for the Ignorance & Condition of the Indians moved him to come & preach to them, and for that purpose he was sent, that he was not bred a Scholar and knows little or nothing of Latin, That he preached before he was ordained it being permitted by their Church if the persons are found sound in their Doctrine, but they are not permitted to administer the Sacraments of Baptism and the Lords Supper.

That he understands very little of the Indian Language, but makes use of an Indian Interpreter who was baptized by Christian Row.

That he thought that every one might teach the Indians and that every protestant had that Liberty.

That the late Archbishop of Canterbury acknowledged their Church to be Apostolical & Episcopal and they acknowledge King George for their Sovereign.

Being required to take the Oaths, he said he had considered them and thinks the Oaths not Sinful but lawful, but it is against the Conscience to take them, because he will not offend the weaker Brethren & therefore refused them.

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The Second Examination of Joseph Shaw and Gudlop Bydner two Moravian Preachers.

Joseph Shaw was again called in & asked

Whether he looked upon it lawful or Sinful to separate from the Communion with which he held it lawful to communicate?

Says that he does not look upon it to be Sinful but lawful to join with all those who profess Christianity and that he calls himself an united Brother for that they are united with all protestants, That it is lawful for him to communicate with the Church of England, for it is a Church established by Law, It is also lawful to separate from the Church if his Conscience says so, That there is a Difference betwixt the Moravian Church and the Church of England that he preferrs the former because it has the Stricter discipline But the Moravians never denyed him the Liberty of going to the Church of England.

Being further Examined he Sayd That he preached here in Town last May was twelve months That he had a Commission to Teach and Instruct people in the Doctrine of Christ not from the Church of England But from Bishop David Nichman then in York by bidding him keep meeting if he thought fit That he lodged at Mr. Nobles and preached at Montagnies.

Being told they might be ordered to remove from the Indians he Sayd.

That he Believes were they to Remove the Indians would follow and the Mohawks might take it ill.

Being again required to take the Oaths he Refused and Sayd he Continued of the same mind.

Gudlop Bydner being called in was told he had Sayd he came to teach the Indians and asked how he came to know they wanted teachers to which he answered.

That he knew not whether they wanted teachers or not but he knew that all the Earth was to be Subject to the Lord.

Says that at Schacomico there are above sixteen ffamilys their hearers but there are others that come twelve or twenty miles to hear them and that there are about thirty Indian men at Schacomico.

The Oaths were again tendred him but he Refused to take them but offered to take an affirmation.

— Doc. Hist. N. Y. Vol. iii. pp. 614-617.

FURTHER ORDERS RELATING TO THE MORAVIANS.

Ordered Home.

August 11th 1744.

His Excellency also required the Opinion of the Council what further should be done in relation to the Moravian priests against whom Complaint was made & who were Examined by his Excellency in Council the first Instant.

As to the Moravian Priests, The General Assembly of this Province having Ordered in a Bill for Securing this his Majesty's Government The Council were of opinion to advise his Excellency to Order the Moravian priests back to their Homes and required them to live there peaceably and await the further orders of his Excellency.

— Doc. Hist. N. Y. Vol. iii. p. 617.

ACTS OF THE CLASSIS OF AMSTERDAM.

Request for van Hovenberg.

1744, Sept. 7th. Art. 2. Mr. Hermanus Heirmans appeared before Classis. He gave information, that inasmuch as the minister, Eggo Tonkens van Hoevenberg, had not been well in his

senses for some time past, altho now he was better, he had taken him into his own house. Thus had he been cared for. But, meanwhile, he had advanced a good deal of money in his behalf; and he therefore now begged that this Assembly would direct its endeavors to the Messrs. Directors of the Suriname Society, to the end that they might consent to give him the half of the six hundred guilders, which were granted by the Court of Police (Court of Justice, in Suriname) to Rev. Hoevenberg while there. He also requested that as his mother was now about to take her son back to her home, the said Six hundred guilders might be paid to her. It was resolved to refer this matter to our Deputies ad res Exteras, who should confer about it with the said Directors, and, as far as possible, help manage the same so that it may conduce to the greatest comfort of Rev. Hoevenberg. They shall also write to the consistory of Paramaribo, to ascertain if there be no chance that a part of those moneys may be provisionally made over. xii. 73.

Letters from Churches in Foreign Lands.

There were placed in the hands of the Depp. ad res Exteras, in order to report on them, the following letters. 1. One from the Consistory of Gale, with an enclosure touching the condition of the church there. 2. One from Columbia. 3. One from the Cape of Good Hope. And 4. Letters from New York, from the Revs. Fryenmoet and Muzelius. xii. 74.

NEW YORK COUNCIL JOURNAL.

1744, Sept. 14. George Clinton, Governor.

The Assembly sent to the Council a Bill, entitled, "An Act to alter the time of electing the Vestrymen and Church Wardens, in the county of Richmond." Council Journal, 866. Read etc. 868. Committed, 867. Amended, 867. Passed, 868. Enacted, 874.

1744

CERTIFICATE OF LICENSE GRANTED TO JOHN AEMILIUS WERNIG BY A PALATINE CHURCH COUNCIL, FOR HOLDING SPECIAL SERVICES, 22 SEPTEMBER, 1744.

Portfolio "New York", Vol. i.

Inasmuch as John Aemilius Wering, (Wernich), student of Theology, has regularly applied to the Church Council of the Electoral Palatinate for a License to hold services, and, as he states in the above mentioned Petition, that he desires to preach in the Villages (auf dem Lande) as also to hold prayer meetings in the towns, therefore (this) present License Certificate is herewith granted to the above mentioned Wering and is legally indorsed with the seal and signature of the Church Council.

Heidelberg, 22 Sept. 1744.

To the Accredited Director, Vice Director and members of the Electoral Palatine Church Council.

P. L. Pastor.

A. von Luls

(scheynt allesn Copia te wezen)

Erchenbrickten.

ANOTHER TRANSLATION.

Certificate of licensure to John Aemilius Wernig (Wernich); September 22, 1744, by the Consistory of Heidelberg.

Whereas John Aemelius Wernig (Wernich), Theologiae Studiosus, has made application in due form to the Consistory of the Electorate Palatine for Licentiae Concionandi; and inasmuch as he, in his petition, requests that he may be authorized to preach in country districts, and to hold prayer-meetings in cities; therefore, under seal and signature of this consistory, there is hereby delivered to the said Wernig the present certificate of licensure as his authorization.

Heidelberg, 22nd Sept. 1744. At the Palatinate Consistory Office.

Director, Vice Director and Rathe.

N. von Lulls, P. L. Pastor.

Erckenbrechten.

REV. MR. COLGAN TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica September 29th, 1744.

Reverend Sir: The several Churches belonging to my Cure (as those of Jamaica, Newtown & Flushing) are in a very peaceable & growing state, whilst other separate Assemblies in this Parish are in the utmost confusion & this I can write with a great deal of truth that Independency which has been triumphant in this town for the forty years last past is now by the providence of God in a very faint & declining condition which gives us hopes that better Principles than such as issue out thence will generally prevail amongst us & that we shall be better united than heretofore.

Rev. Sir etc., etc.

Thos. Colgan.

— Doc. Hist. N. Y. Vol. iii. p. 194.

Rev. George Whitefield.

1744. Whitefield's second visit to America. See his life, etc.

Acts of the Classis of Amsterdam.

Rev. Hoevenberg.

1744, Oct. 5th. Art. 5. It is reported that Rev. Hoevenberg has become better again, and will now himself write to Paramaribo. His case remains for the rest, recommended to the Messrs. Deputies to be of aid to him, as far as may be possible. xii. 76.

Report on Letters from Abroad.

Art. 6. The Rev. Deputies rendered a report on the letters mentioned. They are requested to reply to the matters which occur therein and which may merit any remarks (attention). xii. 76.

Rev. Goetschius.

Art. 10. The Rev. Assembly has learned with very great pain that the church of Newtown in New York is very much divided and torn, not only about the appointment of Goetsius as minister there, but also because he has refused hitherto to subject himself to any Church Order. He is moreover, accused by his antagonists of other offensive matters. The Assembly therefore resolves to cause to be written to the church committee, in that land, and to request it, to be pleased to make careful investigation of these accusations, and to send over to us a fuller report of the condition of affairs in that church; and also what can be done to remedy the same. Moreover, since some hope is excited of actually organizing a Coetus, which privilege has already been accorded by us; if it would be well that this Assembly should address a circular letter to the churches there, (through said Coetus) this shall be done. In addition, Goetsius himself shall be written to, earnestly exhorting him not to allow himself to depart from the

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Church Order any longer. At the same time he must be admonished unto an edifying walk, so as to give a good example unto the flock. xii. 76, 77.

1744, Oct. 11. Letter of Rev. Wm. Tennent giving an Account of Revivals in N. J. In Alexander's "Log College," pp. 254-264.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Rev. Classis of Amsterdam to Revs. Du Bois, Antonides, Arondeus and the Consistories of New York City and Long Island, November 20, 1744. No. 11.

Rev. Sirs and Brethren:— The Classis of Amsterdam has received your communication, wherein you give information of the condition of affairs, especially in regard to Rev. Goetschius. We notice with regret, that his Reverence, as you inform us, will in no wise conform himself to Church Order. But what astonishes Classis the most, is, that his conduct is in such contradiction to what he has repeatedly promised the Classis in his letters. Therefore the Classis itself will write to him, and urge his Rev. to yield. At the same time, her Committee is directed to write to you, to request you to use every proper and possible means to persuade his Reverence kindly to conform, so that the confused state of affairs may be brought into order. Moreover the Classis cannot hide it from you that letters have lately been received from certain brethren, viz., Roelof Schenck, Abram Montfoort and others, wherein, besides other matters, very grave accusations are presented against Rev. Goetschius — accusations of misconduct both in words and actions. One of these charges, relating to dishonorable (oneerlyk) conduct is certified to by a certain Justice of the Peace, Abram Polhemus.

Now, inasmuch as you have the best opportunities of ascertaining from the accusers themselves what the facts are, the Rev. Classis has resolved, first of all, to refer these matters to you, to examine into the same most carefully, and collect the proofs, if

any such there be, and to judge concerning them impartially. You can then make any further explanations, and report on the whole case to Rev. Classis. The Classis, at present is not in a condition to express a judgement in the case, for the reports are not sufficiently verified. The Classis cannot enter into the case until they have given the accused an opportunity to defend himself. They have, therefore, caused a letter to be written to Rev. Goetschius himself, and admonishing him to the subordination which he had promised, and referring him to you as the authorized representatives of the Rev. Classis; and also, especially, in reference to these other matters which are now charged against him.

We trust, therefore, that you will earnestly take this matter upon you, and will leave nothing undone, that is practicable to promote peace and unity. Thus may harmony flourish in your province to the welfare and prosperity of the Church, to which end the Classis wishes you every blessing.

We remain,

Rev. Sirs and Brethren, In the Name of the Classis,
The Committee ad res Exteras of the Rev. Classis of Amsterdam.

(Signed as preceding.)

Amsterdam, November 20, 1744.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the former Consistory of Queens County, Long Island, Nov. 20, 1744. No. 12.

To the recent Consistory-men of the Dutch Reformed Church in Queens County, Long Island — Roelof Schenck, Abram Montfoort, Gerrit Van Wickelen, and others,

Worthy Brethren:— With deep emotion and chagrin did the Rev. Classis of Amsterdam receive your letter dated May 1st, 1744, signed by seven persons, filled, chiefly, with complaints, and also containing no slight accusations against the conduct of

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Rev. J. H. Goetschius. The Rev. Classis read these charges, but finding therewith no such documents or proofs as are necessary to substantiate such accusations, determined first to refer these matters to a Commission, consisting of Revs. G. Du Bois, Antonides, Arondeus, etc., who are thereby appointed to the regulation of Church Order. They will carefully inquire into matters and report to the Rev. Classis. You will therefore, first, direct yourselves to that Commission, and if you have any well-founded proofs or documents, report them there. Then will the Classis be willing to give more attention to them, but for want of proper evidence it could not do so heretofore; besides which we have not yet heard the accused. The Classis has therefore had him written to, with the request that as soon as possible, he would reply to the charges brought against him.

This is all that the Classis can reply, for the present, to your communication. We hope that you will do everything in your power, consistently with truth, for the revival of quietude, charity and peace in the churches, which are now so badly rent asunder. Thus concluding for the present, and wishing you health of soul and body, we remain,

Worthy Sirs and Brethren, The Committee Ad Res Exteras, In the name of the Rev. Classis of Amsterdam.

(Signed as preceding.)

Amsterdam, Nov. 20th, 1744.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. J. H. Goetschius, Nov. 20, 1744. No. 13.

To Rev. Goetzius, V. D. M., residing in Queens County,

Reverend Sir:— The Rev. Classis of Amsterdam was rejoiced some time since at the contents of letters which your Reverence wrote, viz., on the 12th of April and 14th of May, of the present year, from Queens county, embracing, as they did, a declaration that you would allow yourself to be guided by the counsel and approbation of the Rev. Classis. But by a letter subsequently received from Messrs.

Du Bois, Anthonides, Arondeus and others, this hope has been in no way confirmed. They complain that your Reverence is not a whit more submissive, and that you persist in refusing to subject yourself under the Church Order. The Rev. Classis, fearing from this, that the affairs in those regions will get more and more in confusion, has directed us, their present Committee Ad Res Exteras, to write to you, and fraternally to exhort you, for the sake of charity and peace, to conform yourself to the counsel and exhortation given in former letters. Thus may these matters of discord, which have become so burdensome both to yourself and the Classis, be removed, and affairs be restored to good order.

But besides these general matters, of which we were first to speak, and to exhort you in the name of the Rev. Classis, we are also directed to inform you that recently there has been sent to Classis a paper containing no slight accusations against you. This was signed by Roelof Schenck, Abraham Montfoort and others. It amounts to this, that you not only spoke very harshly and unbecomingly about others, who are your fellow-laborers, but had even tried publicly to calumniate Rev. Arondeus, by the reading of a certain letter. And then still further; that your Reverence has been guilty of indelicacy in speech and action, in proof of which, a declaration by a certain Justice of the Peace, Abraham Polhemus by name, has been produced. On learning this the Rev. Classis has felt much grief. But it is not willing to judge before it has all documents and proofs, nor even then, before hearing the defence of the accused himself. The Classis therefore earnestly requests you to make an explanation of these things before it can further occupy itself with matters relating to your ordination or confirmation in the ministry. To this end she has notified a Commission in reference to your affairs, that it should carefully inquire into the truth or falsehood of these accusations, and give further information to the Classis of Amsterdam thereon.

In the expectation, therefore, that you will at your first opportunity, send explanations to Rev. Classis upon these points of accusation, and that in general, you will conform yourself to that resolution of Classis relating to Church Order as well as to the Commission appointed on your case in reference to this matter, we conclude. We hope that you may be found an example, in word, in conversation, in charity, in spirit, in faith, in purity; that you will also gladly contribute everything in your power toward peace, good order and edification. In doing this, we commend you to the grace of God, and, in the name of the Rev. Classis of Amsterdam, we wish for yourself and your family every blessing for time and eternity.

Your Reverence's Servants to command, and Brethren, the Committee Ad Res Exteras of the Rev. Classis of Amsterdam.

Amsterdam, (Signed as before.)
Nov. 20, 1744.

MORAVIANS ORDERED TO STOP PREACHING AND TO LEAVE THE PROVINCE. NOV. 27, 1744.

At a Council held at the Council Chamber in the City of New York on the 27th day of November 1744.

Present — His Excellency the Honorable George Clinton, Esq.

Mr. Kennedy — Mr. Courtlandt
Mr. Ch. Justice — Mr. Horsmanden
Mr. Murrary.

His Excellency directed the Deputy Clerk of the Council to read the act of Assembly for supporting his Majesty's Government in New York which having been Read

It is Ordered by His Excellency with the Advice of the Board That the Deputy Clerk of the Council do write to the several Sheriffs of the Countys of Albany Ulster & Dutchess Inclosing Copys of the 5, & 6, Clauses of the Act for securing of his Majesty's Government of New York and acquainting them that his Excel-

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lency by and with the Advice of his Majesty's Council has thought fit to direct them to give notice to the several Moravian & vagrant Teachers among the Indians in their respective Countys of those Clauses and the Act aforesaid and requiring them forthwith to desist from further teaching or preaching and to depart this province or that the said Act will be immediately put in Execution.

Ordered that the Deputy Clerk of the Council do write to the several Justices of the Peace of the Countys aforesaid informing them of the Order to the Sheriffs & directing them to see that the several Moravian & vagrant Teachers among the Indians Do forthwith depart And on Refusal that they do immediately put the Act in Execution against them And also directing them to Cause the said act to be publickly read every Quarter Session during the Continuance thereof.

It is further ordered that the Deputy Clerk of the Council do also write to the Justices of the several Countyes within this province requiring them to put the aforesaid Act in Execution.

— Doc. Hist. N. Y. Vol. iii. p. 617.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. John Caspar Fryenmoet and Consistory of Kingston to the High Rev. Classis of Amsterdam, Dec. 17, 1744.

Portfolio "New York", Vol. i. Extracts, Vol. xxiii; 23.

Most Rev. Classis of Amsterdam:

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We thank your Revs. for the honor of their early and kind answer of the 30th of May, 1744, to ours of the 3rd of May, 1743, which was in due time handed to us by Rev. Boel. We have noticed therein, that your Revs. acknowledge the receipt of the written "Confession of Faith" of Mr. Fryenmoet, and that you had not the least objection to it. You thus give us to understand that it is orthodox and satisfactory. We have understood also that on a former occasion, when Rev. Bohm sent over his "Confession of Faith," your Revs. took such pleasure therein, that you sent over your authorization for his ordination, upon certain conditions. We also perceive that your Revs. now have given authority for Mr. Fyrenmoet's ordination, as well as his installation as pastor of certain combined churches here, after he has passed his preparatory and final examinations.

This could not be done more safely than on the strength of his own "Confession" which was sent to you. A correct copy of this, Mr. Fryenmoet had also handed to us and it was examined by us. His Rev. was then asked by those who, in this winter

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season, in spite of the bad roads and weather, could most readily come together, whether he still heartily adhered to that "Confession", and that by God's grace, he hoped always to adhere to it. This his Rev. sacredly declared and promised. Thereupon his Rev. was, according to our Church Order, in the name of your Revs., declared to be the regular pastor and teacher of these several churches, being ordained at Kingston, with the laying on of hands by Rev. Petrus Vas, on the 16th of December, (1744). In the afternoon of the same day, he preached acceptably from Zech. xiii: 1.

Previously his Rev., together with ourselves, so far as each of us, respectively, was specially concerned therein, (having been admonished to proceed in an ecclesiastical manner, as in Rev. Bohm's case, which was approved and ratified by your Revs.) calmly considered the following agreement, which was freely and sacredly consented to and signed:

1. Mr. Fryenmoet has declared that he accepts the Heidelbergh Catechism and all the "Formulas of Unity," and will direct his ministry strictly in accordance therewith; also that he submits himself to the Church Order of the National Synod of Dordrecht, and promises by the grace of God to endeavor to fulfil the duties of the Holy Ministry agreeably thereto. Therefore, the Classis of Amsterdam bids him God-speed. He has also agreed to correspond with said Classis.

2. We, the members of the Consistory (of Kingston), each one in his particular capacity, also cordially declare ourselves in favor of these same things, and we will, from time to time, so declare ourselves. Also hereafter, in the calling of our ministers, we bind ourselves to remain subordinate to your Revs. Whoever, therefore, from year to year, comes into our Church service, shall on his election, before his installation, by signing his name, be required to pledge himself, that he will not, neither at present nor hereafter, tolerate any one in the Holy Ministry among us, unless he is lawfully ordained and installed according to the Church Order of the National Synod of Dordrecht.

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At the same time, with deep humility, and for the quieting of perplexed minds in our churches, we repeat our anxious request, that the Classis would give us its final decision as to the lawfulness or unlawfulness of Mr. Fryenmoet's previous acts of baptism, and what we are to do about it. We mentioned this in our former letter, and we still cherish the hope of obtaining your Revs. judicial decision on this subject, in conformity with Church Order. We urge this especially, seeing that your Revs. have graciously declared that the Classis offers in love, to serve us in every possible way; and that she will always be glad to hear that it is going well with us and with the Church.

In witness to the truth of which, each of us, according to his official capacity sets hereto his signature.

Joh. Casparus Fryemuth.

Elders.	Deacons.
Abraham Van Kampen	Hendrick Cortrecht
Pieter Van Acken, authorized.	William Cole, authorized.
his	Dirk Van Vliet, authorized.
Johannes VB Westbroek	Moses N. Dupue.
mark	
Nicolaes Dupue, authorized.	

In name of the combined Churches, we, the undersigned ministers of Kingston, Hurley, Saugerties and Rochester:

Petrus Vas
George Wilhelm Mancius.

George Michael Weiss, in name of the combined Churches of Rhinebeck, the Kamp, and the Flatts (Vlackte)

Kingston, Dec. 17th, 1744.

[An old Dutch Bible in Kingston, says that Fryenmoet was installed, Dec. 16, 1744.]

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COUNT ZINZENDORFF* TO THE BOARD OF TRADE. (DEC. 31, 1744)

My Lords,

Some years since, (by an almost evident instigation of the Calvinist clergy, and a mean sort of people who through their ignoble disposition easily take occasion thereto), there has in the American Colonies arisen an evil custom of disturbing and burdening honest Men of all Sorts, who have settled themselves in those Colonies, hoping to enjoy an unrestrained Freedom of Religion, & in Civil matters such an honourable liberty as is in no way prejudicial to the honour of the Crown. I do not think it needfull to mention here the great multitude of Instances of injurious treatment which are personally known to me; since my present Intention is not to accuse any body, but only to lay before Your Excellencys, the Lords at the head of the British world in the West Indies, the intrinsick State of matters; as your Lordships are able with one stroke of the pen to prevent so many thousand future Inconveniences, that an honest and benevolent Man on that account willingly forgets the smarts of a multitude of Injuries already endured.

I petition for two Declarations or orders;

The one to keep honest people, as well strangers in, as inhabitants of, America, from being chicaned with and plagued without the least reason, & as it were only de gayete de Coeur.

The second that in the aforesaid Colonies no body, but least of all the Indians, shall be hindred from joyning with any protestant Church whatsoever, which in his ideas, is the most solid; according to the measures taken for incourageing Foreigners to settle in the British Colonies of America.

Your Lordships have so much wisdom that I think it not proper previously to trouble you with arguments: But if for other people's sake, (whose understanding & inclination is not in so good a Disposition as your Lordship's), you should desire that those points about which I have petitioned should be confirmed by some Proofs, I wait your Lordships' order & am,

My Lords

Your Lordships' most humble & obedient Servant,

Zinzendorff.

Maienborr 31 December, 1744.

— Doc. Hist. N. Y. Vol. iii, p. 618. Also Col. Hist. N. Y. Vol. vi, 269, 270.

CHURCH OF NEW YORK.

New York, January 8, 1744–5. (1745.)

Consistory held, after calling on God's name.

1. Resolved, unanimously, That Messrs. Jacobus Roosevelt, Abrm. Lefferts and Paulus Ritsers, be a Committee for the ensuing year, with Mr. Abel Hardenbroek, to attend to, and execute

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* Note. Nicholas Louis Zinzendorf, founder of the sect of Moravians, was born in Dresden in May, 1700. He studied at Halle and Utrecht, and in 1721, purchased the Lordship of Bertholdsdorf, in Lusatia, where some followers of John Huss settled in the course of the following year. From this period, Count Zinzendorf devoted himself to preaching. Having travelled over the greater part of the world, he came, in 1741, to America, and in 1742 ordained missionaries. At Shecomico, he established the first Indian Moravian Congregation in North America. In 1743, he returned to Europe, and died on his estate in 1760. His coffin was carried to the grave by thirty-two preachers and missionaries whom he had reared. Allen's Biog. Dict.

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the matters concerning Pieter Kierse, and other incidents of the Manor.

2. That Bench No. 39, in the Old Church, be made into an enclosed pew, and the space thus enclosed be for the use of the jufvrowen (ministers' wives.)

3. That domine Du Bois be requested to answer, in the name of the Consistory, the letter from the gentlemen at Amsterdam, entrusted with the power of calling a minister, which was delivered to us by domine Ritzema. This he undertook to do.

Witness, in name etc.,

Johannes Ritzema, p. t. President.

The Letter.

To Messrs. Theod. v. Scherluyne, P. C. Du Bois, P. de Wolff and L. Clarkson.

Rev. Sirs and Greatly-Esteemed Fathers in Christ:—

You have, according to your wish, gratified our desire. This we actually see, in the safe arrival of the Rev. John Ritzema among us, on the 14th of October last. He came with his beloved wife and three children all in perfect health. They were received by us with inward joy, and thankfulness to God for their prosperous journey, in this sad time of war.

And even as the impressive and faithful delineation of his praise-worthy qualities, given in your esteemed missive which was sent over with him, bade us immediately embrace him with due regard and honest affection as a minister; for you excited in us the joyful expectation that he, by his pure Gospel doctrine, exemplary life and peaceful deportment, would be a light in the midst of us, and, in connection with his fellow-ministers, to feed the flock of God, over which the Holy Ghost has made him an overseer; so, his short ministry here has already been blessed in the complete fulfillment of the expectation you gave us of his suitableness and Christian virtues; for he enjoys the affection of the entire congregation. It is, therefore, our hope that, by the aid

of God's Spirit, they will not be distracted, but be more fully built up with him and his colleagues, in mutual unity in Christ. This is also our heartfelt prayer.

According to our promise in the "Power to Call", we paid him the ninety pounds on his arrival. We have also not neglected to provide for the reimbursement of the moneys expended by you for his passage, and also for the draft which Mr. Ritzema made at New Castle upon Mr. De Wolff. For this purpose, you will herewith receive a Bill of Exchange for forty-six pounds sixteen shillings and two pence, sterling, drawn by Thomas Senys, to the order of Richard Janeway, merchant at London. Whatever is over the amount due, please credit to Mr. Ritzema.

As Mr. Ritzema has declared to us his sincere purpose, on his part to promote the edification and love and unity of our congregation, as well as the order and welfare of all the congregations in these provinces; so you may rest assured, that we, who embraced him in love at his coming, have no other aim than to hold him, with both our other ministers, in such love and esteem as is due to faithful shepherds; that he may do his work with joy, and not with grief, (lit. sighing), even as we feel that he has so begun.

God fulfill your earnest prayers for him, to the joy of us and our happy children. May He also grant that, under his faithful ministry, obedience to the pure truth of the Gospel among us may ever the more increase, and the zeal of the faithful, in sincere piety and true godliness shine more and more, and Christ win many souls, to the exalting of God's name in this far off province of America. Evil are the times in which we live, here as well as elsewhere. Arbitrary religiousness and frightful superstition contend for the upper hand. But we thank God that the pure Gospel service, according to the pattern of the Church of the Netherlands, is observed among us to this day. And we have so much more reason to rejoice, inasmuch as our adherents thereto, with God's gracious aid, shall remain inviolable. And we have to thank the Most High, that through His favoring Providence

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and your wise management and special efforts with our teachers, a pious watchman is gained for our spiritual Zion, to ward off the dreadful evils, and to incite us, through a genuine faith, working by love, to grow up in Him who is the Head, into a spiritual house, a holy priesthood. Therefore are we bound to the uttermost to make to you these cordial and earnest acknowledgements for your unwearied diligence and true care for the interest and satisfaction of our congregation.

Equally also with you, we pray God to keep us from all ruptures and scandals, and to unite all hearts in love and harmony, through the true fear of the Lord who tries all hearts and reins. So we commend you to God and the Word of His grace. We heartily pray him to pour out upon you, through his grace and favor, all temporal and spiritual blessings, and at last crown you forever, with the expected inheritance of the saints in light.

Rev. Sirs and Fathers in Christ, and greatly beloved,

Your most humble and obedient servants,

In the name of the Consistory,

Jas. Roosevelt, Cornelis Vooris, Abm. Lefferts, Gerard Duyckinck, Gerrit Keteltas

Thus done in our Church Assembly at New York, Jan. 8, 1745, O. S.

G. Du Bois, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Hovenberg.

1745, Jan. 12th. Art. 16. One of our members wrote to the Governor of Suriname in behalf of Rev. Hoevenberg. xii. 79.

CHURCH OF NEW YORK.

New York, April 8, 1745.

Consistory held, after calling on God's name. Resolved, That the house on the Church grounds, belonging to Mr. Abrm. Onder-

donk, be bought for the lowest price at which it can be obtained, and that Mr. Abrm. Lefferts attend to this business.

Witness, in name etc.,

Joannes Ritzema, p. t. President.

Rev. Theodoric Van Schelluyne, of Amsterdam, to Rev. Benjamin Meynema, April 13, 1745.

Portfolio "New York", Vol. i.

Rev. Sir and Highly Esteemed Brother:— Enclosed, find this accompanying the letter from Rev. Ritzema of New York, who arrived there safely, and is now engaged there, in the ministry of the Gospel, acceptably and successfully.

The congregations of Poughkeepsie and Fishkill, having authorized us, viz. Messrs. Pedro De Wolff, Levinus Klarksen, Bartholomew Stokkers and myself, to call a minister in their name, have requested us to hear you before any one else; and should your qualifications meet with our approbation, to extend the call to you, and invite you to that position.

For this purpose we would ask you to be pleased, at least if you are at all inclined to accept of this position as Rev. Ritzema has given us reason to hope, to come over here (to Amsterdam) at some time and preach for us. In case, contrary to our hopes, we should not be able to agree upon the terms, we will refund all your expenses.

We suppose, that Rev. Ritzema has made you acquainted with the conditions of the call. They are in every way, advantageous. During one half of the year, they require preaching only once on every Sabbath, and during the other half of the year, twice; also further, the performance of pastoral work in the same way as is done in the Old Country. They promise you a good dwelling house and a garden; also in addition, an orchard covering a half morgen, (about one acre) of land. This is planted with good apple-trees, and will be kept in good order by them. The salary always to be promptly paid, will be one hundred and ten pounds per annum, counting every pound, as I am informed, at from six to seven guilders, Dutch money. The salary will begin as soon as the ministers embark from this country. Forty pounds will be allowed for the dissolving of present relations, and the goods which the minister may take with him, will be insured to the amount of one thousand (1000) guilders. In addition to this, it is also promised that sufficient fire-wood will be provided for the minister to last him through the year. They will also buy him, one good driving-horse; but if this should die, he will be obliged to provide himself with another at his own expense. Assurance is also given at the (other) place where the preaching is to be done, which lies about three hours distance, and which must be served alternately every other Sabbath, that the necessary support will be given. It is added also that one can get on better there, with that salary, than even in New York, where, indeed, the labor is twice as arduous as at Poughkeepsie and Fishkill. These are, in the main, the conditions. Further particulars, we will be able to give you when you arrive here.

When you have clearly understood the favorable character of this opportunity to extend the kingdom of the Lord Jesus — and surely according to the information we have received, the harvest is great; and even the Rev. Ritzema, who preserved by the hand of God, made such a propitious voyage, had not equal assurances, such as are afforded in this case — I hope you will have the goodness to answer this letter at your very earliest convenience, or otherwise, come yourself. However, since you have a charge already, the whole matter must be left to your own inclination. But we especially urge you to take counsel at the mouth

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of the Lord; to pray that he may enlighten you to decide for that which will be most useful.

In the name of the Committee authorized to make this call, I affix my name to this communication. Wishing you all success, and greeting you in love,

I sign myself,

My dearly beloved Brother,

Your very humble and obedient Servant,

Theodoric Van Schelluyne.

Amsterdam, April 13th, 1745.

P. S. It is desirable that a reply to this, be speedily made, since they are expecting a very favorable opportunity for making the voyage, such as cannot reasonably be expected soon to occur again.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Call of Rev. Benjamin Maynema to Pokeepsie etc., by the Attorneys appointed thereto. May 4, 1745.

By authority of the above Power of Attorney, we, the undersigned, have conferred the call to the congregation of Poughkeepsie and Fishkill on Domine Benjamin Meynema, at present ministering the Holy Gospel at Oudwolde and Westergeeft, on such conditions as are contained in the aforesaid instrument of Power of Attorney, who also, on the same conditions has accepted the call.

Amsterdam, May 4, 1745.

Theodorus Van Schelloyne, Pedro de Wolf, Lev. Clarkson, J. Stokkers, Benjamin Meynema.

This signed in our presence.

Thomas Van Bisselik, Cornelius Janse, Otto Van Dam, (Notary Public.)

Accords, so far as concerns this extract, with the original as above signed.

Amsterdam, June 9, 1745.

Otto Van Dam, Notary Public.

Approval by the Classis of Amsterdam.

The Very Reverend Classis of Amsterdam, having seen and considered the call to the ministry of the churches of Pough-

keepsie and Fishkill, presented by the Committee to Benjamin Meynema, has unanimously approved the same, with congratulations and prayers for all blessings on him who is called, and on his congregation.

Amsterdam, June 14, 1745.

In the name of Classis,

Johannes Van der Vorm, Preacher at Amsterdam,
Clerk of Classis, Protem.

Hist. of Pokeepsie Ch. 49.

The Reverend Classis of Dokkum, having examined the accompanying call to Domine B. Meynema, and also the accompanying approval by the Classis of Amsterdam, and thereupon having learned from the members of the Consistory of the former congregations of his Reverence, that his Reverence would also be dismissed by them; accordingly the Rev. Classis of Dokkum dismisses the aforesaid Domine Meynema from his charge at Oudwolde, etc., and assigns him to the congregations of Poughkeepsie and Fishkill, with wishes for the precious blessings of the Lord on his person, ministry and the congregations.

July 5, 1745.

H. Reitzema, President of Classis, Protem.
A. Knock, Clerk of Classis, Protem.

PRESBYTERIANS.

1745, May. Presbyterian Synod of New York sends an address to Sir Wm. Gooch, Governor of Virginia, by Messrs. Tennent and Finley, asking full liberty for dissenters to preach in Virginia. Granted. See Alexander's Log College, 224.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Meinema Called to North America.

1745, June 14th. Art. 10. Rev. Theodore van Schelluine, with other gentlemen, have been authorized by the churches of Pokeepsie and Fishkill in North America to procure a minister for those congregations. They have handed in a call made out to Rev. Benjamin Meinema, minister at Oltwolde and Westergeest,

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in the Classis of Dokkum (Friesland), and they request the approval of said call. Everything having been found correct, their request was granted, and the call approved.

N. B. Should it happen that the Rev. Kluppel or Meinema, on account of the suddenness of their journey, cannot wait till the next session, the Deputies have the liberty to install them in a Classis Contracta. xii. 89.

CHURCH OF NEW YORK.

New York, June 18, 1745.

Consistory held in the New Church (on Nassau street, corner of Cedar street.) Resolved, by a majority of votes, to give five pounds New York money, through Mr. A. Herring, to each of the four persons who showed the most zeal in putting out the fire, kindled by lightning in the Tower, on Tuesday.

John Ritzema, p. t. President.

THE COMMITTEE IN HOLLAND HAVING THE "POWER TO CALL", TO REV. BENJAMIN MEYNEMA, JUNE 25, 1745.

Reverend Sir and Dear Friend: You will receive herewith the letter of call, approved. It would have been sent sooner, but we have waited for the arrival of one of the ships which we knew were to have sailed from New York in April. We have since learned that one of them has safely arrived at one of the islands at which it had to land, on account of its cargo, and we hourly, expect its safe arrival. The same is hoped for the other.

We think it will be necessary that your Reverence request your dismissal from your church and your Classis as soon as possible. Let the dismissal from the Classis be in the month of July, for we learn from the register, that the Classis of Dokkum is to sit a week from next Monday. You can, therefore, be qualified and installed in the antesynodal Classis, which will sit here on the 19th of July. Your coming over for that meeting is required. Otherwise the formalities for your removal must be delayed until the September

meeting of Classis, by which time the expected ships will probably have sailed again. The passage by these ships, we think, would be much cheaper and more comfortable than by way of England, which otherwise might have to be taken.

If, after your dismissal, and your installation, here to be obtained, your Reverence could defer the time of your final sermon of leave taking, it would not be bad; yet the laws require that you should do that first. The difficulty is not great. Your salary begins from the moment of your going aboard ship. An account is to be kept for the congregation to be paid upon your arrival. Should you have the misfortune of being captured by a privateer — which however our merchants do not much fear, since you embark here and sail by the Northern route, and we also pray the Lord kindly to prevent it — the insurance on the goods could, in the meanwhile, help for your maintenance. This will be fully repaid, according to the letters of attorney, out of the money which you surely can demand, when there, for your service.

May the Lord at all times be with you, may he make your passage prosperous, and give you grace in the duties of your calling. We shall expect you here before the 19th of July. Should you consider it necessary to send a letter before that time, if required it will be very pleasing to us, who, Rev. Sir, heartily call themselves,

Your devoted friends and humble servants

Theodorus van Schelluyne, Pedro de Wolff, L. Stockers, who also signs for L. Clarkson.

Amsterdam, 25th of June 1745.

P. S. You will please to insert in the power of attorney for your release the name of such pastors as you please.

The expenses for your dismissal will be cheerfully repaid you, with other moneys advanced for your benefit.

BOARD OF TRADE TO GOVERNOR CLINTON, JUNE 28TH, 1745.

Sir: Since our letter to you dated the 5th of April last (a Duplicate is herewith inclosed) we have received a letter from Monsr. de Gersdoff in behalf of himself and the Moravian Brethren in the Province of New York, complaining of an Act passed there in September last, entitled "An Act for securing his Majesty's Government of New York" by which as he says these Brethren there will be very much oppressed. We have likewise had some discourse with him and two of their Ministers that have attended us on that subject and having at their request promised to write to you for further Information in the said affair, we do accordingly desire you would inform us in your next what the behaviour of these Moravians has been in your province and whether any ill practices on their part gave occasion to there being inserted by name in the said Act.

We must here observe to you that we have received the above Act with twenty four others transmitted to us by the Secretary of the Province without any letter from him or any observations upon the said Acts from you which by your Instructions you are directed to send us with them. So we bid you heartily farewell & are

Your very loving Friends and humble Servants,

Monson	R. Plumer	B. Leveson Gower
M. Bladen	J. Pitt	Ja. Brudenell.

— Doc. Hist. N. Y. Vol. iii. pp. 618, 619. Also Col. Hist. N. Y. vi. p. 279.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Dorsius.

1745, July 10th. Art. 44. As to Dorsius, there is nothing to report, but we wait for news from Rev. Depp. Nevertheless we have great reasons for anxiety in reference to the suggested union

of the churches in Pennsylvania with the Scotch Assembly (Coetus) there. We deem there is nothing safer than to correspond about this with those of New York. xii. 96.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. John Arondeus, and the Churches of Kings County to Rev. Classis of Amsterdam, July 16, 1745.

Portfolio "New York", Vol. i. Extracts, xxiii. 21.

To the Very Reverend Classis of Amsterdam, of the True Reformed Religion.

Most Rev. Sirs and Fathers: It has given all of us of the five combined churches, much joy to learn that they have been favored by the Rev. Classis of Amsterdam with a great and precious promise: namely, that your Revs. will not neglect to provide our churches here with a capable minister.

May it please your Revs. not to take it amiss that, on this suitable occasion, we make bold to ask your Revs. in a most friendly and humble way, that the promise mentioned may be fulfilled as speedily as possible. For this is not only the constant desire and urgent appeal on the part of many in our churches who are troubling the consistory about it; but the consistory itself realizes the extreme necessity of now urging your Revs. for this object. We do this partly, because one of our ministers, Vincentius Antonides, has now been dead for more than a year; and partly because several vacant churches are strongly inclined to call our other minister, even as the people of the city of Albany have already done so. But his Rev. has politely declined said call. His reason was, that he did not feel himself free in conscience to accept, notwithstanding the fact that his annual salary would have been increased by more than two hundred gilders, Dutch money. His Rev. wrote them that he could not at present leave our churches, in view of the fact that they

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were being assailed by unspeakable deceits and falsehoods. From this your Revs. can draw the conclusion that our churches would be surely exposed to inevitable destruction, in case we should be left without a minister.

Meanwhile we shall beseech God Almighty long to sustain you; preserve you and bless you liberally in all things. And may your Revs. former care, so paternally and successfully shown toward us, as well as to all the other foreign churches, continue; and may it appear anew in speedily sending us a pious minister for our five combined churches, located on Long Island, in the northern quarter of America, about an hour's distance from the city of New York.

Furthermore, we declare ourselves sincerely to be, as we hope to remain,

Your Revs. most humble, submissive and obedient servants.

Written in our Consistory on the 16th of July, 1745.

Joh. Arondeus, V. D. M.

Hendrick Jansen	Jacobus Ammerman	Anderies Stockholm
Rutgert Van Brunt	Folkert Folkertsen	Pieter Conselie
Hans Bergen	Christianus Lupardus	Johannes de Wit
Cornelis Voorhees	Joost de Bevoort	Jan Van Noorstrant.
Johannes Ditmars	Roelof Voorhees	

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs. Kluppel and Meinema Ordained.

1745, July 19th. Art. 9. Revs. Kluppel and Meinema having been properly dismissed from their Classis and church, were subsequently ordained, the former to the ministry at Constantinople, the other to the ministry at Poughkeepsie and Fishkill. They signed the Formulae of Concord, and agreed to keep up the correspondence with us. Proper instructions were given them by the Rev. Depp. xii. 97.

EPISCOPAL CHURCH OF ST. ANDREWS, S. I.

1745, July 26. The Wardens of St. Andrews, at Richmond, Staten Island, wrote about the need of discipline in connection with that Parish, and said: "Mr. Vesey is grown Antient, Infirm, and unable to travel", and that therefore he had declined to visit St. Andrews.— Dix's Trinity Ch. I. 229.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Lambertus De Ronde.

1745, Sept. 6th. Art. 2. Rev. Lambertus de Ronde, minister at Zuilichem and Nieuwaal, having been appointed by the Messrs. Directors of the Suriname Society, as minister of the Dutch church there, (Suriname); and having requested of us that this call might be made ecclesiastical at this session; this was done this day with the consent of all the members, and with a wish for the divine blessing on his ministry there. It was also resolved in case he should have no good opportunity of being ordained by us at the regular Classis, that the Messrs. Deputati ad res Exteras shall have the privilege of performing that ordination in a Classis Contracta. A copy of this resolution of ours shall be given to the said Rev. De Ronde, so that it may serve him in furthering his dismission from his church and Classis. Quod factum. xii. 98.

Rev. Goetschius.

Art. 7. It was reported that the Deputies ad res Exteras had received a letter from Rev. Goetsius, in which he complains that his case remained unfinished. He requests that it may be brought to an end. Also a member of the church in New York in a certain letter has informed us of the bad and disrupted condition of the church there, (on Long Island). It was therefore resolved to make it mandatory upon the Deputies to investigate this case most carefully, and to furnish us subsequently with a further report and suggestions, (pre-advice). xii. 99.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Rieger.

Art. 8. Also there was partially reported the contents of a letter from Rev. Rieger, regarding Rev. Schnor, written to Rev. Brunings. As to this letter later explanation shall be waited for. xii. 99.

Rev. Hoevenberg.

Art. 9. Rev. van Alphen, has received from transmitted drafts, the sum of twelve hundred florins, in behalf of the minister Hoevenberg. He gives notice that he had given these moneys to the fund of the gentlemen of the (Suriname) Society. xii. 99.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call for the Church at Albany, New York.

1745, Oct. 4th. Art. 3. The Rev. Mr. Theodore van Schelluine, authorized together with other gentlemen to call a minister for Albany, in New York, handed in, in this capacity, a call made out to Rev. Theodore Frelinghuisen, candidate of the Classis of Utrecht. This call, upon the showing of the required papers, was also approved, with a wish for the divine blessing. The called one shall this day undergo his final examination, to which end he handed in satisfactory credentials. xii. 100, 101.

Call of a Minister for the five churches on Long Island.

Art. 7. The Revs. Schiphout and Goris, who as Deputies ad res Exteras had been heretofore directed to procure a minister for the five churches on Long Island, made known that for this purpose had come forward the candidate Ulphanius van Zinderen. He belongs to the Classis of Zevenwouden (Friesland). At the same time the present Deputies received permission to send for him, if upon further inquiry, they hear good reports of him. His gifts may then also be ascertained, and he may be examined and ordained at the January Classis. xii. 101.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Goetschius.

Art. 9. The said Deputies submit also, as of chief importance, the contents of the letter from Rev. Goetschius. A certain other member of this Assembly submitted also the substance of letters which were written by members of the congregation. It was resolved that the Deputies, to whom Rev. van Schelluine was added for this particular case, shall write to New York, and make known the reasons why no decision can be arrived at by us regarding these letters and the matters occurring therein. They will also add an exhortation to the churches in that land, which, in compliance with a resolution of this Classis heretofore adopted have united themselves into a Coetus, to act upon this case among themselves. Nevertheless the right of appeal to this Classis shall remain open, to those who shall deem themselves aggrieved by any ecclesiastical decisions there. The other churches, as well as all the ministers who shall subsequently go thither (to America) must be admonished to sustain that Coetus. Now, in order that this letter may be sent off as soon as possible, the Deputies shall communicate the same to the ministers of the church of Amsterdam, and bring in a further report at the next Classis. xii. 102.

ACTS OF THE CLASSIS OF AMSTERDAM.

Examination, Preparatory and Final.

Art. 12. The candidates du Voisin and (Theodore) Frielinghuisen, preached, the former on Psalm 68: 12, the other on 2 Corin. 5: 14, "For the love of Christ constraineth us." The student Peter van der Spui preached on Psalm 45: 8. Subsequently they were examined, both preparatorily and finally, and gave so much satisfaction thereon, that the two former were assigned as pastors and teachers to the church; to wit, du Voisin to the church in Suriname, and Frielinghuisen to that of Albany

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in New York. Rev. van der Spui was licensed to preach God's Holy Word to the church. After they had repudiated the condemned opinions of Bekker and Boel; and after van der Spui had also taken the oath against Simony, and all had agreed to read the Forms for Baptism and Communion without change, and had signed the Formulae of Concord; Revs. du Voisin and Frielinghuizen were each installed into the service of his congregation. Rev. van der Spui requested to be recommended for the churches in foreign lands, and particularly to those of the Cape of Good Hope. Rev. Frielinghuisen also promised to support the Coetus in New York. In this our Deputies will be of aid to him. Both also promised to correspond with this Classis. Proxima vice, must preside, ex ordine, Rev. van Muiden. xii. 103.

NEW YORK COUNCIL JOURNAL.

1745, Nov. 20. George Clinton, Governor.
General Assembly sent to the Council an Act entitled, "An Act to enable the inhabitants of the city of New York to choose annually two Vestrymen for each respective ward within the said city. Council Journal, 900. Read etc. Passed, 901. Enacted, 904.

THE COMMITTEE TO REV. J. H. GOETSCHIUS, ASKING FOR EXPLANATION OF CERTAIN CHARGES. Nov. 25, 1745.

Portfolio "New York", Vol. i. Extracts, xxiii. 38.

No. 4.

To Mr. Goetschius at Jamaica on Long Island,

Sir:— According to promise, we inform you of the following, as having occurred before us.

You have a copy of the affidavit, and further declarations have been made in regard to it, by Antje Onderdonk herself and Justice Abraham Polhemius.

We have also been informed why the affidavit was not sooner made; namely, because her husband lived upon the land of her father, who was a special friend of domine Goetschius. But when the rumors of what had passed began to spread, and domine Goetschius, with his elders made an explanation about it, and

which was subsequently read publicly in the churches, and in which he tried to excuse himself:—

Then the father of Antje Onderdonk, (Cornelius Ryerse), compelled her, for the sake of her own reputation, to testify in the matter. As to her genuine and well known virtuous behavior, probably more than twenty people have unanimously given their verbal testimony before our meeting.

Besides this,

1. Minnie Schenk has testified in writing,

(1) That he has heard you say, that if it had not been for that great body in Amsterdam, to wit, the Classis, this country had long ago been filled with pious ministers: And further

(2) That all who remained away from his church would have to make a new confession, before they would again be received.

It is further testified,

2. By Minnie Schenk and Gerrit van Wickelen, that you said, that if you had to go to Holland (for ordination) you would not go to Amsterdam, but to the Classis of Schieland, because therein the majority of ministers were pious.

It is also declared,

3. By Daniel Derje, That in August 1744, you said at Jamaica, that the reading of a sermon on Sunday, when there was no preacher was wicked.

4. The Committee requests of your Reverence further explanation concerning the reading before the church door at Oyster Bay of the well-known lampoon to the discredit of domine Arondeus.

These are the most essential matters, besides the affair of your subordination, which has been read verbatim to your Reverence, and by you acknowledged to agree with what has happened, and what the Committee is herewith pleased to inform you of.

With best greetings, we remain, In the name of the Committee, Your Reverence's obedient servant,

Gualths. du Bois.

New York, the 25th of November, 1745. (Answers: Jan. 10, 1746).

TRINITY CHURCH, NEW YORK.

Rev. William Vesey to the Society for Propagating the Gospel, Nov. 27, 1745.

Extract:

"Rev. Sir: Here I must beg leave to observe to you that in the year of Our Lord 1697, I was ordained by Dr. Compton the then Bishop of London, and sent here by his Lordship to officiate at Trinity Church in the City of New York; at which time, besides this Church and Chapel in the port, [fort?], one church in Philadelphia, and one other in Boston, I don't remember to have heard of one building erected to the public worship of God on this northern continent of America, from Maryland, where the church was established by a law of the Provinces, to the east-most bounds of Nova Scotia, which I believe in length is eight hundred miles. And now most of these provinces or colonies have many churches, which, against all opposition, increase and flourish, under miraculous influence of Heaven. I make no doubt it will give a vast pleasure to the Honorable Society to observe the wonderful blessing of God on their pious cares and endeavors to promote the Christian Religion in these remote and dark corners of the world; and the great success that by the concomitant power of the Holy Ghost has attended the faithful labours of their Missionaries in the conversion of so many from vile errors and wicked practices to the faith of Christ and the obedience of his Gospel." — Quoted from Dix, I. 230.

TESTIMONIAL IN BEHALF OF REV. JOHN H. GOETSCHIUS, DEC. 16, 1745.

Portfolio "New York", Vol. i.

No. 8.

Original in English.

To all persons to whom these presents Shall Come or May Concern: Know ye, that I have been personally acquainted with the Rev. Mr. John Henry Goetschius, now a minister to the Dutch Church in Queens County, four years past, and During the whole time, as far as I have had any knowledge of him, he hath conducted himself not only as becomes a Christian, but also as a faithful minister of the Gospel of our Lord Jesus Christ, and therefore Commend him to the Great Head of the Church, and pray that he may be made eminently servisable in promoting the interest of Religion in any part of his Master's vineyard where he may be employed. As witness my hand in Dosoris in Queens County this 16th of 10ber 1745.

* Benj. Woolsey, V. D. M.

And we, also, the Ministers and Elders of the Prisbeterian Congregation in Jamaica, Do Certifye the Same as is above written, as witness our hands,

† David Bostwick, V. D. M.
Sam. Smith } Justice of ye peace.
Elias Bayles }
Sam. Smith, Jr., Justice of ye peace.

* Cong. minister at Hempstead
† Presb. minister at Jamaica

COMMITTEE'S CITATION TO REV. J. H. GOETSCHIUS TO ANSWER CERTAIN CHARGES.

No. 4, duplicate; called No. 6.

New York, December 27, 1745.

Sir:— Besides the charges already sent to your Reverence on the 28th of November, 1745, the Committee further sends you the following, in order that you may reply to them all, before us, on Monday, the 27th of January next. We request you to meet us at the Ferry in the same house at 10 o'clock a. m., if we are all alive and well.

1. You are asked to prove the lawfulness of the election and ordination of your new Consistories at Jamaica, New Town, Oyster Bay and Success in the year 1743.

2. In the second place, it is charged against you, that you have endeavored to defend the preaching by your brother, maintaining, that, as it was done, it was ecclesiastical and Scriptural according to Acts, 13; 1-3. Also that you have declared that you will not be judged in regard to his preaching by the old ministers, but that you would go with him before God's tribunal, where you would be justified, and they condemned.

3. That you have also said that nobody could go to the Lord's Table unless he was assured of his salvation or regeneration, and that our old ministers only daub with untempered mortar.

4. That most of the ministers here are unregenerate (lit. natural) teachers, and you have distinctly declared that Domine Antonides has preached many people into hell, and that Domine Freeman was already burning in hell.

5. Several people also testify as follows:

(1) That domine Goetschius has been requested by the lawful elders, to officiate among them only as candidate, and that they would then attend; but that you refused, saying that you could only preach as a regular minister, for you had taken the office upon you, and had sworn to fulfill it.

(2) They also testify, that they have never refused to serve the congregation or you.

(3) That they have never neglected anything, unless in conformity to the decision of the Committee.

6. You will also please to explain your meaning, concerning the contents of your letter to Jan Brinkerhof, of Feb. 4, 1742/3, in which you reprove him for his written report to his father of a conversation between you and said Jan Brinkerhoff about your offer, etc., to be called to Fishkill.

7.* Also to explain your letter to the Committee of May 7, 1743, wherein in a very singular manner, you appear to defend the lawfulness of your action against the actions of the Committee.

† In the name of the Committee.

Your well-wishing servants in Christ Jesus,
G. du Bois
Joh. Arondeus.

TESTIMONY CONCERNING CERTAIN UTTERANCES OF REV. J. H. GOETSCHIUS. DEC. 27, 1745.

No. 7.

Testimony of Cornelius van Wyck, Hanna, his wife, and Pheben, his daughter, against Domine J. H. Goetschius. A true copy.

The following discourse was held by Domine Goetschius in

(* See Answers under date of Jan. 10, 1746.)
† No. 8 is here accidentally omitted in the transcript. See it below.

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our presence, when he was at Fishkill the last time. Mr. Goetschius was speaking to us about the scarcity of ministers in this country. He said he would soon change all that, referring to his own students, who would increase the number of ministers, as was sufficiently evident from his way of speaking. He further said, that the majority of the ministers here were unregenerate (lit. natural) men, and they were the principal obstacle, why there were no more ministers here, and why they were growing no more zealous. Mr. Goetschius also said in express words, that Domine Anthonides had already preached many people to hell, and that Domine Freeman himself was burning in hell. My wife, who also signs this, rebuked him earnestly, and then he became silent. This we ourselves heard from Domine Goetschius, and testify it to be the real truth.

Cornelius van Wyck
her
Hanna × van Wyck
mark
Pheben van Wyck

Visskill, Dec. 27, Anno 1745.

These three persons testify on the Holy Gospel, that the above is the truth. Before me,

Jan Brinckerhoff, Justice.

THE MORAVIANS.

1745. The Moravian leaders, viz., Spangenberg, Zeisberger, Schebosch and Conrad Weiser, visit Onondaga, to renew the Covenant made by Zinzendorf with the Iroquois.— Hamilton's Moravians, 463.

[1745. Swedenborg's "De Cultu et Amore Dei" published.]

ANSWER, JAN. 10, 1746, OF REV. J. H. GOETSCHIUS TO THE COMMITTEE'S COMMUNICATION OF DEC. 27, 1745. (Compare the Questions and Answers, as numbered.)

To the 1st. I informed the Rev. Classis of the manner of that election (of Consistory) about eighteen months ago.

2. In the same letter I also answered that matter to the Rev. Classis.

3. (1) I never felt nor taught thus, I have, however, said, that one should have the (Christian) experience, before daring to step up (to the Table) with bold-

ness; (2) I have never definitely spoken about the old ministers, but have said in general terms, that there are some teachers, who have done so; (daubed with untempered mortar).

4. (1) I admit that there may be among the ministers here some, who are unregenerate. (2) I know nothing of such abominable talk (as that alluded to), I can bring up many honest people, who have heard me say just the contrary. I believe in, and have the best feelings for our ministers, especially for domine Freeman.

5. (1) Yes; after they had for a long time refused to serve, and had remained away from their places; and before the Rev. Classis had ratified the Committee's advice; but not after that was the offer refused. I administered the sacraments until the Rev. Classis declared that my omitting to do this, would not be considered a reproach, or a neglect of duty. The facts did not justify them in remaining away from their places. (2) I have abundant evidence that they refused to serve. (3) As to their closing the church taking away the Bible and other books from the church and pulpit, and refusing to return them, when requested; also refusing or neglecting to serve: this terrible accusation agrees with the decision of the Committee.

6. The Rev. Committee therein desires to investigate matters which special friends spoke of and wrote about, privately, three years ago, and that sixty miles from where I was living.

7. I leave the actions of the Rev. Committee to be judged elsewhere; and if, sometimes, under unfriendly treatment, I answered in an unkindly manner, I am sorry for it; and I desire that everything may go on in a more friendly spirit, on all sides.

J. H. Goetschius.

Jamaica, January 10, 1745/6.

JOHN HENRY GOETSCHIUS TO THE CLASSIS OF AMSTERDAM, JANUARY 10, 1746. (Extracts, xxiii. 35, 36.)

Very Reverend Gentlemen, Fathers and Brethren in Christ Jesus:— Fearing that our last letters may have miscarried, I take the liberty to send your Reverences by this favorable opportunity copies thereof, with other papers gathered since, which will further elucidate.

Within the cover the enclosed papers were mentioned: 1. A letter from me to the Rev. Classis. 2. My seven articles to the Rev. Classis. 3. The elders' petition to the Rev. Classis. 4. The first letter from the Committee. 5. My answer thereto. 6. The second letter from the Committee with my answer. 7. The declaration of the elders under oath concerning the charge by the woman. 8. An affidavit by my English neighbors. 9. The affidavit of the woman, sworn against me before Abr. Polhemius,— with a letter to Mr. Stokkers.

I. THE FIRST PAPER.

Very Reverend Gentlemen: Your Reverences, in your letter of the 20th of November 1744, received a year later, have been pleased to allow me the honor of answering my accusers before your illustrious Assembly; and in order not to trouble you too much, I shall make satisfactory answer to their charges herewith:

A. As to the charges of the Rev. Messrs. Du Bois, Arondeus, Antonides, etc., about my disobedience to ecclesiastical orders:

I answer: The gentlemen knew my ready willingness to subordinate myself to the Rev. Classis; my acknowledgement of the irregularity of my ordination; my ceasing to administer the sacraments; my inviting into the house ex-elders as well as present members; my regrets over all occasions of difference with me. All these matters were written by me to the Rev. Classis, in the letters of April 12 and May 14, 1744, and have been observed until the present time. In the same letters to the Rev. Classis I made my declarations most sincerely. I am still of the same

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mind, and pray for God's sake, that the Rev. Classis will be pleased, to accept these sincere declarations of mine, as promises kept hitherto, and to treat me accordingly.

But that the disfavor of these gentlemen struck a blow at me, (which I regret very much), I could show by many proofs, if I desired to trouble the Rev. Classis, but I will be silent. I will only say, however, that I must in sorrow complain that Domine Arondeus in social circles utters many things to my reproach and disadvantage, but also comes into my congregation, and with other insults, preaches in my church for the disaffected, although I have in a most humble manner, objected to it. Then, also, the members of the Committee from Kings County are all my opponents; for in that County also, the troubles about my case have taken root, as well as in our own county (Queens). And Rev. Mr. Du Bois, whom I highly respect, is so old, that I greatly fear, without imputing anything dishonorable to this Rev. father in Christ, that the others exert too great an influence over him. When I learned that they had been authorized to examine into the charges against me, I, and many lovers of peace in my congregation, were much grieved. How those gentlemen have used their power the Rev. Classis may learn by the two open letters, which their Reverences have sent me, open, so that everybody could read them. No pen can describe what an amount of uproar and trouble that circumstance caused. I pray, for the sake of the compassion of the pitying Jesus, that the Rev. Classis will take note of this; and, if you are not yet satisfied with my answer to the charges, do not send me anything more by the hands of those gentlemen. Rather give it in charge of others, either all ministers of this country, or the English Classis of the Presbyterian Church at New York; so that, for once, I may be delivered from this miserable life, worse than death itself; for my enemies care but little how they charge me, or what they charge me with.

B. Concerning the draft of the charges, signed by some common members of the congregation:

1. That I had spoken harshly and unbecomingly of my fellow-laborers.— Answer: If I have ever said or done anything improper about my Rev. fellow-laborers, I sincerely regret it. Herewith I give the assurance, that their Reverences shall have nothing else hereafter to expect from me than that proper deference which is due to all servants of Christ.

2. That I endeavored to slander Domine Arondeus by reading a letter.—Answer: As this gentleman invaded Domine Frielinghuysen's congregation at Raritan, the Consistory there decided, to prepare charges against him to his own Consistory by letter. The writer, not knowing whether it had already been forwarded, sent me also a copy by a friend. Being asked about it by intimate friends, showed it to them in private, not knowing but that Domine Arondeus already knew of it. I heard afterwards, that the Consistory of Raritan had changed their plan. I then recalled it from the men who knew about it. If Domine Arondeus is offended at this, I regret it.

3. The unchaste behavior in words and actions testified to by Justice of the Peace Polhemius.—Answer: The Rev. Classis will please to examine the paper enclosed, and consider all the circumstances. Justice Polhemius and the whole family on the woman's side of the house, hate me most bitterly of all. According to their own statements, two years and some months passed between the time when it happened and the publication of it. During all that time the woman attended the catechizing class before me, held other children for baptism, had her own child baptized by me, always came to church, invited me to her house, her parents received the sacrament at my hands, accepted position as elders, and have always been good friends, etc.— I testify before Him, who knows all hearts, and before your Rev. Assembly, that I have never knowingly and intentionally, either by words or actions, attempted to be unchaste; and if ever the least cause and inducement for this charge has been given by me unwittingly then I sincerely regret it, and shall in future be more careful about it.

Finally, I pray the Very Rev. Classis in humble submission, for the sake of the merciful God, to make an end of my misery; that my poor gifts may be used for the benefit of our New Netherland Zion; and that the dear sheep entrusted to me, now for some years expelled from the church and missing their sacramental privileges, may again be gathered and peacefully pastured, before they

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be wholly destroyed. For such benefit we will then gratefully acknowledge the Very Rev. Classis as the instrument, and God as the author of the work.

Very Rev. Gentlemen, Fathers and Brethren feeling myself too unworthy to call myself your brother, I sign myself your most humble servant,

John Henry Goetschius, V. D. M.

Queens County, Jan. 10, 1745/6.*

To-day, the 13th of January 1745/6, this letter having been read to us, we approve and confirm it as officers of the congregation and of the community.

Andreas Onderdonk, Justice of the Peace.

Elbert Hogelandt, Hendrick Hendricksen, Deacons.

Abraham Lott, Johannes Colver, Jurian Reyder, Pieter Montfoort, Jean van Aersdalen, Jean van de Bildt, Abrm. Brinkerhof, Jacobus Montfoort, Justice of the Peace, Bernhardus van Sandt, William Hogelandt, Isaac Hendricksen.

II. The Second Paper. (Extracts, xxiii. 37.)

Reverend Assembly of the Classis:

In submission to all good ecclesiastical ordinances, I find myself compelled, to offer the following:

1. I confess, that my ordination by Domine Dorsius does not agree with the rules of the Dutch Church.

2. I consider myself seriously obliged humbly to ask the Very Rev. Classis of Amsterdam, with all submission, for a correction of my ordination. I heartily desire meekly to submit to the Classis in all cases.

3. I promise not to express any opinions nor teach, either openly or in private anything except what the renowned Synod of Dortrecht, 1618-19, approved.

4. I confess my sorrow for everything that I have improperly done against offices or persons, and shall always recognize the discipline of the Rev. Classis.

5. In proof of my submission to the Rev. Classis, I have, at their request, not administered the sacraments since April 9, 1744.

6. I have ever since April 9, 1744, often, publicly and privately, admonished the delinquent members of the Consistory to peace, and have submitted to them Articles of Peace, to wit: Whether they would come and sit with the other members; or whether they wished half of each party to resign; or whether they wanted an entirely new Consistory elected; or whether they could be induced to allow those now in office to agree to leave all places to them; or by whatsoever other means the two parties might be made harmonious. I showed myself entirely willing to any of these plans, and am so still.

7. I willingly and sincerely submit to all the Rules of the Church and shall carefully observe them.

All this, and whatever else the Rev. Classis may demand of me which agrees with the Gospel and Church Rules, (and I cannot believe, the Rev. Classis would ask anything else), I promise herewith most readily to do, and give as assurance my honest signature, before witnesses.

Johannes Henricus Goetschius,
from Zurich, Switzerland.

Signed before us, Abrm. Lott, Elder.
Jacobus Montfoort, Elder and Justice of the Peace
Andreas Onderdonk, Justice of the Peace
Johanes Colver, Elder.

III. The Third Paper. (Extracts, xxiii. 37.)

Reverend Gentlemen, Respected Assembly:

We are very much obliged to you for taking such a fatherly interest in our matters. We humbly request your Reverences to help us once again out of our wretched condition. Our opponents feel no shame in making us roast in this fire of unfounded accusations. Their whole intention seems to be, to deprive us, if

* See a Postscript, omitted here, at the end of this package of papers.

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possible, of the faithful service of the Gospel, even to the deprivation of the sacraments; to render the Gospel service fruitless. Nevertheless, they, as well as ourselves, are under the same obligations to labor for the welfare both of the congregation and of the teacher, to whom both they and we are bound by our signatures. Reverend Fathers and Brethren, for Jesus' sake take pity on us. Do not deprive us in this distant country of our shepherd, even though the dissatisfied would be glad to see this accomplished.

We sincerely testify concerning him that he has behaved himself among us properly and piously, and that we have never had any cause to complain of his conduct. As his neighbors, we know him better and more intimately than those who hate him, and who are busy, day and night to rob him of his good name. From the beginning until now we have never had occasion, to reprove him for any offence in his teaching or life, although he is not free from faults any more than other people. Even though we stood before God's tribunal, we could give no other testimony concerning him.

We desire only that the Rev. Classis should thoroughly understand the manner of life of those people who annoy our minister with so many charges and on account of whom we must so miserably be deprived of the privileges of God's church. The Lord sees and will judge. If the Lord blesses us with children, then we must either leave them unbaptized, as so many Quakers and Anabaptists do in our neighborhood, among whom we live; or we must travel thirty miles to a minister who publicly has scolded us as heretics, and where a large portion of the congregation do not agree together; and we must request of him instruction and the administration of the sacrament. It is true that there some of the dissatisfied bring that minister to the church in our County; but for conscience sake, we cannot in behalf of our children recognize such unecclesiastical intrusion in another's congregation.

With this complaint, we pray the Rev. Classis to be pleased to prevent such confusion lest more disorder grow out of it. Bring to an end, as we desire, our troubles, in accordance with that praiseworthy care and wisdom which the Rev. Classis has always exerted for the congregations in this country. Otherwise, and very reluctantly, we shall be forced to attempt to obtain these ends from the Presbyterian Coetus. That body tries to keep good order within their jurisdiction.

Thus may God's word be again preached among us, the sacraments administered, and everything go on in love and harmony. To accomplish this we shall exert all our power and influence.

Your Reverences respectful and willing Elders, of the Congregations in Queens County.

Signed in their name,
Abraham Lott, etc., as above.

IV, V, VII & IX. THE FOURTH PAPER with No. 5, 7 & 9. (Extracts, xxiii, 38, 39.) Full answer to the charges handed in to the Committee.

V. THE FIFTH PAPER. (xxiii. 39.)

Reverend Gentlemen: Whereas the privilege of answering to the charges against me has been granted to me, I take the liberty, with all submission, to vindicate myself in the following manner: In answer to your letter of November 28, 1745.

According to promise, we inform you of the following: (IV.)

Answer: Adrian Onderdonk and Cornelius Reyerse were, at the beginning of my service here, very good friends of mine, Reyerse once made the observation, that a certain class of people in the congregations, who were despised by some, but who greatly attracted me, occupied too much of my attention. His objection to this, gave me occasion to reprove him. After a couple of years we made mutual promises not to take amiss any freedom of speech. A conference was had on this matter, at which, in good natured banter, I fell from his grace; but Adrian Onderdonk and his family were pleased to remain friendly to me.

People spoke scornfully of me; and sometimes, by my sharp answer to him, (Reyerse), the gentleman's disfavor was turned into positive hate. Once, when I was rudely accosted on the road, about my using scriptural rebukes and warnings, in which he thought that he was called an unregenerate man, I was, in express terms, threatened with vengeance. Soon a rumor was whispered abroad about Reyerse's daughter. My Consistory considered it advisable to examine into the matter. Four elders and two Justices took me on the 1st of December, 1743, to the woman's house, in order to question her closely. She cleared me of everything, as the investigators circumstantially testified under oath before the whole Consistory. But Reyerse, scenting danger, takes Mr. Polhemius, my bitterest enemy, from another village ten miles off. He passes by many other impartial justices of the peace. They employ the next day in cross-examining the simple-minded woman, and without informing me of it, they forced from her an affidavit against me. (See under date of Dec. 2, 1743. This is No. IX.)

This was spread triumphantly, in copies, all over the country. This compelled me to read before the congregation the declaration of the Consistory. But as our English neighbors scorned the affidavit as well as its advocates, the matter was secretly circulated. Hence it could not long be kept from the knowledge of the Rev. Classis. Therefore, now, when proofs and defence are demanded, the whole matter is stirred up again.

If we consider the orthography, the style, the connection, the punctuation and the whole composition, everything betrays the skill of Mr. Polhemius; and when such persons are also ridden by the devil of faction, we need not wonder that they make such a racket. The question indeed arises, whether he herein acted as Justice of the Peace, or as an ignorant and malevolent enemy, to take away a neighbor's good name? — Please to consider also that the woman, besides denying the whole matter (to the Consistory), swears to words and movements occurring two years and some months before her affidavit. Now, where is there a human memory which can so positively declare such old things under oath; also that I had met her husband at my own door? She only could have guessed at that, yet she swears positively to it as well as to the other.— She does not swear that, then or now, she took it for an intention; for then I could have caught her legally. She, indeed, limits the time to the five months when I lived at the neck. Who is there that could not be vilified if, after neighborly intercourse of five months, words and gestures are evilly combined, leaving out other circumstances. The woman never complained to either church or state, although the Committee held three sessions, December 6, 1742, February 14 and April 25, 1743, before she took the affidavit.

It is true that I have enjoyed fellowship with the families as neighbors and intimate friends, like a child of the house. Sometimes a word has been said, or a nod given, in joke. I have sometimes played with the little child of that woman, and thrown it into its mother's lap. If by that, I have given anybody cause for suspecting evil, I sincerely regret it, and it shall serve me as a warning for the future.— But I testify before the All-knowing God, and with a clear conscience, that with such familiarities. I never intended anything wrong.— If I were not afraid of offending chaste ears and hearts, I could say a great deal about the forged utterances which smell much more of those persons who impute them to me (than of me). The Lord knows that I have always abominated such expressions.

Please also to consider the irreconcilable hate of both Reyerse and the Justice. Consider the silence of the woman and her parents for more than two years, during which time she has been cathechized by me, has listened to my preaching, has offered her own child for baptism, and held other children at the font; has often invited me to her house, and visited at my house. Consider that her parents have partaken of the communion, her father has accepted the office of elder, and served in it during the whole term without ever speaking to me of these things, yet they all pretend to have known them. But has not her father instigated all this, and compelled her (to sign such an affidavit) according to her own words.

However, what need I do more, than give her own words in the declaration before the above mentioned Consistory meeting, where she said: (xxiii. 41.)

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VII. Queens County, January 13, 1745/6. Before me, Andreas Onderdonk, one of his Majesty's Justices of the Peace for the County aforesaid, appeared the following persons, to wit: Jacobus Montfoort, Johanes Colvert, Bernhardus van Sandt, Abraham Lott and Johannes van Aerdsdalen, members of the Consistory; who being duly sworn upon the Holy Gospel of Almighty God, declare as follows: Whereas there has been some talk that Domine J. H. Goetschius tried to make the wife of Isaac Onderdonk commit adultery, they had convened for the purpose of discovering the truth, on the 1st of December 1743, at the house of Isaac Onderdonk and his wife Anitje. In presence of Domine J. H. Goetschius, they asked in God's name, whether Domine Goetschius had offered to commit adultery with her. Said woman denied this. One of the company, a Justice of the Peace, further asked, whether Domine Goetschius had taken hold of her improperly, or had attempted to do so, or had made signs from which she could infer such a thing; to which she answered, that he had not. Being further questioned, as to where the talk had started from, she said, she did not know, and that she had never said anything on the subject. This they unanimously testify.

Abraham Lott, Jean van Aerdsdalen, Johanes Colvert, Bernhardus van Sandt, Jacobus Montfoort, Justice of the Peace.

Sworn before me, Andreas Onderdonk, J. P.

Does not all this give sufficient proof that, not only the contents of the woman's affidavit are without foundation, but also that she has sworn against her own nature and conscience. I will not say anything about the care taken, in the affidavit, not to say anything which might be punishable under civil law, so that they could not be caught that way. And well knowing, that an oath is stronger than a mere statement, the woman had to take oath; so that the calumny of these people might have a good ring. O God, thy holy name, so precious, must cover malignity of these people.

As to the explanation of certain things, (as requested by Committee, November 28, 1745.)

That Polhemius appeared before the Committee with Antje. Further explanation has been given us by Antje Onderdonk herself and Justice Abraham Polhemius.

Answer: Because the malcontents had made their complaint to the Rev. Classis, and therefore, they were required to prove it by regular evidences, according to the demand of Rev. Classis.

We have further been informed why the affidavit was not made sooner, to wit, etc.

Answer: I gather from this that Adrian Onderdonk is put forward as the cause of the silence. He'll however prove that to be unfounded.

But when rumors of what had passed began to spread, etc.

Answer: This, I understand to be that the reading of the statement (of my elders) was the cause of the affidavit. On the 1st of December 1743 the examining elders and justices made a statement; on the 2nd of December the woman made her affidavit; nothing had anywhere been read between these two days; but the affidavit caused the reading (of my elders' statement) before some of the congregation (of which, however, I have not sufficient proof); just as the dissatisfied read the affidavit in their prayer-meetings.

Then the father of Antje Onderdonk, Cornelius Reyerse, compelled her, etc.

Answer: I readily believe that; for otherwise the woman would not have known anything bad. Consequently it is all the result of Cornelius Reyerse's rage.

For her own reputation, etc.

Answer: Is there any reputation in a matter, when people to-day say one thing, and to-morrow another. Apparently the woman tried to obtain character by her affidavit; but I fear that by the same, she lost it, (i. e. character for truthfulness).

As to her honest and well known virtuous behavior, etc.

Answer: If the more than twenty dissatisfied complainants were so unwise that they testified to the proper and well-known character of the woman, they have had all this trouble for nothing; for this whole business examined on its merits, presents against the woman her own testimony.

Besides this Minne Schenk testified, etc.

Answer: I hope no mischief was done to the Rev. Classis by these malicious suggestions. If I had been guilty of such talk, I would be very much ashamed of myself, and greatly grieved. My personal denial, actually delivered to the Rev. Classis in writing, completely contradicts this man. If he loved the Rev. Classis so much, he ought to have given the names of the witnesses, the time, occasion and circumstances.

It is further testified by Minne Schenk and Gerrit van Winkle, etc.

Answer: If I referred to the piety of members of the Rev. Classis of Schieland, I did not deny that of the members of your Rev. Classis; for I know the members of both Classis to be faithful servants of Christ.

That all who remained away from his church, etc.

Answer: I have no remembrance of making such a statement, when I spoke of the necessity of repentance, and sorrow for wrong-doing, and of which one is convinced, that man may have understood it to refer to a new confession for the communion. But those who have since come back, can testify the contrary.

It is also declared by Daniel Derje, etc.

Answer: This gentleman has not the gift of repeating a thing accurately. I insisted upon it, that to leave his own church service to which he was called by his pastor, and to organize, against his (pastor's) consent, another meeting, is a schism of the church; and tends to the dishonor of God's name and of the Reformed Church; but where a service by sermon cannot be obtained, I considered it an obligatory duty to serve God, by reading a sermon to the members of the assembled congregation, and by prayer.

The Committee requests of your Reverence further explanation, etc.

Answer: The letter then read was, as far as I know, no lampoon; neither did I read it before the door of the church, nor publicly anywhere; nor can it be proved, that I vilified Domine Arondeus.

VI. The second letter, of December 27, 1745. Besides the foregoing we have also, etc.:

1. That I should point out the legality of the election and ordination of the new Consistory at Jamaica in 1743.

Answer: I have already informed the Rev. Classis of the manner of that election and ordination, in a letter of the 14th of May 1744.

2. (1) That you have endeavored to defend the preaching by your brother, etc.

Answer: I vindicated my brother's preaching in a letter to the Rev. Classis of April 12, 1744.

(2) And that you will not be judged, etc.

Answer: If I have anywhere carelessly said anything to the dishonor of those gentlemen, I regret it, and may they kindly forgive me. How pleasant things would be, if your Reverences would close your ears, for once, to such malicious suggestions, and not listen to them any more.

3. (1) That nobody could go to the Lord's table, but etc.

Answer: This is an unbearable and malicious perversion. I have never felt nor taught that; but rather that one must have had the experience of religion before daring to come up to the table with encouragement.

(2) That the old pastors only whitewash.

Answer: I have never said that of the old ministers; but it may have happened that I have admitted that there are pastors who do such things.

4. (1) That most of the ministers here are unregenerate (natural) teachers.

Answer: Possibly I may have said that among the pastors here there are some unregenerate (natural) ones.

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(2) And said expressly, that Domine Arondeus, etc.

Answer: I do not recall any such abominable talk. I can bring forward many honest people, who have often heard me say the contrary. I believe and feel the best of these pastors, especially Domine Freeman.

5. (1) Several people testify, etc.

Answer: That I could not satisfy my conscience by neglecting to administer the sacrament of baptism in my congregation, merely upon the desire of certain elders, is true; also that I made a distinction between the preaching of a pastor and that of a candidate. Some elders had proposed such things, after having refused to serve; some, after they had remained away from their posts for a considerable time; some, before the Rev. Committee had given a decision concerning the neglect of the sacraments. It is true that I continued to administer the sacrament of baptism, until the Rev. Classis commanded that the administration of the sacraments should be suspended. If I did wrong in this, they had no cause for that reason to neglect their duties. Since the Rev. Classis wrote about this, in their letter of the 29th of October, 1743, they have never again offered to serve; and notwithstanding my repeated requests, they have refused. I have not administered the sacraments since April 1744. Why do they despise all our peace-offerings. It was also proposed to Reoloff Schenk, Abraham Montfoort, and others that I would omit the sacraments if they would again faithfully resume their duties, before the new elders were confirmed; but they refused.

(2) They also testify, that they have never refused to serve the congregation.

Answer: I can prove by witnesses that they have refused to serve.

(3) And have never neglected anything, etc.

Answer: Then the closing of the church against me, the refusal and neglect of serving, the keeping back of the salary, the rejection of all propositions for peace, the invitation of Arondeus into the congregation, the terrible accusation against me, the taking away of the Bible from the pulpit, and other books from the church, and the refusal to return them when asked, etc., is all in conformity with the Committee's decision.

6. You will also explain your meaning, etc.

Answer: Does the Rev. Committee desire to investigate matters which intimate friends have in private spoken or written about three years before, and who live sixty miles from my residence.

7. Also explain your letter to the Committee of May 7, 1743, etc.

Answer: I leave the action of the Committee to be judged elsewhere; and if, sometimes, under unfriendly treatment, I have answered somewhat unkindly, I regret it; and I wish on both sides that everything might go on in a more friendly spirit.

8. And that you also said that unconverted preachers cannot be of any use.

Answer: I do not remember saying so, I have, however, the impression that a preacher, sound in doctrine and of inoffensive life, may with God's blessing be usefull, even though not sanctioned unto his own salvation.

John Henry Goetschius.

N. B. The answers sent to the Rev. Classis, and these, are uniform in sense, though somewhat differing in words.

VIII. THE EIGHTH PAPER. Certificate of my English neighbors. (See Dec. 16, 1745.)

Up to this are the copies of the papers sent from this country to Amsterdam by way of England, about the middle of January 1745/6.

In the original of the first letter, of Jan. 10, 1745/6 a P. S. follows the signatures of the Elders and Deacons, as follows:

The very Rev. Classis will, in their great wisdom, please to observe how these, our dissatisfied people, have no other design than, by such malicious suggestions,

(as if so much was said to the dishonor of pastors and of the Rev. Classis,) and by attacks upon my good name, etc., to prevent or delay the making good my ordination; to disperse us; to inconvenience me by such troubles and render my services fruitless, to hinder the good work begun among us, to drive me away, and to dispose of the congregations under their great patron Domine Arondeus. I pray once more, in the greatest humiliation, before the Rev. Classis, for the sake of the merciful God, for the sake of the dear congregations entrusted to me, for the sake of my poor little children so far deprived of their means of living, I pray as earnestly and as humbly as one human being can pray to another, to accept my willing submission to the Rev. Classis, to deliver me and mine out of this deep pit of misery, out of this mouth of the accusing lion. The All-Sufficient Jehovah will not leave such deeds unrewarded, and such deliverance firmly binds me to your Reverences.

Johanes Henricus Goetschius, of Zurich, Switzerland.

In the original of No. 5, (6?) of the papers mentioned above, No. 8 reads:
8. Roeloff Schenk and Aron van Noorstrant also testify, that you have said, unconverted preachers cannot be of any use with all their sermons.

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs Ulpianus van Sinderen, and (Lambertus) de Ronde.

1746, Jan. 11th. Art. 3. The candidate Ulpianus van Zinderen, about whom, see the preceding Acta, having exhibited to us certificates of his examination in the Classis of Zevenwoude, (Friesland), and of his church-membership, was thereupon called as minister to the five churches on Long Island. Also the documents were read relating to the dismission of Rev. Lambertus de Ronde, called to Suriname, both from his church and from the Classis of Zalt-Bommel (Gelderland). With these documents the Classis were satisfied. xii. 103.

Examination, Preparatory and Final.

Art. 8. The candidate Ulpianus van Zinderen preached on Ps. 31:20; the candidate van der Spui on Ephes. 2:20; and the student Limburg, on Matt. 5:3. They were then admitted to the preparatory and final examinations, and therein gave so much satisfaction to the Rev. Assembly that the two former were admitted to the Sacred Ministry, each one for that church to whose service he was called. The third one was licensed to preach God's Holy Word before the congregation. They declared themselves orthodox regarding the condemned opinions

of Prof. Boel and Dr. Bekker, and agreed to read the Forms for Baptism and Communion without change. Rev. van Limburg also took the oath against Simony, and they all signed the Formulae of Concord. In particular, the ordained ministers agreed to keep up the correspondence with us. The Rev. van Zinderen promised to lend a hand towards the Coetus in New York, and to further it as far as possible. They were then installed in their respective offices. xii. 104, 105.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Committee on the Goetschius Case to the Classis of Amsterdam, Jan. 13, 1746. (Extracts, xxiii. 52-56.)

To the Very Rev. Classis of Amsterdam,

Reverend Gentlemen and Respected Fathers in Christ:— The letter written by the Rev. Messrs. P. Hollebeek and H. van Alphen in the name of your Rev. Assembly on the 20th of November 1744, was received by us only in the beginning of November 1745. Therefore, with all due submission, we could only recently act carefully, according to its contents, and the directions given to us. The accusations against Domine Goetschius and which have been brought before the Rev. Classis, shall be examined by us as carefully as possible; and the proofs, if there are any, shall be brought together, that they may be judged according to truth, and that the Rev. Classis may have our report. We heartily wish that this man had not given cause for so much trouble to the Rev. Classis, nor for so many time-consuming and not less disagreeable meetings to our Committee; and that he had prevented, which he might so easily have done, the shameful divisions and confusions, which are an offence even to outsiders. All this would have been possible, if he had only behaved himself peacefully, truthfully and wisely.

By mutual agreement it was decided to meet the first time at the (Fulton) Ferry on Long Island, opposite to this city, on the 20th of November 1745. To this meeting Domine Goetschius, on the one side, and the accusers on the other, to wit, R. Schenk, A. Montfoort and the others were invited in writing to come. This they did.

I. The Committee met in session at the Ferry, November 20, 1745, O. S. There were present, Domine Du Bois and Domine Arondeus; and Messrs. C. Banker and A. van Wyk, of New York; and Messrs. Albert Courte, Jer. Remsse, Isaac Broka, Philipp Nagel, Volkert Volkertse and Joh. Lott, all of Long Island.

1. Domine Goetschius and his accusers who filled the room, were called in and the letter from the Rev. Classis, of November 20, 1744, was read to them, so that they might know, what the Committee had been charged to do; and also so that everybody might conduct themselves according to its directions. After the accusers had withdrawn,

2. A passage from the letter of the Committee to the Rev. Classis in May 1744, concerning what had occurred at Midwoud on the 1st of May 1744, was read to Domine Goetschius. This was done, because

The Rev. Classis was astonished at the communication of the Committee, being diametrically contrary to the written statements of Goetschius as sent to the Classis. Goetschius now declared before the Committee, in the presence of several of his friends who had remained with him when the accusers withdrew, that the affair at Midwoud had truly taken place thus: Nota Bena, although his Rev. had rashly, on account of the letter of the Rev. Classis to him, said to one and another,

that the Committee in their letter to the Rev. Classis had used truth rather sparingly

3. Then, at the request of the meeting for a copy of the complaining letter of R. Schenk, A. Montfoort and the others to the Rev. Classis, it was read to Domine Goetschius so far as he was concerned in it.

4. The complainants had taken care, that Antje Onderdonk and Justice Abrm. Polhemius should be near at hand. The meeting and Domine Goetschius were now informed that it was intended to hear both sides on account of the affidavit about his behavior to her: but Domine Goetschius answered, that he saw no cause for being present. After some discussion

5. He was told that the accusations preferred against him before the Rev. Classis would be sent to him in writing, and that then he must be kind enough to answer in writing. Thereupon, having promised to do so, he went out.

6. The meeting having received a copy of the affidavit, (No. 1 of the inclosures), Justice Abrm. Polhemius, Isaac Onderdonk and his wife, with her father, Cornelius Reiersse, came in. The authentic contents of the affidavit, signed by her own hand and witnessed by the justice, who is also a member of the Dutch Church, (and whose grandfather, in his lifetime, had been the minister at Midwoud,) was handed to Antje Onderdonk. After she had seated herself and regained her composure, she was requested to read it aloud. When she had done so, she declared it to be true; and Polhemius, although not obliged to do so, being a magistrate, testified before us, as a Justice, that it had been executed before him, and that the signature was in his own hand.

Meanwhile the chairman further asked her, why she had not sooner made this matter public, as it occurred in 1740, and her declaration was not made before the 2nd of December 1743. Her husband, Isaac Onderdonk, answered, that he then lived upon land leased to him by his father, who was a warm friend of Domine Goetschius. He had threatened that if they published the matter, or informed the Committee of it, he would order him to move off. And when it did become known, his father did direct him to move.

Herewith, when rumors of what occurred began to spread, Domine Goetschius came on the 1st of December, 1743, with Abrm. Lott and some others, (being the day before the affidavit was made), to Isaac Onderdonk's house, and asked his wife, whether he had attempted or committed adultery with her, (Domine Goetschius' own words). Antje said, NO; but told the men who had come with the Domine what she testified under oath on the following day.

Add to this that Cornelius Reiersse, her own father, upon hearing this, compelled his daughter for the sake of her own reputation, to testify to the matter as it had occurred; so that, if Domine Goetschius had not urged the matter, the affidavit never would have been made.

As to the honest and well known virtuous character of this woman, about twenty people unanimously gave their testimony before us after she had withdrawn.

Shortly afterwards it was published in some churches where Goetschius preached, that Antje Onderdonk had acquitted Domine Goetschius, according to the endorsed copy (No. 2), signed by Abrm. Lott and others.

Herewith this session closed.

N. B. A letter concerning certain accusations was sent to Do. Goetschius on the 28th of Nov. 1745, of which your Revs. have a copy, (No. 3 of inclosures.)

II. On the 23rd of December, 1745, the Committee again met at the abovenamed place. Domine Goetschius being present, was asked whether he was ready to answer. He said, No! Being asked again, when he thought he would be ready, he said, after some derogatory and dilatory remarks, "that it was not possible to fix a date; that only Classis and Synod could do that; but no Committee."

Nevertheless the Committee decided, that he must answer in writing on the 20th of January 1745/6, as well to the charges already sent to him, as to those which would in due time be sent. This after a good deal of talking, he finally accepted. That was all which was then done, except that the additional charges were spoken of.

N. B. Other charges were sent to Domine Goetschius in a second letter, dated December 27, 1745.

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III. The Committee then met again on the 27th of January. After duly notifying Domine Goetschius and the accusers. Domine Du Bois was prevented from being present by other business on the 20th. After the usual opening by the President:

Domine Goetschius appearing before us, was kindly asked that he would now please to defend himself in writing. After much talking and wriggling, he finally said, Yes! and that he had his written defence with him. Domine Goetschius having read and delivered his written answer, the President read it publicly to the meeting. It was then decided, that the complainants ought to be present, to prove their charges in the presence of Goetschius, that the real truth might be more clearly seen.

I.

Domine Goetschius' defence against the charge in the first letter of November 28, 1745.

A. Domine Goetschius circumstantially defended himself concerning the affidavit of Antje Onderdonk, as may be seen in his detailed written account. (No. 5 of enclosures).

He was nevertheless requested to answer to the affidavit, according to rules, made in No. 1, even though they had not quite the full formality. He was asked, whether what Antje had testified was true or not. But he was not willing to answer, saying that he would sufficiently reply to it in writing. Being asked, where the affidavit was of which he had spoken, as made on the 16th of January 1745/6, he said he had it with him. Being further asked, why it did not agree with the testimony formerly so openly given by Abrm. Lott and others, Goetschius said, it was now enlarged.

N. B. We do not know what is the character of this affidavit.

B. Further:

1. How Domine Goetschius replied to the charge of Minne Schenk, appears by his written defence; but Minne Schenk coming in, very earnestly maintained in Goetschius' presence, that he had heard Goetschius distinctly say, (1) If it had not been for that corpse in Amsterdam, (to wit the Rev. Classis), this country would long ago have been filled with godly preachers. (2) That all, who remain away from his church must make a new confession, before being again received. He declared, that he could confirm both these statements by an oath, if necessary. Goetschius asked, who were his witnesses. Minne answered, there was somebody else, but he was not here.

2. What Goetschius had said about the written denunciation of Minne Schenk and Gerrit van Wickelen also appears. But both maintained their testimony, to wit: that when Goetschius pretended that he would go to Holland for his ordination, (as he called it), he said he would not go to Amsterdam, but to the Classis of Schieland; for there, said he, are more godly preachers. They gave time and place where this happened; but Domine Goetschius replied, they had misunderstood him.

3. Domine Goetschius' answer to the declaration of Daniel Deurije can be read in his written defence. But Deurije delivered the following in writing:

We, the undersigned, testify this to be true: That in July 1743, at Jamaica, Long Island, conversing with Domine Goetschius about the decision of the Committee, (for thus our meeting is always called), and about prayer meetings, Domine Goetschius said, it was no prayer meeting. I inquired, What then is it? He answered, It is blasphemy. This we testify to be true, and will so declare under oath, if required. Daniel Deurije; Jannetje Deurije.

We also testify, that Domine Goetschius said to us, that quarrels and divisions must be, and that it was only right that they should be; for otherwise we would never know the godly from the ungodly. He also said, that all, who opposed him were plainly godless people. This we testify to be true.

Daniel Deurije, Jannetje Deurije.

4. Concerning the "lampoon": Goetschius declared, notwithstanding his written declaration, after the details had been communicated to him — That he had

read part of it but had given it to somebody else, who had publicly read the rest. He also acknowledged that the same had been sent by Domine Frilinghuyze, and had thoughtlessly been signed by two names; that it related to matters pertaining to the refusal of Domine Arondeus to forgive him.

N. B. The contents of the lampoon as unknown to us.

Domine Goetschius further acknowledged that the article of May 1, 1744, concerning his submission (to ecclesiastical authority), had been read to him. A copy of this is already deposited with the Rev. Classis: also that he had refused to sign it, except conditionally, as we informed Rev. Classis in May 1744.

II.

The Committee, in their letter to Domine Goetschius, of December 27, 1745,

I. Asked him

To point out the legality of the election, etc.

He answered verbally, as he had done in writing that he had already made answer concerning this to the Rev. Classis.

Then the circumstances (how it was all done), were read to him; (No. 6 of enclosures); and he was asked, whether the elections, and thereafter, the ordinations (of Consistory) had not so taken place? He answered Yes! Being asked, why the elections had not been held by those who constituted the Consistory, and why he had chosen only one half of the number usually chosen in our churches; he replied that he had written about this to the Rev. Classis.

II. The charge made against Goetschius,

(1) That he had tried to defend the preaching of his brother, as it had taken place, as ecclesiastical and scriptural, by Acts 13; 1, 2.

(2) And that he did not wish to be judged, etc. This was circumstantially proved by Mr. Dirk Brinkerhof and Abrm. Polhemius, the Justice abovementioned.

But Domine Goetschius answered nothing to both these charges, except that he had written about it to the Rev. Classis. Looking at the second charge, he said, that if he had said that, he must have been very careless. He regretted it and asked the gentlemen to pardon him for it.

N. B. He also scratched out two lines on this subject in his defence, and, during the meeting, wrote two other lines on a small piece of paper, requesting that they be added to his writing. This was done.

III. Domine Goetschius' written answer to the charge

"That nobody could go to the Lord's table," etc., was read.

However, the testimony of about fifteen persons was handed in to us, of whom five appeared. These all declared, in writing and orally, that the charge was true, and they gave time and occasion; being able, as they said, to confirm it under oath.

IV. In regard to the fourth charge preferred against Goetschius

(1) That most of the ministers here are, etc.

He said, as his defence also has it, that occasionally he may have suggested that there may be unregenerate ministers among the preachers here;

(2) But that he should have distinctly have said, Domine Antonides had preached many into hell, and Domine Freeman was now burning in hell, he answered in his written defence, that he does not remember to have used such abominable talk; and that he could bring forward many honest people who have frequently heard him say just the contrary. He also very earnestly testified, that be believed the best of both of them, etc.

But we were astonished, when an affidavit of Cornelius van Wyk, with his wife and daughter, living at the Vischkill (Fishkill), all being members of Domine Meynema's congregation there, was handed in to us. They are one of the most prominent families there, and well known to all of us. They testify under oath as follows; (See Dec. 27, 1745).

N. B. A copy of this affidavit is enclosed as No. 7. Goetschius appeared somewhat put out about this; but resuming speech, he asked whether they were all members; and if not, they could not testify against him. Mr. Cornelius van

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Wyk and his wife have long been members, Domine Du Bois said; and that he himself, when there in September, 1744, to administer the Lord's Supper, had received the young woman, with others, as members, upon confession of faith.

V. The fifth charge against Domine Goetschius comprises the testimony of the legally elected members of the Consistory against those, who were illegally chosen, and irregularly ordained by him. It read: "That you, Domine Goetschius, have been asked," etc.

How Domine Goetschius defended himself against this charge appears in his communication. But as his Reverence still maintains the Consistory which was chosen by him, the contrary of his proposition is sufficiently proved, and in a certain way, he himself confirms the testimony of the legally chosen elders, by refusing to sign the declaration of May 1, 1744.

VI. The sixth was the request

"You will please to explain," etc.

His defence shows that Domine Goetschius knew how to make shift against this. And he urged it still more, by saying: "No charge should be made about what friends write to each other."

But his conversation to Jan Brinkerhof was read to him; and then his written answer thereto, according to the copy, enclosed under No. 9. He was then informed, that this was justly charged against him, to show him his imprudent behavior in judging his neighbors without any good reason. Thereby he had awakened so great dissatisfaction against himself among other people; and of this many complaints had been made.

VII. The final request of the meeting was, that Domine Goetschius should explain his letter to the Committee, dated May 7, 1743. In this his Reverence appears to intend to defend in a remarkable manner, the legality of his bearing against the bearing of the Committee. (Copy enclosed under No. 10).

He acknowledged that he had been very imprudent in this, and asked the meeting kindly to excuse him.

Finally, the testimony of Aaron van Noordstrand and Roelof Schenk, that Goetschius had said "unconverted preachers could not be of any use with all their sermons", was convincingly proved.

Thus, Rev. Gentlemen, we have tried to investigate the charges against Domine Goetschius, according to your request, and have, at the same time, heard his defence, with his refutations. We leave it to the Rev. Classis to judge how carefully and impartially we have done all this. We have tried to avoid taking notice of any charges against Domine Goetschius from single individuals, although there were several such ready to make charges; because of his so readily condemning and quarrel-producing character, and his truth-mutilating talk. In the same way, we aimed impartially to get at the true proof of every point brought up before us. On this account, although Goetschius has more than once behaved very violently towards us, we do not desire to conceal his humble requests to be excused, and for favor in our letter. It is, however, our duty to testify that all who tried to prove anything against Goetschius, are considered by us, as far as we know, to be blameless Christians and trustworthy people.

Meanwhile, we have repeatedly warned Goetschius, ever since we have known him, about his imprudence. This he considers zeal and earnestness. We have admonished him to bridle his tongue and not to deceive his own heart. We have had, time and again, much trouble in one case or another, to reconcile him with his people, and his people with him. We regret that so many minds have for a long time been estranged from him. This is evident from what has occurred. Yea, indeed, we must say it; and with sorrow for him, we must uncover his ingratitude towards us, in calumniating us to others, as if we ourselves had merely taken sides against him, (if we may explain what he says). He boasts that the Presbyterians justified his side, and intended to use it against us. Although we have some reason to think the contrary, from the words of one of their principal men, who repelled Goetschius; although he has since, we have learned, obtained

some testimonials for him, from those who reject all Forms of Worship, and with whom Goetschius agrees, as people fear. These testimonials, when they come before the Rev. Classis, will not be sufficient to quash the charges, although we do not know just what they are; yet the Rev. Classis may be fully assured, that we have written nothing but the actual proofs and may thoroughly trust our account. Not to continue in this strain, we refer once more to our last letter to the Rev. Classis, signed in May 1744, and to the principal charges against Domine Goetschius, of February 14, 1742/3.

We will only say the following in closing:

Oh! that Goetschius would conduct himself as a seemly minister of the Dutch Reformed Church, and would continue thus to do! Oh! that his accusers would become reconciled with him, in order to heal the wide breach, and remove all offence. But alas! as yet we see no door opening toward such a result. May God, who has power to bestow upon us all grace, rebuild the walls of His ruined Jerusalem! May He cause to prosper His spiritualzion, according to His good pleasure, also, in this distant land of America! We submit these deplorable matters, as we have found them, to your Very Rev. Assembly, and leave them to your far-seeing judgment. With all due respect, we commend your Reverences to God and to the word of his grace, remaining,

Rev. Gentlemen and Respected Fathers in Christ,

Your Reverences humble servants,

G. Du Bois, Joh. Arondeus, Chris Bancker, Ab. van Wyck, Albert Coerten, Jeremyas Remsen, Isaac Broeka, Philippus Nagel, Folkert Folkertsen, Johannes Lott.

P. S. 1. The affidavit of Antje Onderdonk has never been read in prayer meetings, as Goetschius says in his defence.

2. The testimony of a single person has not been received, except that of Minne Schenck; but by Goetschius' own writings and other circumstances this evidence of Schenk is received as trustworthy.

3. Whereas Goetschius did not show us his enlarged declaration (or answer), we made further examination about it, of Antje Onderdonk. She and her husband have informed us in writing, dated Feb. 12, 1745/6, that no Justice examined them, as Goetschius declares in his defence of Jan. 13, 1745/6.

On Long Island at the Ferry opposite New York, 1745/6.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of New York, March 4, 1746. No. 30.

To the Consistory in New Netherland.

Rev. Sirs and Beloved Brethren:—The Rev. Classis gave its advice in letters, (dated here Nov. 20, 1744,) but for lack of opportunity for despatching, not sent until some time after,) in reference to Rev. Goetschius and certain accusations made against him, as well as concerning the complaint made by him. She is very desirous to learn from your regions how these matters stand at present. We also wish to know how far those matters

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have progressed about the formation of an Ecclesiastical Coetus, that when cases of difficulty occur, they may be acted on and settled there, according to Church Order; yet with the reservation that liberty remain to anyone who feels himself aggrieved by such sentence, to appeal to the Classis of Amsterdam. The Rev. Classis awaits a reply from you on these matters as soon as possible; especially since the Rev. Goetschius has renewed his pressing request to have his affair carried to its issue. Meanwhile the Rev. Classis wishes you much prosperity and every blessing, in your persons as well as in your holy office; and congratulates you upon the recent ordination here of the Revs. Ulpianus Van Zinderin and (Theodorus) Frelinghuysen, by our Classis to the sacred ministry. The last named gentleman left here, however, sometime ago.

Herewith we remain,

Rev. Sirs and Beloved Brethren,

In the Name of the Classis,

Its Committee Ad Res Exteras,

And your Servants to command, as well as Brethren,

H. Van Alphen.

P. Hollebeek.

Amsterdam, March 4, 1746.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Anthonius Curtenius to the Classis of Amsterdam, March 15, 1746.

Portfolio "New York", Vol. i.

Very Rev. Fathers and Brethren in Christ: "If a man seeketh the office of a bishop, he desireth a good work," saith the Apostle Paul. Now, there is here in this country a certain person who has such a desire, and his name is Benjamin van der Linde, who was born at Hackensack. This young man has spent some time

with Rev. Dorsius and Mr. Goetschius, in studying Latin and Greek. Now he is with Rev. Haeghoort to fit himself in Hebrew and theology. Rev. Haeghoort can by letter best give your Revs. an accurate account of his advancement in these branches. I can, at any rate, say this for him; that in the year 1744 on the 30th of August, he made confession of his faith, and that to the perfect satisfaction of the Hackensack consistory. He was therefore admitted to the Lord's Supper, and he has since adorned his confession by a holy walk.

Now the question arises, that when this young man has advanced so far in the Greek and Hebrew languages, and in theology, that he is able to stand an examination — Where shall he apply for his promotion? It is true, that, some time ago, we learned from your Revs. letter, that the right of giving promotion was, by the Synod of Dordrecht, accorded only to a Classis; but your Revs. can easily understand that it would not only be incurring a great expense; but it would be also very perilous in this time of war for this young man to cross the seas. We would, therefore, humbly request your Revs. to give order to the Coetus in this country to examine the above named young man, and, on his giving perfect satisfaction, to allow the Coetus, in the name of all of you, to give him authority publicly to preach the Word of God; and, when called by some Dutch Reformed Church in this country, to authorize his ordination to the sacred ministry.

Possibly your Revs. may raise the objection, that you do not see that the Coetus in this country is making any very great progress. It seems to me I can give two good reasons therefor. First, because there are Reformed ministers here who have allowed persons who had no mission to say the least, to our Reformed churches, to preach in their churches. Thus, Mr. Goetschius has preached in the church of New Harlem; and Mr. Witvield, (Whitefield), an Englishman, in a Dutch Church on Long Island. Secondly, because there are three or four Re-

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formed ministers in this country who are opposed to the Coetus, as your Revs. well know. I think you could best remove such disorders, by writing that such things must not occur in the future; and by admonishing those ministers who are against the Coetus to join that body. Your Revs. would then soon hear that the Coetus had made progress; for your Revs. can accomplish more with those ministers by your writing than we, by all our talking. I await to receive your Revs. advice on this matter; and when men shall come to understand the nature of it from your letter, they will conduct themselves accordingly.

I close, wishing your Revs., not only upon your persons, but also upon your sacred ministries every blessing. I remain,

Very Rev. Fathers and Brethren in Christ,

Your Revs. obedient servant and humblest brother in Christ,

Anthonius Curtenius.

Hackensack, March 15th, 1746.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters Received.

1746, April 4th. Art. 6. The letters received by the Messrs. Deputies ad res Exteras, are as follows:

One from Suriname, of September 20, 1745; one from Rev. Yvair, noie oix; one from Lancaster in Pennsylvania, November 16, 1745, from Rev. Rieger; one from Pennsylvania, March 15, 1745, from Rev. Snor, (Schnorr); also one more, (now) first placed in their hands, from Kingston, (N. Y.), December 17, 1744; one from Rev. John Caspar Vrymoed, (Fryenmoet).

All these were placed in the hands of the recently appointed Messrs. Deputies, in order to report on the contents of the same to the Classis, on a subsequent occasion. xii. 106.

West Indian Letters.

As to those from Suriname, Lancaster, Pennsylvania, and Kingston. A. Suriname. (Not copied.)

1746, May 2nd. Art. 1. B. In regard to the letters from Lancaster and Pennsylvania, from Revs. Riger and Snor, (Schnorr); The Rev. Depp. ad res Exteras agreed to make further inquiry, and to acquaint the Classis therewith, and to furnish it with suggestions (pre-advice). xii. 107.

1746, May 2nd. Art. 1. C. From Kingston. In reply to this letter, Classis resolved to write to the consistory of said place that it had acted in violation of the resolution of the Rev. Classis, in appointing Rev. Vrymoed, (Fryenmoet), as minister on the strength of his written confession (of Faith). 1. But the Rev. Classis is of the opinion, that in order to avoid greater unpleasantness, he should be considered as lawful minister after his installation. 2. That the baptism performed by him before his ordination is not to be regarded as (a legal) baptism. 3. That the Rev. Classis is pleased with the promises of the consistory; and particularly, in agreeing to hold themselves subject to this Classis; and that on each new occasion they will cause the newly elected (consistorial) members to sign such (subordination to Classis) before their installation; and henceforth that they will recognize no one as a minister, except one lawfully ordained and installed in accordance with the National Synod of Dort. xii. 107.

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CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gerardus Haeghoort to the Classis of Amsterdam, May 12, 1746. (Extracts, xxiii. 48.)

2903

Reverend Gentlemen and Highly Esteemed Brethren in Christ: — There is among us here a young man twenty five years of age, Benjamin van der Linden by name. He is of respectable parents

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who live near Hakkinsack, belonging to the congregation of Domine Curtenius. It is his purpose to become a minister in one of the Dutch Reformed churches in this part of America, if it shall please the Lord to send him. For this purpose he has studied Latin and Greek for two years under Domine Dorsius, minister at Schemmeny (Shaminy) in the Province of Pennsylvania; also two years under Domine Goetzius, minister on Long Island in the Province of New York. But he has come to think that he can not accomplish his aim under these two gentlemen. For the pretended authority of the first to ordain has faded out of sight; and therefore the ordination of the second would not be considered legal. All this the Rev. Classis knows. He concluded, therefore, to go to Holland to prosecute his studies there, and be ordained by the Classis of Amsterdam. Having, however, been dissuaded from thus doing in these perilous times, he finally came to me with the request to assist him in his Christian purpose. I consented to do so, although reluctantly considering my unfitness and bodily weakness; but I recognized his pious purpose, and his special inclination to study and to the pastoral office; also that he could thus be of great service to God's church in this country, because of the scarcity of Dutch ministers here, and the many vacant pulpits. He has already lived with me one year, and I have given him the necessary instruction in the Hebrew language. He is making very good progress in ethics and especially in theology and all that pertains to it. In his studies he is more than usually diligent, is of quiet, respectful and upright disposition, and as far as we know, of irreproachable life. He made his confession of faith in 1744 before Domine Curtenius, the minister at Hakkingsak. The Consistory takes pleasure in mentioning in his certificate from them, that during all this time, he has conducted himself consistently.

We consider it necessary to acquaint the Rev. Classis in due time, with all this. We promise not to do anything to the prejudice of the law, or contrary to Church Order and our own sub-

ordination; but we intend to maintain and enforce the Rules as far as possible. Therefore we kindly request the Rev. Classis, to authorize Domine Reinhart Erickzon and myself to admit the above named young man, after he has proved to us and others his fitness, to the exercise of the public divine service, in the name and by the authority of the Rev. Classis; and further, when called lawfully, by any congregation to ordain him as their pastor. For it is certain that he will have a place as soon as it is known that he is available. For it would take too much time to send the call to the Rev. Classis for its approval, and to make request for a final examination, and then the right to ordain. This would be a very unnecessary delay, apart from the fact that in these dangerous times, the ships are often captured.

It is true that a Coetus was organized here among us and it was sanctioned by the Rev. Classis, but that was the end of it. The majority of the ministers did not attend it; the Articles were soon broken, for Domine Goetzius was ordained by Domine Frelinghuysen, and allowed to preach in the church at Haerlem, and was finally installed on Long Island. Jan van Driessen, who is known to the Rev. Classis, has been allowed to preach at Flatbush, Long Island; and also that notorious Englishman, Whitefield, was introduced by our ministers. Neither were the serious difficulties with Domine Goetzius inquired into or reported by the Coetus, but only by a Committee, or Commissioners, as they are called. But no Coetus was convened to consider the matter, or even to appoint a Committee therefor; but only Domine Du Bois and some elders of the city accepted the duty.

If the Rev. Classis desires to be further informed and know the reasons of all this, I am ready to make a detailed report. The Rev. Classis may, therefore, properly enough consent, to authorize us to conduct the preparatory and final (peremptory) examination of the above mentioned young man. Thereby a great service would be done to him, and not less to the church in this country. But as ever we desire to act in this matter in accordance with the

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judgment and advice of the Rev. Classis. We shall endeavor strictly to obey your orders, so as not to commit any mistakes, but do everything in a lawful and orderly manner. It was on such a principle that I received the young man. We shall send a copy of this letter to the Rev. Classis by the next ship, and expect the same from you in answer to this.

Commending all members of the Rev. Classis to the protection of the Almighty, and praying for all blessings upon your dear persons, and for glorious results upon all your excellent work, I remain with respect,

Your Reverences humble servant and brother,

Gerard Haeghoort, Eccl. in Second River.

Second River, May 12, 1746.

(Marked on back, "Letter No. 17." From Gerard Haeghoort, Second River, May 12, 1746. Received, May 12, 1746 (1747?)

(No. 6, in the Extract Book of the Deputies.)

REASONS FOR PASSING THE LAW AGAINST THE MORAVIANS RESIDING AMONG THE INDIANS. (MAY, 1746.)

2817

May it Please your Excellency: In Pursuance of your Excellency's Order in Council of the 25th day of April last, referring to us (amongst other things) the Consideration of a letter from the Lords of Trade to your Excellency bearing date the 28th day of June last, we beg leave to Report our Sentiments upon the Subject matter of that part thereof communicated to us as followeth:

What in our opinions gave Occasion to the Passing the Law affecting the Moravians, Entitled "An Act for securing of his Majesty's Government of New York," was,

That as this and several other Colonys on the Continent had for some years before been infested with Suspicious, Vagrant, Strolling Preachers, who under the Specious pretence of Greater Godliness than their Neighbours, had debauched the Minds of the people with Enthusiastical Notions, at least, and Created Great Scisms & Divisions in the protestant Congregations, & so far infatuated their Votaries as to ingross their whole time to the utter neglect & Ruin of many Familys. And information haveing some time before been given to this Government by General Oglethrope (at the Time of the detection of the Negro plot here) of some Intelligence Received at Georgia from a Spanish prisoner, "That popish Emissarys were Dispersed Amongst his Majesty's Colonies upon this Continent, under several Disguises, Such as School-masters, Dancing Masters, Physicians and Such like, That they might under Such colourable appearances gain familiar admittance into Private Familys, & have an opportunity of debauching & Distracting the minds of the people, in order to carry on their wicked purposes, of Creating Disturbances & Occasioning Revolts among his Majesties Subjects;" And there was great Reason to apprehend, that the late Conspiracy here, was Caused by such Vilanous Practices, of disguised Papists who had Stolen in amongst us.

After Whitfield had made an Itinerary or Two through his Majesty's Colonys

on this Continent, from Georgia to Boston, & back again, under the like Pretence (but with what real Design he best knew) and had purchased some thousand Acres of Land at the Forks of the River Delaware in Pennsylvania Government, not many miles from the Limitts of this, and there laid the foundation of a large house for a Seminary, where (as given out) Such Youth & Negroes as People would be Fools, or Mad Enough to Entrust to his Management were to be Educated in his New-fangled principles or Tenets whatever they were. Thus Reformation and the True Work of the Lord (as he and his Votaries would have had it supposed) was to go on at a high Rate; & this Scheme was Carryed on by Whitfield 'till he had gull'd a Sufficient Sum out of the deluded people, under Colour of Charity for the Orphan House at Georgia, & this Negro-Academy, but (as most rational to suppose) with real Design under both pretexts to fill his own Pockets; & when he had Carried on the Farce so far as he could well Expect to Profit by, he sells this Estate at Delawarre to Count Zinzendorf a Bishop (as he has been called) or head of a Sect of Germans, called the Moravian Brethren, outwardly professing themselves Protestants, who likewise were Stroling up and down these Colonies, to Vent their Unintelligible Doctrines, & to make proselytes also by Carrying on the same kind of Delusion.

This Count, & his Moravian Brethren, have by many Prudent People been looked upon with a Jealous Eye, ever since his Arrival in these parts; he is called a German Count & as Many of his Countrymen have for several years Successively been imported into, and Settled in Pennsylvania, Roman Catholicks as well as Protestants, Without Distinction, Where it Seems by the Indulgence of the Crown, their Constitution Granted by Charter, all Perswasions Roman Catholicks as well as others are tollerated the free Exercise of their Religion; the Increase of these People in that Colony has been so Great, that they are Computed to be Already much an Overbalance to the English Subjects there. And from the priviledge given them of Setling in Bodys by themselves, they are like ever to Remain a Distinct People: and this seems to be their Aim, for they are fond of keeping up the Language by Retaining Clergy, Schoolmasters, & even printers of their own Country; & Language, nor as is credibly reported, will they suffer any of their People to Intermary with the English, so that by these means, & the priviledges the Government of Pennsylvania Admits them to upon Importation, in Common with the English Subjects, they may in Short Time bear the Chief Say, in the Government of that Colony; which from the aforegoing observations, may Probably be attended with Dangerous Consequences, not only to Pennsylvania, But his Majesty's other Colonies in North America.

These Moravians have Compassed Sea & Land to make Proselytes, & have so far succeeded, as to Gain in Pennsylvania, this, and other Colonys, And the house at the Forks before mentioned, is the principal place of Rendezvous & Quarter of the Chiefs of them: 'tis kept according to Whitefields Scheme as a Seminary for Converts, & house of support to their deluded Votaries; & many have Resorted thither; from thence they dispatch their Itenerant Emissarys Teachers or Preachers, Simple illiterate persons who were wont to be Content to busy themselves in their Native Country in the Ordinary & humble Occupations they were bred to Viz., Bricklayers, Carpenters Woolcombers, Taylors and Such like Mechanical or handy-Craft Trades, 'till they were infatuated with a certain degree of Enthusiasm or Folly Sufficient for qualifying them for the plantation of the Gospel in foreign Parts; of whose Delusions, It seems, the Count has laid hold, & thought them proper Tools to be Employed in his Service, perhaps with views unknown to these Creatures themselves, though at the same Time they are forwarding his Schemes.

After some of the principal heads of these Moravians had Travelled up & down these Countrys, & made many Converts amongst the Christians, at Length the next Step was, the more difficult part to be Entered upon, the Conversion of the Heathen, by Interspersing Several of the Brethren amongst the Indians in this province, to Reside with them though unqualified as to the knowledge of their Indian Language or any other but their own Mother Tongue; three of them were posted at a Place called Shacomicco in this Province who resided there Some time, and at length intermarried with the Savages, to give them the last Proof of their Affection and good Intentions towards them; this Gave Great Jealousie to the Inhabitants of that County, who made Representations to the Judges at

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the Circuit Court & Afterwards to your Excellency, concerning them, In Order to get them Removed, lest they should Seduce the Indians there from their Fidelity to his Majesty; they were accordingly, by Order in Council Sent for down, & Examined in Council & their behavior & Account of themselves will appear by the Minutes of Council of the day of 174—. It did not appear that they were (nor did they pretend to be) naturalized Subjects of her Majesty, they Came into the Province without your Excellencys Knowledge or Permission; they absolutely refused to take the Oaths to the Government; And when ordered thereupon to Leave the Province and forbid to Reside any more amongst the Indians, one of them impudently, replyed, with a Seeming threatning, that perhaps if they left the province, the Indians would follow them and so Artfully were these Emissarys, preachers or Teachers, Stationed through this and some neighboring Colonies, at Convenient Distance, that thereby a Line of Communication seemed to be formed for the Readier Correspondence and Dispatch of Intelligence through the heart of several of these Plantations from one to the other & so to the Fountain head, the house of the Moravian Brethren at the Forks of the Delawarre before mentioned. And, according to Information, messengers were frequently Dispatched backward & forward, which 'twas thought high time to put an Effectual Checque to.

This strange surprizing & audacious Conduct of those people and the foregoing or such like observations and Reflections, 'Twas thought, gave sufficient umbrage for Jealousie Especially in the Time of War; therefore to Guard against the Subtile Devices of Crafty men, Strangers & aliens, & to frustrate all wicked Practices of Designing Persons & Papists in Disguise under any Colour or Appearances whatsoever Calculated to delude the ignorant Savages, vailed under the Specious Shew of Care for their souls, were, as The Comee. conceive, Inducements to the Passing the act referred to in their Lordships Letter & of the mentioning the Moravians in it, by name.

The Restraints laid by this act upon the Moravian Brethren and such like are conformable to what his Majesty has been pleased to Enjoin your Excellency, by his Royal Instructions, to Observe, within this Province, with Regard to Ministers and Schoolmasters.

1st. 'Tis Provided by this act, That Persons residing within this Province shall upon Summons of the Judges & Magistrates give that Pledge of Fidelity to his Majesty & his Government (which 'tis in the Power of Every man to do) viz., to take the State Oaths under a pecuniary Penalty, or Six months Imprisonment in Default.

2ndly. That no Place of Religious Worship shall be allowed without it be Certified & Recorded at the Quarter Sessions.

3rdly. That no Person shall reside amongst the Indians under the pretence of bringing them over to the Christian faith without your Excellency's Lycence with Consent of his Majesty's Councill.

And though this act was Calculated to Continue of force for one year only, & is Expired by its own Limitation, yet it is Conceived to have been a necessary & salutary Law & is Proper to be received, & Continued.

All of which is humbly submitted.

May 1746. Daniel Horsmanden, Chairman.

— Doc. Hist. N. Y. Vol. iii. pp. 619-621.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Goetschius.

1746, June 6th. Art. 4. Letters from Rev. Goetsius to the Classis have arrived. With them are several documents relating to the accusations against him. These were placed in the hands of the Rev. Deputies with the request that they would furnish the Rev. Classis with their suggestions, (pre-advice). xii. 108.

Letters to Revs. Snor, Riger, and the Church at Kingston.

Art. 6. The Rev. Dep. Cuhen Caaiji, read to the Rev. Assembly letters to Rev. Snor, to the Rev. Riger, and to the church of Kingston; see precedenta Acta, Art. 1. The Rev. Assembly listened to the draft of these letters, and did not discover the least objection to letting them be sent off as the proper answers. They thanked the Messrs. Depp. for their trouble, and their business-like correspondence. xii. 108, 109.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondents.

The Classis of Amsterdam to Rev. Mr. Frymuth, June 6th, 1746. Vol. 30, p. 50, No. 32.

To Rev. Mr. Frymuth, and others, Members of the Consistory at Kingston.

Esteemed Gentlemen and Brethren, Elders and Deacons, constituting the worthy Consistory at Kingston:— Your communication of Dec. 17th, 1744, through some mishap which we understand not, has only lately come to hand. From it we learn that you have carried out the resolution of Classis; that some of the neighboring ministers,—as many as could come together in winter,—were called together by your body in order to examine Rev. Frymuth preparatoir and peremptoir, and also to ordain him to the sacred ministry with the laying on of hands. But that your worthy Conventus should have consented to ordain Rev. Frymuth to the Sacred Ministry in the name of this Rev. Classis, without any examination or questioning upon some of the weightiest doctrines of Sacred Theology, and merely upon his written confession,— in this we must say that the object of our Assembly has not been at all attained. It is true that we did not make any remarks upon the transmitted

confession in our last communication, and from this you justly conclude that we found nothing heterodox. But we did not intend to give liberty to admit the said Rev. Frymuth to the public pulpit service without a preceding examination; else we would not have spoken in so many words about an examination preparatoir and peremptoir. And how easy would it have been for the Rev. preachers, since they had come together for that purpose, to have held such examination according to their ability. But as things once done cannot be recalled, the Rev. Classis do not wish to annul the ordination of Rev. Frymuth because of the mistake which has been committed, but will consider it legal out of indulgence, although all the formalities, according to the Netherland Church Order, have not been observed. We therefore recognize Mr. Frymuth as a lawful minister. Yet this extraordinary must not hereafter be set up as a precedent, even as you now fall back upon the precedent of Rev. Bohme.

The anxiety which has arisen among conscientious members of the Church about the legality of holy baptism, as administered by Rev. Frymuth before his ordination, is not without foundation. The Rev. Classis, having taken this matter into dispassionate and devout consideration, could not possibly come to any other conclusion, following the Word of God and our Formulas of Uniformity, than that the baptism administered by Rev. Frymuth before his ordination was unlawful, and which we so declare—For it was not administered by a lawfully called and ordained minister, but by a private person. Therefore those children must be considered as not yet having received this holy sacrament, which must yet be devoutly administered to them, and the sooner, the better.

With much satisfaction do we learn from your letter that Rev. Frymuth has accepted the Formulas of Uniformity, and the Church Order of the Netherlands, and that he will carry on a friendly correspondence with this Rev. Classis; also that the members of the Honorable Consistory will submit themselves to the

same, and henceforth must do so, before they can be admitted to the service of the church. Rest assured that this Rev. Classis will not fail to show their desire to assist you with counsel and deed, whenever opportunities shall occur.

Furthermore, we wish you prosperity and blessing with your lawful pastor. May the Lord make his ministry fruitful, and make both himself and you faithful and able to feed the flock of God, which is under your care, with knowledge and spiritual understanding, so that the Church may be edified, be at peace, and the consolations of the Holy Ghost be multiplied.

We subscribe ourselves with all good will,

In the Name and by the Order of the Rev. Classis of Amsterdam,

Esteemed Gentlemen and Brethren,

Your well-wishing Servants and Brethren,

Cornls. Houthoff, Dep. p. t. Praeses.

Gerardus Kulenkamp.

Amsterdam, June 6, 1746.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Henry Boel to the Classis of Amsterdam, June 5/16, 1746. (Extracts, xxiii. 51.)

(Extract.)

My own continued illness and the absence of domines Muzelius and Mancius have hitherto prevented us from deciding upon an answer to the letter of the Very Rev. Classis of Amsterdam. We, however, submit to your consideration, whether the Rev. Classis, (if they would review all the letters sent by both parties in this country concerning a Coetus, as well as the replies of Classis to the same), would not discover that we had good reasons to have expected, ere now, more satisfactory replies, in redress of our

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well-founded grievances about a Coetus, as well as other matters which that party has against us.

We do not know whether our Holland churches to which we belong, (we do not belong to the Frisian), practice or allow in the cities the administration of Holy Baptism in the house. They refer here to the Post Acta of the National Synod of Dort as in favor of it, and that we can, therefore, lawfully administer it, privately, in our congregation in this city of New York. We certainly request and hope that no such permission should be given us. When, sometimes, during my service here of nearly thirty years, I have been asked, to baptize in the house, I have, upon investigation, found it was for superstitious (popish) reasons. As I have before testified, my soul abhors such things too much to encourage anybody in them, even if I were to receive money for it. But I have always taught, on every proper occasion, in preaching, catechizing, etc., that all the Reformed churches recognize, as the indisputably regular mode, the public administration of baptism in the church. If any one of our congregation wishes to learn my special views on this subject, I give him the proper instruction. At the same time I avoid other things which the English (dissenting?) churches approve, in regard to the place and manner of administering the sacraments; for those things do not belong to us. Let them act according to their Church Rules, but let us act according to ours. Mr. Vesey has more than once testified his satisfaction, and has encouraged me to keep strictly to our usual Church Rules against all innovations, as being the safest way.

In the meantime, if it shall be required of us, we hope, with the Lord's help, to transmit the reasons, in favor of house-baptisms in our congregation of this city, and our reasons against them. We will then send them over to the Fatherland for ecclesiastical consideration. Thus it will clearly appear whether we have not guarded the law by opposing this latest effort even of those, who have most loudly called for a Coetus, and whether we are answerable for the evil consequences which may flow therefrom.

I request the Minutes of the Synod of North Holland, and offer to copy them. This I will do as soon as they are placed into my hand.

A. M. van Artsen.

Endorsed, No. 18.

Extract from a letter of Domine Boel in New York, June 5/16, 1746. Handed to me by Domine Marinus van Artsen with request for a copy of the Minutes of the North Holland Synod. Answer to be given to his Honor for transmission.

REV. JOHN RITZEMA TO THE CLASSIS OF AMSTERDAM. IN DEFENCE OF REV. J. H. GOETSCHIUS. UNOFFICIAL. WITHOUT DATE, BUT ABOUT JUNE, 1746. xxiii. 56.

Reverend Gentlemen, Fathers and Brethren in Christ:

Sirs:— It has pleased the Lord of the harvest to thrust me out of his vineyard (at home) into these distant parts of North America. As your Reverences know, I arrived here from Amsterdam on the 14th of October 1744, O. S. I soon found to my great sorrow that an extensive dispute and division had arisen in the Dutch Reformed churches here. It does not exist so much in the city, where, since my stay, everything has gone on in a fairly quiet way; but it rages principally in the country districts, and especially on Long Island. There, troubles long ago were reported, and have made much labor for the Rev. Classis.

Now to assist in removing these difficulties which are mainly concerning domine Goetschius and his congregations, I take the liberty (although I cannot enter into the details of the differences, since I have had no part in the sessions of the Committee which was appointed by the Rev. Classis), to inform your Reverences of what I myself have witnessed, as I have been frequently invited by each of the parties. I have heard and maturely considered their arguments and formed my own opinion of the true state of the case. The parties are bitterly antagonistic to each other. This the Rev. Classis may see from the communications of the

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Rev. Committee as well as of domine Goetschius. I wish I could freely certify that nobody shows himself a mere partisan, but there is something wrong (on both sides). I will not accuse the Rev. Committee of partiality; nor will I completely justify Mr. Goetschius, because his imprudent actions and expressions have in many respects been proved. Nevertheless, I cannot at present, from the abundant evidence in this case, decide upon the truth or untruth of many matters. For I see clearly that his adversaries are largely consumed by the most implacable hate towards him. On that account they rake up everything that has any appearance of reality, and with such things they seek to strengthen their side by making them serve to the damage of his Reverence, whether they are true or not. As to the woman in the case, I leave that to the defense of the gentleman himself how far it is true or false; and how far it may be confirmed and maintained by her word. Nevertheless, I know that previously to her evidence against him, she had given contrary evidence to some people with whom I have spoken; and they appeared to me as upright and pious men. To them she denied it. As to the other matters in this whole business, I rely upon the farseeing judgment of the Rev. Classis.

I have no doubt that if the Rev. Classis had the same opportunity as we have here, to see the people and hear both sides, you would not find yourselves bold enough to decide against that gentleman, who is, indeed, like a bird in a snare, attacked by many. Nevertheless his own imprudence has often given cause for attack, as I observed before.

I have never heard him preach, and I am not allowed to let him preach for me as long as no definite decision is made known by your Reverences. Yet I have often been in his company, and in company of people who have frequently heard him. They all testify to his great zeal in religious matters, and his anxiety for the welfare of immortal souls. For my part, I have never seen anything to contradict all this. I therefore think that he must be

retained, if possible, in such a manner as the Rev. Classis may think advisable. If his ordination should be confirmed, he could do service in that congregation with no peace nor satisfaction. I doubt, indeed, whether he ever could labor acceptably there, for there are some who have told me that they would never recognize him, even though the Classis legalized his ordination. But then he would be available for some other congregation, which might want him; for there is no lack of congregations here needing pastors. However, sufficient ability is often lacking to meet the heavy expenses of a call sent to Holland; even as also there is often lacking the unanimity to enable them to do it. Mr. Goetschius would thus have the opportunity, if his adversaries should remain obstinate, to exercise his gifts for the benefit of the church at another place, where his services would not drag languidly along as they have now for a good while.

Will the Rev. Classis be pleased just to consider his condition. He gave himself up to studies. He has for a long while been engaged in them. He was misled by others who pretended to have the authority to ordain. Then, as I am told, he behaved himself agreeably and amiably to everybody. He was one of the best of domines. But when he learned the sin of such easy going, when he chastised others for this, and in the fear of the Lord endeavored to convert them; then they came to the kernel (of divine truth), and for this reason, chiefly, I am inclined to think, most of the agitation of his opponents, if not all, sprung up. Then upon the advice, and following the decision of the Rev. Classis, he desisted from celebrating the seals of the covenant, from joining people in wedlock, for about the space of two years. Also the salary upon which he was called, was hardly half paid. The dissatisfied refused to give anything and called domine Arondeus to preach for them. Mr. Goetschius is burdened with a family, a wife and four children; yet with all these troubles he has attended to his services blamelessly, as far as I know, both in doctrine and life. No imprudent step has come to my notice as long as I have been in this country.

These are all the matters about which I was to report to the Rev. Classis. I hope and expect that your Reverences will put me down as one who submits everything, without partiality, and to the best of his knowledge and belief; and who is sure that he can confirm everything by sufficient testimony, if required. I heartily wish that these troubles may soon come to an end, before the friction increases; and before any more serious consequences occur, which now seem to threaten us here, unless the good Lord soon puts into our hands means to remove these differences. I hope the Rev. Classis will again use their good offices for the organization of a well-regulated and subordinate Coetus, which is so necessary here; and most thoroughly convince its opponents. Then may we all, here, as brethren, provide for the good of Jerusalem.

May God still protect the Netherlands; may he show that he loves her gates, and may he be a fiery wall around about her. May your Rev. Assembly as of old, long be the mainstay of truth, and of purity in teaching and in life. May God bless your Reverences in your persons, services and families. May he make your counsel our refuge, your readiness to help our hope. This is the wish and prayer, Rev. Gentlemen, of him, who respectfully calls himself,

Your Reverences devout servant and brother,

Johannes Ritzema, Eccl. in New York.

Reinhart Erickzon, Eccl. at Newezink.

P. S. Mr. Erickzon, minister at the Newezink, having read my foregoing letter, has had the kindness to confirm it by his signature, as far as it concerns domine Goetschius and the condition of those churches.

J. Ritzema.

Endorsed:

No. 20. A letter from J. Ritzema in New York, without day or year, jointly signed by R. Erickzon.

In the Book of Extracts No. 12, pages 56, 57.

GOVERNOR CLINTON TO THE LORDS OF TRADE.

New York, June 21, 1746.

My Lords, I have the honour of your Lordship's favour of 28th January 1745/6, acquainting me with the complaints of Monr. de Gersdoff, in behalf of himself and his Moravian Brethren in this Province, touching an Act passed in September 1744 for securing his Majesty's Government of New York.

Pursuant to Your Lordships desire I have enclosed a report of a Committee of Council upon that subject matter of your letter, to which I beg leave to refer, and hope it will prove satisfactory.

I am perfectly sorry, that the Secretary omitted writing to Your Lordships, with the Acts you mention to have received; at that time I was in a hurry to go for Albany, and depended upon his care of transmitting the Acts properly, neither did I conceive any of those Acts of such moment as to comment upon, however I shall take care, that they are more regularly sent to your Lordships for the future.

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— Col. Hist. N. Y. vi. p. 311.

CHARACTER OF REV. MR. VESEY, FROM A NEWSPAPER IN NEW YORK, JULY 14, 1746.

"Fryday morning last, (after a lingering Indisposition), Departed this life, in the 72nd year of his age, the Rev. Mr. Commissary Vesey, who was Rector of Trinity Church in this City from its first building in the year 1697 to the day of his death. During which time he conscientiously performed the great Dutys of his office, with unwearied Diligence and uncommon abilities, to the General Satisfaction and applause of all; and as he had been a great Instrument in promoting the Building and Settlement of the Church, (when there were but few of the Established Religion here); so by the Blessing of God upon his pious and earnest endeavors he had the satisfaction to see the congregation from time to time increase, the Building enlarged and beautified; and now at last the inward pleasure of leaving in peace and order one of the largest and finest Churches in America, with a very considerable congregation, who justly lament their almost irreparable loss in him, who in his private life also was truly a good liver, of a grave, thoughtful, prudent and discreet disposition, yet very affable, cheerful, and good natured in his conversation. A most tender affectionate husband, a good indulgent master, a faithful steady friend, and beneficent to all. His corpse was last Saturday decently interred in the family vault attended by several gentlemen of his Majesty's Council, most of the principal Magistrates, and Chiefest of all the Inhabitants; and as he has always lived a faithful soldier and servant to his great Lord and Master, so in his sickness with great patience, resolution and constancy of mind, and in his last moments, (sensible), cheerfully resigned his soul into his hand who summoned him hence, to receive the eulogy mentioned in the Gospell, "Well done, good and faithfull servant, enter thou into the joy of thy Lord".

— Records of Trinity Church, i. 234. Dix's Hist. i. 231.

William Vesey, the first rector of Trinity Church, was invited hither from England, and preached his first sermon on Sunday, 13th March, 1697. In March of the following year he married Mrs. Mary Reade, a widow, then residing in this city. Mr. Vesey continued his service in the church for many years subsequent to this period; and died while still pastor in 1746. He was succeeded by the Rev. Mr. Barclay.

— Valentine's New York, p. 245.

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A REVIEW OF THE TIMES OF REV. MR. VESEY, 1697–1746.

"During his (Rev. Mr. Vesey's) administration, great changes occurred in the city and the Province; party-spirit took new forms; old watch-words were dropped and others were adopted; Church people, (Episcopalians) no longer a little handful in the midst of a generally adverse population, had increased in numbers and influence, and many converts had been made among those who were attracted by the love of the conservative, and a dread of the radical in politics and religion. Once, during Mr. Vesey's rectorship, there came over the land, like a conflagration, the Methodist movement, so little comprehended by our fathers, though it seems so plain to us; and when Whitefield arrived in New York, he and the Commissary had rough words and exchanged sharp shots, of which the Methodist brother has left a somewhat angry record; but we cannot blame the staunch old Churchman for holding out as he did against what he deemed the special perils of the time, whether embodied in the acts of dictatorial Governors, the votes of hostile senates, the howling of street-rioters, or the impassioned utterances of a new sect. (the Methodist Church). The Church, meanwhile, throve and prospered, until at the time of Mr. Vesey's death, twenty two congregations were flourishing under his jurisdiction as Rector and Commissary. About a year before his death he wrote home to the Secretary of the Venerable Society (for Propagating the Gospel) regarding the growth of the (Episcopal) Church in New York. From this letter, dated November 27, 1745, this extract is taken:

Rev. Mr. Vesey to the Society for Propagating the Gospel in Foreign Parts.

"Rev. Sir: here I must beg leave to observe to you that in the year of our Lord 1697, I was ordained by Dr. Compton the then Bishop of London, and sent here by his Lordship to officiate at Trinity Church in the City of New York, at which time, besides this Church and Chapel in the fort, one Church in Philadelphia, and one other in Boston, I don't remember to have heard of one building (of the Church of England) erected to the public worship of God, on this northern continent of America, from Maryland, where the Church was established by a law of the Provinces, to the east bounds of Nova Scotia, which I believe in length is eight hundred miles. And now most of those Provinces or colonies have many Churches, which against all opposition, increase and flourish, under miraculous influence of Heaven. I make no doubt it will give a vast pleasure to the Honorable Society to observe the wonderful blessing of God on their pious cares and endeavors to promote the Christian Religion in these remote and dark corners of the world; and the great success, by the concomitant power of the Holy Ghost, has attended the faithful labors of their Missionaries in the conversion of so many from vile errors and wicked practices to the faith of Christ and the obedience of the Gospel".— Dix's Hist. Trinity Ch. i. 230.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Eggo Tonkes van Hoevenbergh.

1746, July 18th. Art. 18. Rev. Eggo Tonkens van Hoevenbergh, minister in Suriname, appeared before the Rev. Assembly and informed them that he had been restored, by the goodness of the Lord, to his usual health. He was therefore rather inclined to go back again to Suriname to perform his ministerial duties, and would be ready in September next, if then a fit opportunity should be found. He added that he had received from the Messrs. Committee ad res Exteras two drafts which had been sent to them for his benefit. xii. 110.

Report on the Letter from Goetsius.

Art. 5. Rev. Deputati ad res Exteras make known that they had examined the letter of Goetsius. They observed that it contains a strong defense of his conduct; but inasmuch as his case had been referred to a committee in the place where he lives, and was to be investigated by the Coetus there, the Committee was of the opinion that no action could at present be taken in regard to Goetsius. xii. 110, 111.

ACTS OF THE CLASSIS OF AMSTERDAM.

Synodalia. Art. 2. Suffering (needy) Churches. Lithauen. (Lithuania.) Pennsylvania.

1746, July 18th. Art. 2. Of these churches we hope to hear something good in Synod, and commend the matter to the zeal of the Messrs. Deputati.

We can now report that Rev. (Theodore) Frielinghuisen has been called as minister to New Albany in New Netherland. To this end he was examined by our Classis finally, and ordained, and long since departed thither.

Thence (from America) we received letters also from Revs. Rieger and Schnor. The first stated that the congregations there (in Pennsylvania) were becoming incredulous as to the long expected aid from the Fatherland; and accused Rev. Schnor of offensive conduct, and that he incited the Lancaster church against him, (Rieger). The second accused Rev. Rieger of heterodoxy, and reports that the church of Lancaster has accepted him (Schnor) as their lawful minister, and has refused to acknowledge Rev. Rieger as such; and that he also ministers to the places in the vicinity. He complains of the small salary which the church is able to give, and requests that Bibles, Psalm-books, etc., may be sent over. We have referred both to the first Coetus which is to be held. This the Rev. Schlatter is about to assist in forming, he having been sent thither by the Rev. Deputati Utrius Synodi, by

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whom the aforesaid Rev. Deputati will be kept more fully informed. For the furtherance of that salutary object, the consistory of Amsterdam gave Rev. Schlatter a donation of one hundred and fifty florins, while the Diaconate gave him three hundred florins. The Pennsylvania church has been earnestly recommended to our Classis, that we should support the same with liberal donations, as soon as fuller and well founded accounts shall be received from there. Upon this recommendation some of the churches of our Classis have already given the sum of one hundred and fifty four florins, while others also have promised to contribute to that object. xii. 111, 112.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Aug. 25, 1746.

A letter from Freehold, sent to the Rev. Classis by Rev. Reinhart Erickson; written April 8, and received August 25, 1746.

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In this he mentions:

1. That one Benjamin van der Linde, a youth of about twenty five years of age, of a peculiarly modest and kind hearted disposition, having studied two years with Rev. Haagoort, in Sacred Theology and Hebrew; had requested him and Rev. Haagoort to use their influence with the Rev. Classis, so that they (Erickson and Haagoort) might subject him to the preparatory examination, nomine Classis, and when he shall receive a call, to the final examination.

2. He declares that although he was at first unwilling to consent to this request, yet on account of the needs of the Dutch Church in the land, there being so many vacant places; and also because it is so difficult to secure men from Holland; and because some now attend the Episcopal Church, (the Crown Church of England), and others the Presbyterian Church; therefore, considering all these things, he had let himself be persuaded to send this petition to the Rev. Classis in the hope of its favorable recep-

tion and the granting of his request. He promises that he will acquit himself, as to Rev. Benjamin vander Linde, in the sui omnibus salva conscientia, mort nastradum, (?) but he begs for a favorable answer. Was signed,

Your obedient servant, and salvation-seeking Brother in Jesus Christ,

Reinhart Erickson.

xxii. 48.

Freehold, April 8, 1746.

CONFERENCE BETWEEN GOVERNOR CLINTON AND THE INDIANS. AUGUST, 1746.

.....

Said Governor Clinton;

Brethren: The French on all occasions show that they Act against your Brethren, the English, like Men that know they dare not look them in the face in day light; and therefore like thieves, steal upon people who do not expect them, in the night, and Consequently are not prepared for them. Your Brethren in Revenge have acted like Men of Courage; they do not attack poor Farmers at their Labour, but boldly attempted the Reduction of Louisburg — the strongest Town the French had in America, in the Fortifying of which they had spent above Twenty Years: it was Surrounded with Strong walls, and Forts in which they had planted their largest Cannon in every place where they thought the English could come near them, and notwithstanding of all these precautions and advantages they were forced to submit to the English Valour.

You must have heard from your Fathers, and I doubt not several of your Old men still Remember, what the French did at Onandaga; how they Surprized your Countrymen at Cadarackue. How they invaded the Senekas and what mischief they did to the Mohawks.

How many of your countrymen have suffered by the Fire at Montreal, before they entered upon their cruel and Mischievous

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designs; They sent Priests amongst you to delude you, and lull you to sleep while they were preparing to knock you in the Head; and I hear they are attempting to do the same now.

. . . . . .

Said the Indians;

As to your Suspicions of our Admitting French Priests among us, they are become Groundless, since we have now declared War against them; the admitting of priests would only tend to lull us to sleep; on the contrary should any now dare to come we know no use for him or them but to Roast them.

The thoughts of the Treatment we formerly received from the French, thro' the means of their Priests; and which you have now seasonably brought to our Remembrance makes our Blood to Boil.

. . . . . .

— Col. Hist. N. Y. vi. pp. 317, 319, 322.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Long Island.

1746, Sept. 5th. Art. 2. The Rev. Deputati ad res Exteras report that they have received a letter from Long Island with eleven enclosures; also one from New York. The contents of these they will report at the next ensuing Classis. xii. 116.

Hoevenberg.

1746, Sept. 5th. Art. 3. Further news is waited for from Rev. Eggo Tonkens van Hoevenberg. xii. 116.

Rev. Goetsius.

1746, Sept. 5th. Art. 5. His case remains in statu quo. Of his letter received, dated May 29, 1746, the Rev. Deputati shall give an account to the Rev. Assembly, ipsissima verba, when the letters referred to in Art. 2, shall have been more fully examined and read. xii. 119.

Extracts from several Letters.

1. From Batavia.
2. From the Cape (of Good Hope).
3. From Colombo.

1746, Sept. 5th. Art. 10. Deputati ad res Exteras read to the Rev. Assembly extracts, as follows:

2903
2920

4. From a letter from Second River, (Belleville, N. J.) of May 2, 1746, from Rev. Haeghoord.

5. From a letter from Frihold, (Freehold), of April 8, 1746, from Rev. Reinhard Erichson. The Rev. Assembly requested the Rev. Deputati to answer these letters, especially the two last mentioned, which contained a request for authority to subject to a preparatory examination, Benjamin van der Linden; and in case he receives a call, to examine him finally. This request is not to be granted in any sense whatever. On the contrary, the introduction or erection of a Coetus there is to be strongly insisted on. Furthermore the Deputies will read a draft of their answer to the aforesaid parties, before this Rev. Assembly. xii. 117.

REV. MR. COLGAN TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, September 29th, 1746.

Reverend Sir: These are to acquaint the Venerable Society that my endeavors in the work of my Mission are by the blessing of God attended with success a late & remarkable instance whereof we have in the conformity of a Family of good repute in ye Town from Independency to the Doctrine discipline and Government of our Church which considering all circumstances may be thought worthy of notice.

In my letter of the 26th March last* I gave information to the Society of our being in a very likely way of having a Church erected in the town of Flushing a place generally inhabited by

* No copy of said Letter in MSS — Doc. Hist. N. Y. Vol. iii. p. 194.

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Quakers & by some who are of no religion at all which indeed has all along from the first settlement of the town been a great obstruction and discouragement to an undertaking of this kind but now by the Kind providence of God (who has raised up Friends & money for the purpose) the work is actually begun so that I have hopes of performing divine Service in this new church in about three months time and also that the Society will bestow upon it a Bible & Common Prayer Book according to their usual bounty, for certainly there can be no set of People within this Province who are greater objects of the Society's pity & charity than those belonging to the town of Flushing of which I have been so truly sensible that it has brought me (if I may be permitted thus to express it) to double my diligence in that place where error & impiety greatly abound nor have I been wanting (through the Divine assistance) in the other parts & duties of my Mission for the space of almost one and twenty years to approve myself a faithful Labourer & my trust in God is that I shall continue to approve myself such whilst I remain etc., etc.

Thos. Colgan.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extracts from Letters relating to Goetschius.

1746, Oct. 3rd. Art. 1. The extracts from the letters from Long Island and New York, relating to the case of Goetsius, and also an extract from the letter of Goetsius himself, were read in Classis by the Messrs. Committee. On account of the lengthiness of the same it was resolved to consider them at a later committee meeting. The regular Deputies are requested to do so, with the addition of the President and Clerk. xii. 118.

Rev. van Hoevenberg.

Art. 2. The article relating to Rev. Eggo Tonkes van Hoevenbergh remains in statu. xii. 118.

Replies to several Letters.

Art. 5. The replies to the letters from Batavia, Cabo, Columbo, as well as from The Revs. Haeghoord and Erichson, were read and approved. Thanks were given to the Messrs. Deputies. xii. 119.

Widow of Mr. van Schie.

Art. 8. The widow of Rev. (Cornelius) van Schie, minister at Albany while living, fled from that region on account of a hostile invasion. She was getting on very precariously (sukkelende) in her poverty. She has therefore received a donation of twenty five guilders (from the Classis). xii. 119.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extract from a Letter from Mr. Boels. (Boel).

Art. 9. An extract was read from a letter from Mr. Boels (Boel) of New York, written to Mr. Van Artsen. The Rev. Classis resolved that no answer should be made to this extract, because the letter was not written to the Rev. Classis. But the Synodical Acta of 1746, which Mr. Boels had asked for, shall be sent to him, at his own cost, by Mr. Van Artsen. xii. 120.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. G. Haeghoort, Oct. 3, 1746. No. 36, Vol. 30, p.—

To the Reverend, Pious, Learned, Gerard Haeghoort, Minister of the Holy Gospel in the Church of Jesus Christ at Second River.

Reverend Sir and Esteemed Brothers:— Your letter of May 12th, as also one from Mr. Erickzon of April 8th, of the present year, have come safely to hand. As they both treat of the same topic, viz., the case of Benjamin Vander Linde, and contain the same request, to wit, to give you and Rev. Mr. Erickzon authority to examine him preparatoir, and upon receiving a call, peremptoir, and to ordain

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him in the name of the Classis of Amsterdam, we shall answer both together, while we kindly request you to be pleased to communicate the contents to Mr. Erickzon.

In the first place we must say our Rev. Meeting was somewhat surprised that the individual who is the most interested does not himself write and prefer his own request to this Classis; also that Rev. Mr. Curtenius has either not been consulted in this matter, or will have nothing to do with it. Yet he cannot be left out of consideration in this matter, according to our judgement, because this young man was brought up in his church, and about two years ago was received as a member on confession of his faith. He would therefore be in the best position to give testimony as to his standing and deportment.

As to the business itself: this Rev. Gathering is saddened at the shepherdless condition of many churches in those regions, for the scattered sheep are constrained to seek strange shepherds for themselves. She therefore is ever striving, and will gladly assist in providing those churches with lawful, tried and qualified shepherds and leaders. Yet she cannot open a door by which many might finally press into the sacred ministry, who are unfit therefor through lack of proper endowments, and without proper examinations. Although we do not doubt your conscientious fidelity in reference to this case, yet you can easily understand that if we commit the duty of an entire Ecclesiastical Assembly to two or even more individual ministers we open the way to the frequent recurrence of the same, and also to those to whom such a duty ought not to be entrusted; for if this privilege be granted to you, it cannot be denied to others if they request it. You appeal to precedents; that this has been done before; and you allude particularly to the case of Goetschius, who was advanced and ordained by the Rev. Frelinghuyzen. But you should also consider the sad consequences thereof, and all the confusion which has arisen out of that case. Moreover that case as well as the appointment of J. Driessen took place without the previous knowledge and consent of this Rev. Meeting. It is one thing to overlook, and, as far as possible remedy a mistake made; but quite another thing to deliberate and give instructions concerning a case that has not yet occurred.

We therefore commend your prudence which led you to ask advice of the Rev. Classis in the first place, and to promise to submit to her decision. The Rev. Classis thinks it best that this young man, according to his original intention should come over here for a short time and appear before the Classical Gathering for examination. On being found capable, he shall be qualified. If not he may prosecute his studies a little longer at one of the Universities in this country. If, however, this cannot be done conveniently, because of certain alleged, though not insuperable difficulties, this Rev. Assembly will yield so far as to permit said young man to be properly examined preparatoir, and on receiving a call, peremptoir, and ordained; but this must not be done by individual ministers, but by a Coetus lawfully convened for that object, although all the ministers do not appear. And then it must be done in the name of the Rev. Classis.

You see, therefore, how necessary it is that all the ministers in those regions contribute his part toward the support of the Coetus, and that its Articles be maintained and not broken. As to the case of Goetschius, his case is now the subject of deliberate consideration on the part of Classis. The documents of the Committee have only recently come into our hands, together with the defence of Goetschius. The decision of the Gathering will be sent over as soon as this can be properly done.

In the expectation that both yourself and Rev. Mr. Erickzon will abide by the decision of our Rev. Assembly, and will conduct yourselves accordingly, we conclude with our wishes for your prosperity, and that a blessing may rest upon your person and work and family. We subscribe ourselves with all fraternal good-will,

Rev. Sir and Esteemed Brother, Your Servants to command and Brethren, in the Name and by Order of Rev. Classis,

Cornelius Houthoff, Dep. p. t. Praeses.
Ger. Kulenkamp, Dep. p. t. Scriba. V. D. M. Amst.

Amsterdam, Oct. 3, 1746.

TRINITY CHURCH, NEW YORK.

Call and Induction of Rev. Henry Barclay. October 17, 1746.

At a meeting of the Vestry, held the 17th day of October, 1746, it was resolved and ordered, that the Reverend Mr. Henry Barclay be, and the said Mr. Henry Barclay is, hereby called as Rector of Trinity Church in this city, and that this Board present the said Mr. Barclay to his Excellency the Governour, and desire he may be admitted and instituted as Rector of, and Inducted into the said Church. That Mr. Horsmanden and Mr. Chambers being desired to wait on Mr. Barclay, and acquaint him with the Resolution of this Board, and know whether he would accept of the call, waited on him accordingly, who returned and introduced Mr. Barclay into the Vestry, where he accepted of the call. And thereupon it is ordered, that Mr. Murray, Mr. Horsmanden, Mr. Chambers, Mr. Lodge, and Mr. Nicholls, be a Committee to prepare a presentation of the said Mr. Barclay to his Excellency the Governour.

And ordered, that the Church Wardens, Mr. Horsmanden, Col. Moore, Mr. Reade, Mr. Livingston, or any three of them, one of the Church Wardens being one, be a Committee to wait on his Excellency the Governour, to know when he will be attended by this Board, to present the said Mr. Henry Barclay for admission, institution and Induction, as Rector of Trinity Church aforesaid, and that they make their report thereof to the next Vestry.

The Committee appointed by this Board the 17th Instant, to wait on his Excellency the Governour to know when he would be attended by this Board, to present the Rev. Mr. Henry Barclay for admission, institution and induction as Rector of Trinity Church in this city, Reported to this Board that they had waited on his Excellency accordingly, who appointed five o'clock this afternoon. Then the Committee, appointed the same day to prepare a presentation of the said Mr. Barlay to his Excellency the Governour, presented to this Board the said presentation in the words following, viz.:

To His Excellency the Honorable George Clinton, Esq., Captain-General and Governour-in-Chief in and Over the Province of New York, and Territories Thereon Depending, in America, and Vice-Admiral of the Same, and Vice-Admiral of the Red Squadron of His Majesty's Fleet:

We, the Church Wardens and Vestrymen of Trinity Church, in the City of New York, in Communion of the Church of England, as by law established, the true and undoubted patrons of the Rectory of the Parish Church of Trinity Church aforesaid, within your Government, in all reverence and obedience to Your Excellency due and suitable, send Greeting, in our Lord God Everlasting, to the said parish Church of Trinity Church aforesaid, now being vacant by the natural death of William Vesey, Clerk, the last incumbent in the same, and to our Presentation of full right belonging, our beloved in Christ, Henry Barclay, Clerk to Your Excellency, by these presents we do present, humbly praying that you would vouchsafe him, the said Henry Barclay to the same Church, to admitt him into the Rectory of the same Church to institute, and cause to be inducted, with all its rights, members and appurtenances, and that you will, with favour and effect, do and fulfill all and singular those things which in this behalf are proper and fitting for your Excellency to do. In testimony whereof, we, the Church Wardens and Vestrymen aforesaid, have to these presents put our hands and seals this twenty second day of October, in the Year of our Lord one thousand seven hundred and forty-six.

Which being read was approved of, and was signed and sealed by all the Members present, and also by Edward Holland, Charles Crooke, and Robert Elliston.

— Berrian's History of Trinity Church, New York. pp. 69, 70, 71.

TRINITY CHURCH, NEW YORK.

Governour Clinton's admission of Mr. Barclay to be Rector of Trinity Church. Oct. 22, 1746.

——— I, George Clinton, Esq., Captain-General and Governour-in-Chief
| Seal. | of the Province of New York, and Territories thereon depending,
——— in America, and Vice Admirall of the same, and Vice Admirall of the Red Squadron of his Majesty's fleet, do admitt you, Henry Barclay, Clerk, able to be Rector of the Parish Church of Trinity Church, in the city of New York. Given under my hand and the Prerogative Seal of the Province of New York, this twenty-second day of October, in the Year of our Lord one thousand seven hundred and forty-six.

G. Clinton.

Letters of Institution by Governour Clinton to Mr. Henry Barclay.

——— I, George Clinton, Esq., Captain-Generall and Governour-in-Chief of
| Seal. | the Province of New York, and Territories thereon depending, in
——— America, and Vice-Admirall of the same, and Vice-Admirall of the Red Squadron of his Majesty's fleet, do institute you, Henry Barclay, Clerk, Rector of the Parish Church of Trinity Church, in the city of New York, to have the care of the souls of the Parishioners of the said Trinity Church, and take Your Cure and Mine. Given under my hand and the prerogative seal of the Province of New York, this twenty-second day of October, in the Year of our Lord one thousand seven hundred and forty-six.

G. Clinton.

Mandate from Governour Clinton to Induct Mr. Henry Barclay into the Rectory of Trinity Church.

——— The Honorable George Clinton, Esq., Captain-Generall and Gover-
| Seal. | nour-in-Chief of the Province of New York, and the Territories thereon
——— depending, in America, and Vice-Admirall of the same, and Vice-Admiral of the Red Squadron of his Majesty's Fleet: To all and singular Rectors or Parish Ministers whatsoever in the Province of New York, or to Joseph Robinson and Joseph Murray, Esqrs., the present Church Wardens of Trinity Church, in the city of New York, and to the Vestry Men of the said Church, and to each and every of you,

Greeting: Whereas I have admitted our beloved in Christ, Henry Barclay, Clerk, to the Rectory of the Parish Church of Trinity Church, in the city of New York, within my Government, vacant as is said by the naturall death of William Vesey, the last Incumbent there, to which he was presented unto me by the Church Wardens and Vestry Men of Trinity Church, in the city of New York, in communion of the Church of England, as by law established, patrons of the same: And him I have instituted into the Rectory of the same, with all its rights and appurtenances, (observing the laws and Canons of right, in that behalf required and to be observed:) To you, therefore, jointly and severally, I do committ, and firmly enjoining do command, each and every of you, that in due manner him the same Henry Barclay, or his lawfull Proctor, in his name, or for him, into the reall, actuall, and corporall possession of the said Rectory and Parish Church of Trinity Church aforesaid, and of all its rights and appurtenances whatsoever, you induct, or cause to be inducted, and him so inducted you do defend, and what you shall have done in the premises thereof you do duly certify unto me, or other competent Judge in that behalf, when thereunto you shall be duly required. Given under my hand and the Prerogative Seal of the Province of New York, the twenty-second day of October, in the Year of our Lord one thousand seven hundred and forty-six.

G. Clinton.

TRINITY CHURCH, NEW YORK.

Certificate of Mr. Barclay's Induction, etc., into the Rectory of Trinity Church, etc. Oct. 22, 1746.

We, whose names are hereunder written, do certify, that Henry Barclay, Rector of Trinity Church, in the city of New York, was, in the presence of us, Inducted into his Church aforesaid, by Joseph Murray and Joseph Robinson, Esqs., the present Church Wardens, and by the Vestrymen of the said Church, on the twenty-second day of October, one thousand seven hundred and forty six; by virtue of certain Letters of induction, made under the hand of his Excellency, the Honorable George Clinton, Esq., Captain-General and Governor-in-Chief of the Province of New York, etc., and under the Prerogative Seal of the said Province, within the Parish of the city of New York aforesaid, for that purpose directed, in the words following, viz. The Honorable George Clinton, Esq., Captain-Generall and Governour-in-Chief of the Province of New York, and Territories thereon depending, in America, and Vice-Admirall of the same, and Vice-Admiral of the Red Squadron of his Majesties fleet: To all and singular, Rectors or Parish Ministers whatsoever in the Province of New York, or to Joseph Robinson and Joseph Murray, Esqrs., the present Church Wardens of Trinity Church, in the city of New York, and to the Vestrymen of the said Church, and to each and every of you, Greeting: Whereas I have admitted our Beloved in Christ, Henry Barclay, Clerk, to the Rectory of the Parish Church of Trinity Church, in the city of New York, within my Government, vacant, as is said, by the natural death of William Vesey, the last Incumbent there, to which he was presented unto me by the Church Wardens and Vestrymen of Trinity Church, in the city of New York, in Communion of the Church of England as by law established, patrons of the same: and him I have instituted into the Rectory of the same, with all its rights and appurtenances, (observing the Laws and Canons of Right, in that behalf required and to be observed:) To you, therefore, jointly and severally, I do committ, and firmly enjoining, do command each and every of you that, in due manner, him, the said Henry Barclay, or his Lawful Proctor in his name, or for him, into the real, actuall and corporall possession of the said Rectory and Parish Church of Trinity Church aforesaid, and of all its Rights and Appurtenances whatsoever, you Induct, or cause to be Inducted, and him so Inducted you do defend, and what you shall have done in the premises thereof, you do duely certifie unto me, or other competent Judge, in that behalf, when thereunto you shall be duly required. Given under my hand and the Prerogative Seal of the Province of New York, the twenty-second day of October, in the Year of our Lord one thousand seven hundred and forty-six.

G. Clinton.

Also, that the aforesaid Henry Barclay, on the twenty-third day of this Instant November, within the said year, being a Lord's day, did read in his Parish Church aforesaid, openly, publickly, and solemnly, before the congregation there assembled, the Morning and Evening Prayers appointed to be read, by and according to the Book Entitled, (the Book of Common Prayer,) and administration of the Sacraments and rites and ceremonies of the Church, according to the use of the Church of England, "together with the Psalter or Psalms of David, pointed as they are to be said or sung in Churches, and the form or manner of making, ordaining, and Consecrating of Bishops, Priests, and Deacons," at the time thereby appointed; and after such reading thereof, did, openly and publickly, before the congregation assembled, declare his unfeigned assent and consent to the use of all things therein contained, and prescribed according to this form, viz. I, Henry Barclay, do declare my unfeigned assent and consent to all and everything and things contained and prescribed in and by the Book Intituled the Book of Common Prayer, and administration of Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be said or sung in Churches, and the form or

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manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons. Also that he did, publickly and openly, in the afternoon of the said day, in his Parish Church aforesaid, in the presence of the congregation there assembled, in the time of Divine Service, read a certificate under the hand and seal of the High Reverend father in God Edmund, Lord Bishop of London, in these words, viz. This declaration was made and subscribed before me, by the said Henry Barclay, to be licensed to perform the Ministerial office in the Colony of New York, this 12th day of December in the Year of our Lord 1737, and in the 15th of our Translation. EDMUND LONDON. And at the same time, and in the same place, the congregation being present, did read the declaration or acknowledgement contained in the said certificate, viz: I do declare that I will conform to the Liturgy of the Church of England, as it is now by Law Established. And lastly, that on Wednesday, the twenty-sixth day of the Instant November, and in the Year aforesaid, he did read the Articles of Religion, commonly called the thirty-nine Articles, agreed upon in Convocation, in the Year 1652, in his Parish Church aforesaid, in the time of Common Prayer there, and did declare his unfeigned assent thereto. And these things we promise to testify upon our Corporall oaths, if at any time we shall be called thereunto. In witness whereof, we have hereunto set our hands, in the city of New York, this twenty-eighth day of November, in the Year of our Lord one thousand seven hundred and forty-six.

James Emott,
Lambert Moore.

— Berrian's History of Trinity Church, New York. pp. 74, 75, 76.

PETITION AGAINST A PRETENDED LUTHERAN MINISTER, JOHN LODWICK HOFGOED. (OCT. 29, 1746.)

To his Excellency George Clinton Esq. Captain General and Governour in Chief of the Colony of New York and the Territories thereon Depending in America and Vice Admiral of the same etc.

In Council.

The humble petition of Michael Christian Knoll Minister and the Elders and Deacons of the Lutheran Church in the City of New York Sheweth

Unto Your Excellency

That your Excellency in Council on the Thirtyeth Day of May Last were Graciously pleased on a former petition presented by your petitioners to order and direct that one John Lodwick Hofgoed who has taken upon him to be a Lutheran Minister Should not Exercise any Ministerial ffunction within this province without a Lycence first obtained from Your Excellency for that purpose, a Copy of which order Your petitioners Beekman, Petterson and Wolf did on the Evening of the Same Day Serve on the said John Lodwick Hofgoed and were in Great hopes a Due obedience and Regard would have been paid to the same but Contrary to your petitioners expectations and in Contempt and Disobedience of Your Excellencys Order in Council he the said John Lodwick Hofgoed Still persists in Exercising a ministerial function and Since the Service of the said order on him has Baptized one Child and on Sunday Last and once before has administered the Sacrament of the Lords Supper to Sundry persons here and insists he has a Right so to do Notwithstanding Your Excellencys order to the Contrary and although the said John Lodwick Hofgoed pretends he was silenced at Ingershim for preaching against popery Yet Your petitioners are Well assured the said John Lodwick Hofgoed Never was in holy orders but is a meer Laick and Imposter if not an Emissary from the Enemies of the Reformed Religion as Will appear by the Certificates and affidavits hereunto annexed Wherefore Your petitioners most humbly pray Your Excellency in Council will be graciously pleased to Interpose in this Behalf and Suppress the further proceedings of the said John Lodwick Hofgoed by such Ways and Means as your Excellency in Councill shall think fit and proper to be Done.

And your petitioners as in Duty bound shall Ever pray etc.

Jacobvs Van Byskerk — Michael Christian Knoll, Minister
George Petterson — Charel Beekman
Johann David Wolff — Laurence Van Boskerck.

New York, October 29th, 1746.

Translation.

Of an Attestation from J. P. Rossler Consistorial Secretary at Stutgerd the Principality of the Dutchy of Wurtenbergh, to the Rev. Minister Samuel Urlsperger at Augsburgh in Germany; Also a Translation of an Attestation of the said Samuel Urlesperger.

As well at great Ingersheim, as also in the whole Countrey of this Dukedom, there never was a Person or Minister in an Office whose name was called Hoffgoot.

J. P. Rossler.

And his Excellence the privy Councellor Georgy at Stutgard, has given me also the following account:—

I have been inquiring at the Ducal Consistory about the Person Hoffgoot who pretended to have been a Lutheran Minister at Ingersheim and dismissed, but I soon was informed that there never had been either at Ingersheim or elsewhere in the Countrey a Man of that Name in a Pastoral Office; Besides it is well known to me that never any Minister here has been deposed about such a pretended Cause (of Preaching against Popery) I think this Man Hoffgood as he calls himself, is certainly an Imposter.

That the first short attestation of J. P. Rossler Consistorial Secretary is certainly his own hand writing, and the second an Extract of the Privy Councellor's Letter to me, & by me word by word faithfully copied I certify with my own hand and seal (Seal) Samuel Urlesperger Senior of the Lutheran Ministry, & Pastor of the Parish of St. Anna. Augsburg the 5th of August 1745.

Translation.

Of an Extract of a Letter from Gotthilf August Francke of Halle in Saxony Thaeolae Doctor, and Member of the Society for promoting Christian Knowledge to the German Lutheran Congregation at Philadelphia & elsewhere in Pennsylvania.

As to the last I will give you my hearty advice and warning, not to Trust any one who comes running of himself, you have had the experience hitherto how often you have been deceived by such People, Nothing is more certain as that such sort of Men, who come without a call, endeavour only for to invade on an office of a Minister, for their own sakes, & which either for their scandalous lives in Germany have been deposed or have been found unfitt for the trust of a minister's office etc. Halle the 25th of April 1744.

Translation.

Of an Extract of a Letter from Friederigh Michael Ziegenhagen Member of the Society for promoting Christian knowledge, (& Chaplain in ordinary to the King) to the German Lutheran Congregations at Philadelphia & elsewhere in Pennsylvania.

Further my Friends, pray do not allow some Persons who pretend to be Preachers, though are not lawfully sent, but through their own conceit & election are running from one Country to another, only to intrude themselves into a Congregation for their bodily maintenance, and when obtained cause dividings & other Evil; But that you are readily disposed to help and assist your rightfull Ministers by which means all disorder, trouble & dividings of the minds will be prevented,

and if such a one should have arose amongst you, the same must be avoided & dismissed. For the admonition and advice of St. John in his first Letter Chapter 4th (where he writes thus, Beloved believe not every Spirit, but try the Spirits whether they are of God) ought to be the Concern of every Christian Congregation; The reason why such a Tryal be very necessary is St. John says expressly, because many false Prophets are gone out into the World who pretend to be Vocated & sent from God, tho' they are not, and such Preachers may do great mischief to other Souls if they do not look out, and are upon their guard; This Article, my beloved, you will remember the more in your hearts, because you know yourselves, the Country & respective places wherein you dwell are frequented enough by such Schismaticks & false Prophets etc.

Friederigh Michael Ziegenhagen.

Kensington the 13th of Sept., 1744.

Philadelphia ss. Christian Grussold of the City of Philadelphia in the Province of Pennsylvania Tradesman and the Rev. Peter Brunholtz Clerk Minister of the German Lutheran Congregations in Philadelphia aforesaid & Germantown came before me William Allen Esq., one of his Majestie's Justices of the Peace for the City and County of Philadelphia aforesaid and Severally made Oath on the holy Evangelists to the purport and effect following (that is to say) The said Christian Grussold saith that he is by birth a German, and that he was employed to translate some attestations & Extracts out of two Letters, which said attestations & Extracts being now produced unto him, he saith, that the foregoing Writing on the other side of this Paper is a true translation thereof out of the high German language according to the best of his skill & knowledge. The other Dept. Peter Brunnholtz saith that he received & brought over the original Letters (so in part translated by the said Christian Grussold) from Friederigh Michael Ziegenhagen mentioned in the foregoing Writing, that to the best of his knowledge & belief the said foregoing Writing is a true translation of the said attestations & of the Extracts out of the said Letters. He further saith that he knows and is well acquainted with the respective hand writings of Samuel Urlesperger (also mentioned in the foregoing Writing) as also of the said Gotthilf August Francke and Friederigh Michael Ziegenhagen, & the said original Attestations (of which the foregoing attestations are a translation) being produced unto him, he saith that he verily believes the name Samuel Urlesperger subscribed thereto is the proper hand writing of the said Samuel Urlesperger. And the two original Letters (of which the Extracts beforementioned are in part a translation) being also produced to the said Dept. he saith that he verily believes the names Gotthilf August Francke, and Friederigh Michael Ziegenhagen respectively subscribed to the said Letters are the respective proper hand writings of the said Gotthilf August Francke & Friederigh Michael Ziegenhagen.

Peter Brunholtz
Christian Grassold.

Sworn before me the 28th Day of August 1746. Will Allen, Recorder.

— Doc. Hist. N. Y. Vol. iii. pp. 589–591.

MISSIONS AMONG THE MOHAWKS.

Rev. Henry Barclay to the Society for Propagating the Gospel, Dec. 2, 1746.

Extract.

About the middle of November, 1745, the French Indians came to an open rupture with us, and with a party of French, fell upon a frontier settlement,* which they laid in ashes, and made most of the inhabitants, to the number of about one hundred, prisoners; ever since which time, they have kept us in a continual alarm by skulking parties who frequently murdered and carried off the

* Saratoga — the present Schuylerville.— STATE HISTORIAN.

poor inhabitants, treating them in the most inhuman and barbarous manner; by which means the lately populous and flourishing county of Albany is become a wilderness, and numbers of people, who were possessed of good estates, are reduced to poverty. In the meantime our Indians could not be prevailed upon to enter into the war, but have deceived us with fair promises from time to time, whilst we were convinced, by undeniable proofs, that they kept up a correspondence with the enemy."

— Quoted by Dix, i. 239.

TRINITY CHURCH, NEW YORK.

The Vestry of Trinity Church to the Society for Propagating the Gospel, Dec. 5, 1746.

New York, December 5, 1746.

Reverend Sir:—We, the Church Wardens and Vestry of Trinity Church in the city of New York, begg leave to acquaint the Honourable Society, that it hath pleased Almighty God to take unto himself the Rev. Mr. Vesey, our late worthy Rector, by whose death the Church Wardens, under his Inspection as Commissary, have sustained a considerable, and our own an almost irreparable loss. And we have made choice of the Rev. Mr. Barclay to succeed him, we hope our proceeding therein will not be disagreeable to that Venerable Body, we having endeavoured to act upon this important occasion with all the care and precaution becoming so weighty an affair. And although we have a great esteem for Mr. Barclay, and were all satisfied, with his qualifications in all respects, yet we should not have presumed to make any advances for his removall, had we not been well satisfied of the many and great discouragements he hath mett with in his mission since the war with France, which rendered his best endeavours fruitless, and the safety of his person precarious among the savages in the Mohawks' Country, at least during the continuance of the war; which, with what further accounts he shall give the Honourable Society about this matter, we trust will be satisfactory, and justifie his conduct and removall from the seat of War, and a country greatly deserted by the Inhabitants, and almost laid waste by Barbarians.

Reverend Sir, we begg our humble duty may be presented to the Honourable Society, and that you will, upon all occasions, be pleased to interpose your good offices for the continuance of their favour and bounty towards us, which, by the blessing of God, and the care and diligence of the Rev. Mr. Charlton, their Catechist, prove successfull, and greatly tend to promote their pious designs to the glory of God, and the Interest of our Holy Church and Religion in this populous city, amidst the many different sects and persuasions of its inhabitants. So heartily recommending the Honourable Society to the favour and protection of Almighty God, and praying for their health and happiness, we remain, with the greatest regard, both their and Your Most obedient humble servants.

Which letters were approved off, and signed by this Board.

— Berrian's History of Trinity Church, New York. pp. 68, 69.

TRINITY CHURCH, NEW YORK.

The Vestry of Trinity Church to the Bishop of London, Dec. 6, 1746.

New York, December 6, 1746.

My Lord: We, the Church Wardens and Vestry of Trinity Church, under the greatest concern, beg leave to acquaint Your Lordship, that it hath pleased God to take unto himself the Reverend Mr. Vesey, Your Lordship's Commissary, and our faithfull pastor, by whose death the churches in general over which, by your Lordship's favor, he had the Inspection, have sustained a very great, and our own in particular, an almost irreparable loss; tho', by the blessing of Almighty

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God upon his pious endeavors and unwearied diligence for the space of near fifty years past, he had the inward pleasure of leaving in peace and good order one of the largest and finest churches in America, with a considerable congregation, who, almost with one voice, named the Rev. Mr. Barclay to succeed Mr. Vesey as Rector. And although we were satisfied of his qualifications in all respects, yet, as he was in the service of the Honourable Society, and had been instrumentall in doing a vast deal of the good among the Heathen, we should not, upon any terms, have presumed to have countenanced the calling of him, had we not been well satisfied that, since the war with France, he had met with insupportable discouragement, which rendered his mission and best endeavours fruitless, as well as the safety of his person precarious among those savages in the Mohawks' Country — which, with many other parts of the County of Albany, being the frontiers of the province, is now deserted by the Christian Inhabitants, and almost laid waste by Barbarians and French; all which, with what Mr. Barclay will have the honour of writing to your Lordship upon this head, we humbly hope will be sufficient, in Your Lordship's opinion and Judgment, to justifie our conduct and proceedings upon this important occasion; and that Your Lordship (who by Divine Providence is appointed the great shepherd and Bishop of these American Churches) will approve of our choice, and give us leave humbly to recommend our Rector as a Gentleman, worthy of Your Lordship's favour and countenance; And that Your Lordship will be pleased to continue your paternall care and good offices to our Infant Church, which we shall always endeavor to meritt, and remain with the most profound respect, My Lord, Your Lordship's much obliged, and most obedient humble servants.

— Berrian's History of Trinity Church, New York, pp. 67, 68.

GOVERNOR CLINTON TO THE DUKE OF NEWCASTLE. DEC. 9, 1746.

Rev. Henry Barclay.

.....

When in consequence of my treaty with the Six Nations of Indians, I had sent out several partys to harrass the French in Canada and to make reprizals for the barbaritys committed on our frontiers, one of these partyes, which brought up eight prisoners and four scalps from within a few leagues of Montreal, thinking this a proper occasion to have their complaint heard, came two hundred miles from their own habitations to present a petition to me, against Philip Livingston [Secretary] for Indian Affairs and Henry Barclay their late Minister now Rector of the Church in this place. .....

To the Honourable His Excellency George Clinton Esq., Captain General and Governour in Chief of the Province of New York and Territories thereon depending in America, Vice Admirall of the same, and Vice Admirall of His Majesty's Fleet of the Red Squadron.

The Petition of Some Mohawk Warriors in behalf of themselves and their Brethren of the Mohawks and Conojohary Castle.

Humbly Sheweth:— That whereas some years past the Rev. Mr. Henry Barclay did officiate among us as a Teacher of the gospell and did dayly preach good things to us the Mohawks; we in relation for his singular service did make him a present of a spot of land very conveniently situated near the garrison, with intent nevertheless that the said piece of land should be and remain to the said Mr. Barclay during his being our Teacher, that ceasing, the said land to go to the next Minister that should come in his room, and so on from one to the other. But to our sorrow we find that Mr. Barclay has not only left us, for the love of money, but still claimed the said land as his particular property, directly contrary to the meaning and intent of us the Donors. Wherefore in this point we do earnestly first beg remedy in the premises by some ways or means to have that land settled for a Minister for the time being, the building thereon erected by Mr. Barcklay to be appraised and payd and another Teacher to be procured to us with all speed, and that no person whatsoever be admitted to buy one foot of our Flatts, either at the Mohawks or Canojohary from us. Then shall we see that you are intended to keep us clear and be convinced that our Brother highly loveth us. We shall not be wanting on our parts, as we have now lately done to shew our regard love and friendship we have for our sovereign King George and all his subjects

.....

— Col. Hist. N. Y. vi. p. 312, 314, 315.

Classis of Amsterdam.

Correspondence from America.

Revs. Du Bois and Ritzema to the Classis of Amsterdam, Dec. 19, 1746.— No. 13.

Portfolio "New York", Vol. i. Extracts, xxiii. 58–59.

Addressed:—

Very Rev., Learned, Godly Sirs, constituting the Very Rev. Classis of Amsterdam, at Amsterdam.

Copy of a letter dated 25th of September, 1746.

Rev. Sirs, Fathers and Brethren in Christ: Inasmuch as we, as members of the Dutch Reformed Churches in this country, and especially as office-bearers in the same, are in duty bound, so far as we are able, to care for their welfare; therefore when called upon, can we the less excuse ourselves from offering aid and assistance to those who desire to avail themselves of such help.

Such a case has now come fresh to our hands from the Church of Rhinebeck, a little village lying over against Kingston, where Rev. Weiss has been minister. By his departure to Pennsylvania, the Church is left without a minister, and without the observance of public worship. It has, however, heard of a student named Johannes Leydt, who, for some years has pursued his studies under different ministers. Now, for a year and a half, he has been instructed under our supervision, not to speak of what he has already accomplished in the original languages of Scripture, and in the systems of Profs. Vitringa and Gerdes. The good reports concerning this young man, who is now about twenty eight years of age, moved many to go and hear him, to judge of his gifts. The same reports were repeated as to the general satisfaction of the Church. It also became clear to us from their subscription and from the authority they sent us to take action in the matter, that they desired, not only to have him for their lawful minister, but even to have the benefit of his services as a student

and a Reader at once, until, in some way, the opportunity might offer for the Rev. Classis to give him the lawful authority to officiate.

Having received this request from them, we gave it mature consideration, and came to the conclusion, that we could certainly find no reason for refusing such a unanimous desire. On the contrary, we thought that such a pious aim should be furthered with all possible zeal; especially since experience teaches us how easily dissensions may enter into a church here, and where they have entered, how hard it is to heal them.

We informed them, therefore, that we could see no objection whatever to his officiating in such capacity temporarily, and that we would present their request in their name to the Rev. Classis. This we hereby do, and in this form: That the Rev. Classis nominate the ministers of the Dutch Reformed Churches here, who are in sympathy with the Coetus, or at least two or three of the ministers, to conduct the ordination examination in the name of the Classis. To convince the Rev. Classis, in a measure, of the necessity of this request we give the following reasons:

1. Because the Church of Rhinebeck is weak, and not in a condition, without a great sacrifice of its temporal well-being, to bear the heavy expenses of calling a minister from Holland, especially in these war-times. At the most, they can raise but fifty or sixty pounds for yearly support; but on this account, one would hardly be inclined to come over to them. (from Holland).

2. Because experience teaches us, since the salary here is raised by the voluntary gifts of the adherents of the Church, that when a minister has been obtained from the Fatherland who does not give very good satisfaction, immediately disaffected persons rise up and refuse to give their proportion. This causes the Consistory a great deal of trouble, in order to make up the amount. Against such disturbances, which over here cause the ruination of our churches, the churches are best protected by their making a free choice.

3. Because experience teaches us again, that some of those who come out of the Fatherland, promise to themselves mountains of gold over here, and find themselves greatly disappointed in their expectations. And such as these do not adapt themselves very well to the dispensation which Divine Providence appoints them. This also sometimes, creates not a little disaffection.

4. Because we can say with all freedom in regard to this young man, that he is so far advanced that he can understand a Latin author, can help himself with Hebrew and Greek, and is reasonably well-versed in theology. In his walk and conversation he is an example in godliness to others. He is humble and meek in spirit, so that he can bear with evils. This is something which here as well as elsewhere, is requisite above all things.

These are the things, Rev. Fathers and Brethern in Christ, which have had such weight with us, that we could not do otherwise than we have done, if we would promote the welfare of the Church over here. We are obliged, in this case at least, to act thus, submitting ourselves, of course, to your Revs. wise and prudent judgement.

Indeed we are of the opinion that, if we only had capable persons, this course should be followed more generally here in the country districts. For here and there, scattered in the woods, are little companies of settlers, consisting of ten, twenty or more families. These, if they are not to grow wild altogether, living, as they do but little better than heathen, ought to have a religious leader. For such a one, they would be willing to make up a small support, and thus, in course of time, they might become flourishing churches. Of such examples we have been ourselves eye-witnesses. Without just now mentioning particular instances we could perhaps enumerate twenty or thirty cases in New York and New Jersey.

We felt ourselves in duty bound to write your Revs. these things. And what we write we could even now substantiate in many ways; inasmuch as his Rev. is quietly carrying on a work

which is blest of heaven, and gives satisfaction to the people. This one particular, however, we desire to mention: His Rev. coming down to town, told us of a neighborhood, called "The Seven Partners", where his services are also wanted. By general agreement, if the people of Rhinebeck would consent, they would build a church for him to preach in, notwithstanding the distance is about four hours on foot.

With our greetings and best wishes for your Revs. persons families and heavy ministerial labors for the extension and upbuilding of Christ's Kingdom, we sign ourselves, once again, Rev. Fathers and Brethren in Christ, with much respect,

Your Revs. Obedient Servants and Brethren,

G. Du Bois,

Joh. Ritzema, V. D. M. New York.

New York, Dec. 19, 1746.* No. 13.

CHURCH OF NEW YORK.

New York, Dec. 19, 1746.

Consistory held. After calling on God's name, the fact was considered that Mr. Isaac Stoutenberg, had from sickness laid aside the office of clerk which had been provisionally conferred upon him, and his brother Jacobus had for some time undertaken it. Nevertheless, the action of the Consistory was requested thereon.

Resolved, That the office shall be conferred on him as formerly, only provisionally; and only for such a length of time as the Consistory shall deem proper; provided, that he, while enjoying the profits, shall allow another to serve in his place when the Consistory so orders.

Resolved, That besides what Mr. Huybert Van Wagenen receives for the instruction of poor children, ten pounds New York currency shall be paid to him for one year, on the condition that when the Consistory so orders, he shall act as chorister, alternately in the Old Church and the New. If this shall prove satisfactory, the Consistory will take further action.

Resolved, That Mr. Jan Van Aarnnam, clerk in the New Church, be informed, that, although retaining his usual salary and profits, he shall allow any one whom the Consistory approves, to serve in his place.

It was ordered, that the president for the time being, shall in his own house in the presence of elder Bancker, make known this action to all these three parties. This having been done, they expressed their satisfaction therewith, and their purpose, with the Lord's help, to conform to it.

By the authority of the Consistory, this 2nd day of March, 1747, all this was recorded in the Church Book by me

Henricus Boel, p. t. President.

*From the heading this may be the same as a letter dated September 19, 1746.

ACTS OF THE CLASSIS OF AMSTERDAM.

A Letter from New York.

1747, Jan. 9th. Art. 4. A letter addressed to this Assembly was placed in the hands of the Rev. Deputies ad res Exteras, to report on it to the Assembly subsequently. xii. 121.

The case of Goetschius, —— and several letters bearing thereon.

1747, Jan. 9th. Art. 5. The Rev. Deputies, together with the other gentlemen of the committee, on the case of the Rev. Goetschius, rendered a report of their doings, and submitted therewith their suggestions, (pre-advice), as to the best course to pursue in this matter. This pre-advice is to be found word for word in the Acta of the Deputies. Their report was unanimously approved by the Assembly, with their thanks to the gentlemen of this committee. In this connection, there were also communicated to the Assembly several letters, which the Rev. Deputies should forward as follows: to the committee at New York; to Rev. John Henry Goetschius; to the church of Queens County, (Long Island); and to Rev. Ritsema. Their design was to exhort all these several parties to peace; and at the same time to serve for instructions how they were to deal with Rev. Goetschius. They were also to aim at this, namely that a Classis (Coetus?) should be inaugurated and established among the churches in that land. The contents of all these letters were approved by the Assembly, and the Messrs. Deputies were thanked. xii. 121.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Jan. 9th, 1747. (Other end of Vol. xxiii. 45.)

Report of the Committee of Classis on the Goetschius case.

Extra session on the same day.

The Deputati, having asked the Committee of the Rev. Classis to come in, in accordance with the resolution of Classis of October 3, (1746), proceeded conjointly to investigate the case of Goetschius. They took into calm consideration and with all carefulness, all the documents belonging to this annoying

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affair: both those brought in against Goetschius by the Committee, (in that land), and also those of the aforesaid (Goetschius), handed in for his defence; partly to this committee, partly sent over to this Classis in a private way. They have found:

A. That the chief accusation brought in against Goetschius, regarding attempted immorality with a certain married woman, Annie Onderdonk, carries with it no proof, satisfactory in all particulars, whereon, according to custom and law, the aforesaid could be condemned. Notwithstanding there remains cause for anxiety, whether the aforesaid did not, by too familiar and imprudent intercourse with that woman, give occasion and ground for evil suspicions. These also Goetschius himself has not been disinclined to confess in his letter to this Classis.

B. That among the other accusations against him, there are, indeed, certain ones, which are somewhat far-fetched, and not of very great importance; yet most of them furnish a convincing evidence of the exceeding imprudence and passionateness of the aforesaid. Of this also, he has made some confession, and has asked pardon of the Committee in that land, and somewhat more fully of us, in his letter to this Rev. Classis; with submission of himself to the judgment of this Rev. Body, and to the Formulae of the Church Order of the Netherland churches, instituted at the National Synod of Dordrecht.

After this examination of documents the Committee ad causam have unanimously drawn up this resolution, to serve this Rev. Assembly by way of preadvice.

A. That the members constituting the Committee, who served in the case of Goetschius at New York, should be thanked for the pains they have taken in this vexatious case, and for the good order in which they have transmitted to us, in writing what was transacted; and that they be exhorted to contribute all in their power to the suppression of all unrestfulness, and for the restoration of the peace in that disturbed congregation, as well as on the whole Island; and that, as a means thereto, there should be urged the speedy organization of a Coetus or Conventus, at which all ecclesiastical affairs, and all disputes that arise, may be dealt with, with their ultimate submission to the judgment of this Classis.

B. As to Rev. Goetschius: that he can be, and should be regarded in no other quality than that of a candidate, (proponent), and that, (inasmuch as, in our opinion, he cannot, at any rate, perform with usefulness and edification, the office of a minister in the churches of Queens County, on account of the all too highly-excited party-spirit, and the reciprocal bitterness there existing, he ought to be put in a position subject to a call, and serve any church which may desire his ministry; inasmuch as there are so many vacant churches in that land. But that the aforesaid, when he has been lawfully called by some church, must first undergo a final (peremptory) examination before the Coetus, or a committee appointed for that purpose, in order thus to be lawfully qualified nomine hujus Classis; that subsequently, after his previous signing of the Formulae of Concord, and promise of subjection to the Coetus, and to this Rev. Classis, he shall be ordained) with the laying on of hands by one or more of the neighboring ministers, or to those thereto nominated by the Coetus. Further: that the aforesaid Goetschius ought to be earnestly admonished to conduct himself, hereafter, prudently and peacefully and edifyingly in all things, as becomes an overseer of God's church; and by submission to this resolution, to show by deeds that his professions were sincere, and that all this must be made known to him by a letter.

C. That the letter of Rev. Ritzema, also signed by Rev. Erickson, having reference to the aforesaid case, ought to be answered. It is also submitted for consideration, whether a letter should not be written to the churches of Queens County, in order to inform them of the resolution of Classis, with earnest admonition to peace; and stirring them up to look out for a capable, pious and peace-loving pastor, in order that when he has been lawfully called, he may be properly qualified and ordained (consecrated).

Other end of Vol. xxiii. 45.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John Ritzema, Jan. 9, 1747.

2916 No. 43, Vol. 30, page 69.

To the Rev., Godly and Learned Mr. J. Ritzema, faithful minister of the Holy Gospel in the Church of Jesus Christ at New York.

Rev. and Very-learned Sir, Esteemed Brother:— From your letter without date, signed also by Mr. Erickzon, we learned with joy of your safe arrival in that country as early as October, 1744. The confusions and divisions on Long Island cause us, not less than yourself, sincere regret. We employ every means to quiet those disturbances. We request you also, to assist in every way in your power, especially by the speedy institution of a Coetus. Without this we fear that peace will never be restored and the churches utterly fail of edification. It cheers us to know that peace exists in the city. May God increase it and establish it, and may the Church be built up and the consolations of the Holy Ghost be multiplied. We trust that no differences may spring up through the baptism of children in private houses, to the fostering of superstition, and contrary to the practice in our Netherlands Churches. We have heard indirectly concerning this. The introduction of novelties easily originates confusions and divisions. These may appear small in the beginning, but when they have once broken out, can hardly be subdued. Therefore yourself and everyone ought to oppose their very beginnings.

As touching your report concerning the case of Goetschius, we doubt not you have acted impartially, and that your love of peace has impelled you to inform us of your views concerning it. We thank you for the trouble you have taken, and we bear you witness that you have not made use of wholly unfounded reports. But you also well understand that when a case has been referred to a Committee, the case must be left to such legally authorized body,

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and its report must be awaited. We cannot give heed to private advices, which are often contradictory, as has already appeared in this delicate case. We must commend the Committee so far, in that they have transmitted most carefully the whole case, and in most excellent order, with all the documents and proofs both pro and con. You will also discover that we have impartially and conscientiously, according to our best ability, so decided the case, that, whatever wishes have been expressed on either side, we trust that all parties will abide by our decision.

Finally, we wish the blessing of the Lord upon your person, your sacred ministry, and your family, while we subscribe ourselves with brotherly esteem,

Reverend, Godly, Very-learned Sir and Brother, your well-wishing Servants and Brethren, in the Name of the Classis of Amsterdam,

Cornelius Houthoff, V. D. M. Amst. Depp. Classis, p. t. Praeses.

Ger. Kulenkamp, V. D. M., Amst. Depp. Classis, p. t. Scriba.

Amsterdam, Jan. 9, 1747.

P. S. You may communicate the contents of this letter, together with our greeting, to Rev. Mr. Erickzon, so far as it relates to him.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of New York, January 9, 1747. No. 44 of Vol. 30, p. 70.

To the Honorable, Devout, Very-Learned Gentlemen, Ministers and Elders, constituting the Rev. Consistory of the Reformed Church at New York.

Esteemed Brethren:—

We have delayed sending the enclosed copy of the Minutes of the last Synod of North Holland, in the expectation of an answer

to our last letter. We know it came to your hand in due time from an extract in a letter written to Mr. A. M. Van Arssen. Of this, however, the Rev. Classis can take no account, as it has resolved not to recognize, much less answer, any letter addressed to private persons, and not to the Rev. Classis itself. We refer, therefore, only to our former communications and expect to receive speedily, a satisfactory and peaceable answer thereto. We hope that the disturbances which have arisen out of the Goetschius affair may be quieted by the decision which the Rev. Classis has made on the case, and which is herewith transmitted. May no new distemper arise, but may Peace and Unity prevail, that the churches may have peace and be edified, and that the consolations of the Holy Spirit may be multiplied.

We are still of opinion, and more confirmed therein than ever, that nothing is more likely to preserve unity and good order and prevent irregularities and distractions, than the speedy organization of a Coetus or Conventus. We earnestly request you, therefore, to direct your most diligent endeavors toward the accomplishment of so beneficent a work. May the God of Peace be with you and grant unto the churches the long-wished for peace. May He bless you personally and in your sacred ministry as well as in your families with the choicest of his blessings. We subscribe ourselves with brotherly good-will, Rev., Devout and Learned Gentlemen and Brethren,

Your Servants and Colaborers, who wish you prosperity and peace,
in the Name and by Order of Rev. Classis of Amsterdam,

Cornelius Houthoff, V. D. M. Amst. Depp.
Cl. p. t. Praeses.

Ger. Kulenkamp, V. D. M. Amst. Depp.
Cl. p. t. Scriba.

Amsterdam, Jan. 10, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Revs. Du Bois, Arondeus and others, (the Committee on the Goetschius case) Jan. 9, 1747. No. 45, Vol. 30, p. 71.

To the Rev., Devout and Highly-learned Gentlemen, Du Bois, Arondeus, and other Members of the Hon. Committee, etc., at New York.

Rev. Gentlemen and Brethren, Constituting the Committee, serving in the case of Goetschius:—

The elaborate letter which you sent last year, without date, with the ten annexed documents, duly reached us. We heartily thank you for the manifold trouble which you have willingly undergone in the examination, and treatment so fully, of so delicate and intricate a case as that of Rev. Goetschius. We are well satisfied with the excellent order with which you have transmitted your own transactions, and we cannot neglect to commend your zeal, care and diligence in the whole matter. Inasmuch as you committed the entire business to the adjudication of this Classis, the Rev. Classis has had their Committee carefully and impartially examine all the documents sent us, both by yourselves and Rev. Goetschius, and having received their report, has come to the following unanimous decision:

A. That the chief accusation against Rev. Goetschius, relating to an attempted impropriety with Annie Onderdonk, cannot be fully sustained, as a proven misdemeanor, according to legal methods. Nevertheless we fear that Rev. Goetschius has given occasion to evil suspicions by conduct too intimate and imprudent. Indeed, he has confessed as much to us.

B. Concerning the other accusation brought against him, (although some of these seem rather far-fetched and not of much importance,) there seem to have been extravagant passion and great imprudence, faults which are not seldom cloaked under a zeal for God's cause, of which Rev. Goetschius has been guilty. Of this he has made some confession before your Committee, and has more amply asked to be excused in his letters to the Classis.

C. Inasmuch as Rev. Goetschius can be considered by us as standing no higher than a candidate, he is therefore judged by us not to be in a condition to undertake the work of the ministry, as the lawful Shepherd and Teacher in the Church in Queens County, with any fruit, or to the edification of the people; especially because of the very excited party-spirit and the mutual embitterments there existing. That congregation should first be provided with a lawfully chosen Consistory, to be installed by one of the neighboring ministers or by one of your Committee, or by some one appointed by the Coetus. It should then be exhorted to seek another pastor, pious and peaceable, and to choose him in a lawful manner. You as a Committee out also to strive to quiet the turbulent spirits in that congregation, and to urge them to peace and union.

D. The Assembly, however, declares that Rev. Goetschius is in a condition to be called by any Reformed Church which may desire his services. To this end you shall lend him a helping hand in consideration of his pressing circumstances. There is also danger that disturbances would increase if he should join himself to some of the sects with his adherents. Then also his humble submission to the Rev. Classis, and his meek supplications cause us to hope that hereafter he will act with more prudence and modesty, and be able, in peace, to edify the Church.

E. In case a lawful call is made by any church upon Mr. Goetschius, this Rev. Assembly decides that he must be examined

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preemptoir, nomine hujus Classis, by the Coetus, when organized, or by a Committee appointed for this purpose. He may subsequently be ordained to the ministry by the laying on of hands by one or more of the neighboring ministers, after he has signed the Formulas of Uniformity according to our Netherland Church Order, and promising submission to the Coetus and this Classis. Such is the decision come to, Brethren, by the Classis in this trying case of Rev. Goetschius, the carrying out of which decision is earnestly commended to you.

Meantime you will observe how very necessary the establishment of a Coetus is. Let it be no longer delayed. The sooner it is established the better. We urge you, therefore, in the most friendly manner to lend a helping hand thereto with all diligence. So long as no such Assembly exists we fear that peace cannot be restored. There is danger that new divisions may arise, with all the confusions incident thereto, to the destruction of the already distracted churches. By such circumstances the erring spirits which are already there in great numbers, will not fail to profit. This could only be to the sorrow of those who love the truth and walk in it in love.

We commend you to God and the word of his grace, who is able to build you up and give you an inheritance among them that are sanctified. We subscribe with all esteem and brotherly good-will,

Rev. Sirs and Brethren,

Your Co-workers wishing you all Prosperity and Peace,

In the Name and by Order of the Classis of Amsterdam,

Cornelius Houthoff, V. D. M. Amst. Dep. Cl. p. t. Praeses.

Ger. Kulenkamp, V. D. M. Amst. Dep. Cl. p. t. Scriba.

Amsterdam, Jan. 9, 1747.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the churches in Queens county, Jan. 9, 1747. No. 46, of Vol. 30, p. 74.

To the Esteemed Brethren, Elders, Deacons and Members of the Reformed Church of Jesus Christ in Queens County, the Classis of Amsterdam wishes Prosperity, Peace and Blessing:

We have learned with deep emotion, by several letters of the disputes which have arisen among you — great divisions and animosities, which have produced much confusion in the church, because of circumstances connected with the Rev. Goetschius. But how can God dwell where peace has departed? How can edification be promoted where offences are given and taken? How can peace of conscience exist, and the comfort of the Spirit be experienced, where men are provoking and embittering one another, and that, too, in a country where all sorts of errorists and sectaries abound? And such as these cannot fail to profit from such circumstances, by seducing away simple-minded souls who love peace. We are deeply concerned about these disturbances, beloved brethren. We have examined, therefore, as soon as it was possible after receiving the documents, as well as the proofs for and against Rev. Goetschius, the facts with deliberation and impartiality. Using all care, and in the fear of God, we have come to the opinion, that as to the chief accusation, the alleged impropriety, we cannot declare the said party guilty, as the proofs are not sufficient according to legal requirements; nevertheless we do not consider him altogether blameless. We leave this obscure matter with the Supreme judge.—As to the other accusations, we do not deem them of equal importance; nevertheless we are convinced he must acknowledge himself guilty of great imprudence. He has allowed himself to be carried away by unwise passion, and has been betrayed into bitterness and hasty judgement.

We have sought to discover means both to save Mr. Goetschius, and to bring your congregation to quietness and peace. If he would but allow himself to be influenced by a gentler and more peaceful spirit, he may yet be of service to the Church of God, elsewhere. Partly by his fault, and partly without his fault, he has become, alas! a man of discord in your church. Therefore, we fear, that as long as he remains among you, peace and harmony will be remote.

Therefore we exhort you, with prayer to God and with united efforts, to seek out for yourselves, and the sooner, the better, another pastor and teacher. Let him be the best, the most devout and the most peaceable man you can find; one properly qualified and lawfully chosen, unanimously, if possible, to be your leader, and intercessor, before God in your behalf; and let him be properly confirmed, (ordained or installed) according to Church Order, in this country. We earnestly wish that God may show you such a man, one after his own heart, who may heal the breaches, build up your fallen Zion, and edify the church.

Meanwhile we do not desire you to consider Rev. Goetschius to be under censure and unfit for the sacred ministry. No, indeed! On the contrary we recognize him as a candidate, and consider him suitable to be called by any church in your country which desires his services, and lawfully chooses him to be their pastor. Only, in such case, he must allow himself to be properly qualified. In such a way, brethren, we think this greatly tangled affair may be smoothed down, and removed out of the way, with peace restored to you, and Rev. Mr. Goetschius saved. If you love peace, brethren, and truly desire the edification of the Church, let this fatherly and brotherly counsel of love seem good in your eyes.

And now you, brethren, who have stood in opposition to Goetschius, possibly with some cause, do you watch over your own hearts lest any root of bitterness remain, which may produce gall and wormwood. Forgive him, wherein he may have given you any offence, that you likewise may be forgiven. Pity him,

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because of his needy circumstances and seek not to hinder his promotion to other churches, but rather favor it in every way. And you, brethren, who have sided with Rev. Goetschius, perhaps because of the good you discovered in him, while your love covered his faults, (and this is to be commended in you,) we beseech you and exhort you to stand by this, the decision of our Rev. Assembly. Unite your hearts in the fear of God, and manifest the fact, by allowing yourselves to be governed by the spirit of Peace. Thus will you re-establish harmony, and put away from yourselves that which would foment schism.

And now may the God of Peace sanctify you, govern you and lead you in the ways of peace. May he grant peace unto your church, that it may be edified, and may the consolations of the Holy Ghost be multiplied. We request that this, our letter, be publicly read before the whole congregation. We sign ourselves with all brotherly esteem and good-will,

In the name, and by the Order of the Rev. Classis of Amsterdam,
Your Brethren who wish you all Prosperity and Peace,
The Deputies of the Rev. Classis,
Cornelius Houthof, V. D. M., Amst. Depp. Classis, p. t. Praeses.
Gerardus Kulenkamp, V. D. M., Amst. Depp. Classis, p. t. Scriba.

Amsterdam, Jan. 9, 1747.

P. S. We also exhort the congregation that they look to it, and the sooner, the better, that a lawful Consistory be chosen.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John H. Goetschius, Jan. 9, 1747. No. 47 of Vol. 30, p. 76.

To Rev. John Henry Goetschius, Candidate, although at present officiating in the Reformed Church in Queens county.

Reverend Sir and Brother:— Both your communications, namely, that of Jan. 10th and that of May 24th, of last year, with all the accompanying papers and documents sent by you, have come safely to hand. We have carefully examined everything contained in them, as well as what you furnish in your own defence, or as an excuse, all of which we have also compared with what the Rev. Committee alleges against you.

We must acknowledge that the chief accusation, the alleged impropriety with Annie Onderdonk, does not appear to be satisfactorily proven; yet the excuses wherewith you serve yourself, and the proofs you bring in your own defence are likewise not altogether satisfactory, so as to remove all anxiety from our minds; nor is even the sworn declaration of the eldership concerning the testimony of the said woman to your exoneration. Neither do we understand the reasons which moved you to conceal or obscure before the Committee this most important proof in your defence. On this account they were, with reason, much embarrassed. We indeed cannot, nor do not wish, positively to condemn you in this matter, but we leave the case with God and your own conscience. Nevertheless we must say that there remain many reasons for solicitude in our minds, lest by your too familiar conduct and imprudent acts toward this woman, you should have given ground for evil suspicions; the which you have yourself also substantially confessed.

As regards the other accusations brought against you: Among these there are some which do not seem of much importance; nevertheless we are convinced of your great imprudence. You allow yourself to be carried away by your temper and passion, and not seldom also, you would have this sinful passion pass for holy zeal in God's cause. For this we grieve over you.

As far as we ourselves are concerned, we gladly, upon your request and confession, forgive you all wherein you have irreverently treated and wrongly accused this Classical Assembly. We hope also that all those harsh words which you have spoken against your fellow-servants may not be reckoned against you. Henceforth may the spirit of humble meekness and peaceful charity possess you.

Meanwhile, we are deeply concerned, that the church in those parts has been so sadly shaken by these disturbances, and in which you are not faultless; and that, too, when so many errorists are swarming around. The congregation of Queens County has been so rent and divided, that nothing but scandal and offence can result, to the dishonor of God's name and cause.

We have deeply pondered how to restore peace to the congregation disturbed by all these passionate animosities, and at the same time to save you from the circumstances of difficulty in which you find yourself. We sincerely pity you. But we cannot see how either can be effected while you remain in the congregation; for the estrangement of feeling and the excitement are so great, that you could have no peace and the congregation no edification. The following is therefore the decision of the Classis after deliberate and devout consideration of all the circumstances:

1. That the church of Queens county must seek another godly and peaceable pastor, and must call him in a strictly legal manner, to be their pastor and teacher. To this end you can contribute much, if you are really interested in the peace of that congregation, by properly influencing those who are your adherents.

2. In regard to yourself, this Assembly constitutes you a candidate. It neither can nor may look upon you in any other light. You may be called by any congregation that desires your services on these conditions: after being lawfully called, you must submit yourself to the examen peremptorium before the Coetus which is soon to be established, or before a Committee appointed by the same. Then, after signing the Formula of Uniformity, and honestly declaring your submission to the Coetus and the Classis, you may be properly ordained with the laying on of hands and thus consecrated to the sacred ministry by the neighboring or other ministers. We expect you cheerfully to submit to this just decision, which will tend to bring peace to the church and to preserve yourself. From your conduct now will appear the fact whether your written confessions and promises of submission agree with your practice.

As fathers and brethren we exhort you to walk prudently, humbly and peaceably, esteeming others higher and better than yourself. This will be a clear evidence of the genuineness of your piety, and thus you will be enabled to edify the church of God with your talents. May the God of Peace sanctify you, perfect you and guide you that in all things you may do his will. We subscribe ourselves with brotherly love and good will,

Reverend Sir and Brother,

Your Reverence's Brethren wishing you peace and every blessing,
In the Name and by Order of the Rev. Classis of Amsterdam,
Cornelius Houthoff, V. D. M. Amst. Depp.
p. t. Praeses.
Ger. Kulenkamp, V. D. M. Amst. Depp.
p. t. Scriba.

Amsterdam, Jan. 9th 1747.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. E. T. van Hoevenbergh.

1747, Jan. 9th. Art. 6. The Messrs. Deputies communicated to the Assembly the contents of a letter sent to them by Rev. E. T. van Hoevenbergh. In this he declares that he is as yet unable to let himself be used again in the service of the church in

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Suriname; nevertheless, he wished that he might, meantime, be allowed to enjoy the half salary formerly granted to his mother; that their Reverences in a letter accompanying the Acta of the Synod of North Holland for 1746, to the consistory in Suriname, had interceded for him. This letter having been read, the Assembly approved of such suggestions with thanks to the Deputies. xii. 122.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Conference with a Committee of the Suriname Society regarding the means for the conversion of the slaves there. Jan. 9, 1747.

The president and clerk of the Deputies having been invited to the house of the Hon. Estimable, Mr. Cornelius Trip, appeared there on December 27, (1746) and found there besides the aforesaid, other gentlemen of the Hon. Estimables, the Messrs. Directors of the Suriname Society, who had been specially commissioned thereto. His Hon. Estimable stated that the Society was not disinclined to take into serious consideration the work of the conversion of the slaves in those parts, (provided that those who became Christians should remain slaves); yea, indeed, even to send thither two Krankenbezoekers at an adequate salary, who should begin the work first among the domestic slaves in Paramaribo, and then learn what effect such effort will have.

But first, they (the Society) would like to have the opinion of Classis thereon, principally as to the manner in which this useful work ought to be undertaken, and how it ought to be prosecuted to the best advantage, and to the greatest benefit. And that, subsequently, the Committee of the Hon. Estimables' Society would like to enter into amicable negotiations about this matter with the Deputies of the Rev. Classis, in order to bring this salutary work into speedy execution.

After the Deputies had expressed their gladness and thankful-

ness at so delightful a proposal, and some considerations had been uttered prae-allahel (?) on both sides, the Deputies agreed to make report thereof to Classis; and to present an account thereof to the Hon. Estimable, the Gentlemen of the Committee. Quod factum in Classe Ordinaria, Jan. 9, 1747.

Other end of Vol. xxiii. 5.

ACTS OF THE CLASSIS OF AMSTERDAM.

Conference with a Committee of the Suriname Society, in regard to means to convert the Slaves there.

1747, Jan. 9. Art. 10. Also the Messrs. Deputies ad res Exteras reported a conference with a committee from the Suriname Society, for devising means to serve towards the conversion of the slaves there. They presented to the Assembly a project drawn up for that purpose. The Assembly expressed their thanks for that which was communicated, and approved the draft of the project. They also requested their committee to address their efforts as much as possible, and as quickly as possible, in order that this salutary object, and such measures as may tend to promote it in any way, may be carried into execution. The members of the Assembly are also requested that if any thoughts suggested themselves to any of them, to submit the same to the Rev. Deputies, who will allow themselves to be found here, for that purpose, a week from next Monday, at ten o'clock in the morning. xii. 123.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to be sent off.

Art. 11. The Rev. Deputies also presented before the Assembly, and which were approved:

Several letters which they wished to send off, as follows:

a. One to Suriname, together with the Acta of the Synod of North Holland for the year 1746.

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b. One to Curassan, (Curacoa?) ad fine as above.

c. One to St. Eustatius, ad fine as above.

d. One to New York ad fine as above.

e. One to Batavia ad fine as above.

f. One to the Cape of Good Hope ad fine as above.

g. One to Columbo on Ceylon ad fine as above.

All of these were approved by the Assembly and the Messrs. Depp. thanked for their great trouble. xii. 123.

PLAN FOR THE CONVERSION OF THE SLAVES IN SURINAM; ADOPTED, JAN. 10, 1747.

[Rev. Lambertus De Ronde, there.]

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No. 52. Plan of the Rev. Classis of Amsterdam for the extention of the Christian Religion among the heathen of the Colony of Suriname; by special request, delivered to the Hon. Directors of the Chartered Company of Suriname. (Rev. Lambertus De Ronde was in Suriname at this time. See his name in Corwin's Manual, 1902.)

The Rev. Classis, with singular joy and gratitude to God, having come to know, from the mouth of its Commissioners, the excellent zeal and godly disposition of the Hon. Directors of the Chartered Company of Suriname, in helping to extend the Christian Religion among the inhabitants of the colonies, who, up to this time, have lived in the darkness of heathenism, whether freemen, descended from the natives, mulattoes, or male and female slaves; and that their Honors have desired and expected some Plan from the Rev. Classis for most suitably beginning and carrying on that wholesome work: — has, after mature deliberation, found best to deliver to their Honors for their devout consideration, the following Project devised by its Commissioners.

Art. I.

Catechists: Their Qualifications.

As without sufficient instruction by capable teachers and the necessary books, there can be no hope for the extension of the Christian Faith among the benighted heathen; there ought to be secured, (besides the ministers who should before all concern themselves about it), capable teachers and catechists, members of the Reformed Church, themselves well instructed in the fundamentals of doctrine, and able, with patience, to teach others; particularly the most simple and ignorant, persons in middle life, who are not given to drinking, who are Chaste and honorable in word and walk, and who present a good testimony in this regard:

Art. II.

Provisionally — two.

Provisionally there ought to be two catechists appointed, so as to commence the work of instruction with the house slaves on Paramaribo; and, in case the blessing of the Lord crowns the work with success, as we hope it may, it will be well to think of sending one or two others to the rivers Commeyue, Cottica and Picnica; and later, to consider in what way this wholesome work may be carried on also among the male and female slaves on the particular plantations.

Art. III.

Their Appointment and Qualification.

The appointment of such catechists is to be left to the Hon. Directors of the aforesaid Company; but the inquiry into their life and character should be conducted by the Rev. Consistory; and their examination and qualification, by commissioners of the Rev. Classis. This should be done after the manner which is followed with the Visitors of the Sick who sail to the East Indies.

Art. IV.

Their Support.

Such catechists, once appointed, should bind themselves for at least six years, firmly to the service, and solemnly promise to learn, at once upon their arrival, the slaves own language, which is Negro-English; in order to acquire the ability to teach them in that language. And, in order that they may give themselves wholly to their work, there should be annually accorded them by your Honors, a living salary of at least eight hundred Dutch guilders. To this might be added a few releases from common burdens, pertaining to the Hon. Company, such as personal tax etc.; or some other privileges. For which, on their part, they will have to bind themselves not to follow any temporal calling, nor to give instruction to freemen for pay, but to occupy themselves solely with the instruction of male and female slaves, and that without additional profits.

Art. V.

Their Service.

Their work will have to be the teaching of the house slaves.

To that end, after a fair division of the wards, according to arrangements made by the local Consistory, they shall,

1. Twice a week, go to each house where there are slaves, in order, at a time most convenient to their masters, to teach them for at least an hour each time, without regard to age, and as they are capable, in the simple principles of the Christian Religion;

2. They shall, on every occasion, impress their pupils with the duty of fearing God, of obeying the Rulers and Powers set over them, and of showing, in love, all honor, loyalty and obedience to their masters and mistresses, according to Eph. 6: 5, Col. 3: 22, 1 Tim. 6: 1, 2, Tit. 2: 9, 10, 1 Pet. 2: 18. They shall also particularly impress on them that the acceptance of Christianity by profession, does not make servants, male and female slaves, free persons, or release them from their service in the world; but it lays upon them the duty of serving their masters and mistresses, especially those who are fellow Christians, with the more respect, fidelity and love according to 1 Cor. 7: 20-22.

3. They shall, as far as possible, seek to teach the male and female slaves, especially those who are yet young, the Dutch language, and further, if possible, singing; unless their Honors should be pleased hereafter to appoint a special teacher for that purpose.

Art. VI.

Their Subordination.

The catechists shall not take upon themselves any matter which touches the ministry, but they must be subordinate to the Rev. Consistory, to the Rev. Coetus there, and to this Rev. Classis.

To that end they shall,

1. Every month make report to the Rev. Consistory of the number of their pupils, of their pupils' advancement and of their experiences.

2. They shall every year give to the Rev. Coetus an accurate list of the number of pupils, of the number received as church-members, and so on.

3. They shall once or twice a year inform this Rev. Classis of the progress they are making.

Art. VII.

Their work to be promoted by the Ministers. In what way this is to be done.

The work commenced by the catechists, will, in every possible way, have to be promoted by the ministers. To that end, as soon as matters shall have been arranged here, word will be sent in regard to it, in the name of the C'assis, to the Rev. Consistories and to the Rev. Coetus there. Full instructions will be given to the respective ministers, not only to make, by their official commendations in public and in private, this very wholesome work agreeable to the owners of the slaves; but also to take the lead, by their example, in teaching their own slaves, as well as in giving them over, at stated seasons, into the hands of the catechists. It would also be very beneficial, if, after the catechists have been at work for a time, the Rev. Ministers each in his own parish — should, at least once a month, or possibly once a week, let all the slaves under instruction come together in the church, in order to obtain, in the presence of the catechists, proof of their advancement in the knowledge of the truth which is according to godliness.

Art. VIII.

Necessary Books.

But as this work cannot well be carried on with hope of good success, without books for the most elementary instruction, there ought to be provided by the Rev. Coetus, or at any rate under its direction, printed translations into the Negro-English language, either in full, or in short form, the Morning and Evening Prayer, the Prayer before and after meals, as also the Compendium of the Christian Religion, as these are found printed in the back of the Dutch Bibles.

N. B. This is the request of the Messrs. Directors.

The Rev. Classis is to be asked, moreover, to add thereto such a brief statement of the knowledge of God from Nature, and of the Divine Character from Holy Scripture, as their Revs. may deem to be suited to the capacity of these densely ignorant Indians. These publications should be distributed among the slaves, and, so long as they are not yet able to read, be read to them repeatedly, that they may commit to memory the things contained therein and be catechised according to their capacity. Nor would it be unserviceable, if, later on, one or another of the gospels, either Matthew or Luke, were translated and printed in the same language, in order that the histories of the Savior may in that way become better known among believers.

Art. IX.

Admission of Slaves to Church-membership.

Whenever a male or female slave, after having received suitable instruction, shall show inclination and fitness to become a member of the Reformed Christian Church, such a slave shall make a profession before the local consistory. He shall, thereupon, not only be incorporated in the Church by Holy Baptism, but also be admitted to the use of the Holy Supper, inasmuch as according to the Word of God and the Acts of the Christian Synods of South and North Holland, those two sacraments may not, in the case of adults, be separated from each other. However, those Christianized slaves shall, at the time of the public administration of the Lord's Holy Supper, not approach the Lord's table, until all members who are free-born shall have preceded them.

Art. X.

Their Privileges.

Such slaves, converted to Christianity, while they remain slaves, and are born to the service of their owners, as before, should, nevertheless, in some way or other, be favored above other slaves. By some mark they should be distinguished from other slaves, (in imitation of the statutes of Batavia), so as to encourage the others. The Christians, too, who are owners of such slaves, and who

profess with them one and the same precious faith, (if they are in other respects faithful servants), may indeed, as they feel inclined, afford them some larger privilege than is conferred upon others who show themselves averse to Christianity.

Art. XI.

How to make this work in Suriname known.

In order, now, to make known the true object of this work, so necessary and beneficial to the inhabitants of the aforesaid colony, and thus to prevent all misunderstanding of it, which might cause the owners of the slaves to be averse to, and inclined to retard the work; the Hon. Directors ought, in a way and with an authority which their Honors may deem suitable, to make known everywhere in the colony not only the methods of seeking to bring the slaves to the Christian faith; but also their condition afterward; that the male and female slaves who receive Christianity are thereby, neither entirely, nor in part, be released from the service of their masters and mistresses; but are to remain in the relation of personal property which they before sustained. The respective owners also should be exhorted not to hinder their male and female slaves in what way, by God's cooperating grace, serve to be for the salvation of their immortal souls; but, when the catechist comes, or the public catechism is held, to have them called together and to allow them time and place for instruction.

Art. XII.

How to remove hindrances.

In case any masters or mistresses should refuse to have their slaves taught, or keep them from making a profession, the catechist shall make complaint thereof to the Rev. Consistory. This must be done, in order that, if those refusing belong to the Reformed Religion, the consistory may with every possible exhortation and persuasion lead them to see their obligations. If, however, such exhortations should make no impression, or the masters belong to other denominations, or indeed be of the Jewish nationality, the Rev. Consistory shall lay the complaint before the local government, which to the extent of their power will have to find the necessary means of redress, so that this good work, upon which we ask the Lord's blessing, and for which we request their Honor's helping hand and wise guidance, may make progress.

Collata Concordant.
Quo testamur.

CHURCH OF NEW YORK.

Ministers not to preach more than an hour.

New York, Jan. 29, 1746–7. (1747).

At the request of the elders, a Consistory of ministers and elders was held. The elders presented in writing, a friendly request, that the ministers henceforth, would not extend their discourses beyond fifty minutes, or at furthest, an hour, so as to remove the complaints about long sermons, to increase the audiences and hold the people together, and so enlarge the alms and other revenues of the church; inasmuch as, after much deliberation,

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they judged that this would tend to prevent the decay of our church and congregation, and further its interests and welfare.

Thereupon, the ministers praised their zeal for the prosperity of our congregation, and sympathizing with it, readily gave their consent to the request and promised to act accordingly, as far as possible. It was also unanimously approved, that this should be recorded in these very words in the Acte Boek of the Church, as is hereby done, in the name, etc., by me,

Johan Ritzema, p. t. President.

THE REFORMED DUTCH CHURCH OF ALBANY.

1747, April. This board on the request of the minister, elders and deacons of the Dutch Church, Resolve to release a piece of ground to them lying behind the lott they already bought of Edward Holland. Ordered that the mayor execute a deed for the same and cause the city seal to be thereunto affixed.

— Munsell's Annals of Albany, Vol. x. pp. 121, 122.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New York.

1747, April 10th. Art. 7. The Rev. Deputies ad res Exteras read the draft of a letter, serving as a reply to the letter from New York. This letter gave general satisfaction, and the Deputies were thanked. xii. 125.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Revs. Du Bois and Ritzema, April 11, 1747. No. 53, of Vol. 30, p. 89. 3043

To the Honorable, Devout and Very Learned Messrs. G. Du Bois and John Ritzema, Very Worthy and Faithful Ministers of the Holy Gospel in the Dutch Reformed Church of Jesus Christ at New York.

Reverend, Devout and Very Learned Gentlemen and Much-esteemed Brethren:— Your original communication of Sept. 25th, of last year, did not come to hand, but the copy of the same dated Nov. 1st, reached us. The Rev. Classis has duly considered its contents, and sends the following answer: The Rev. Assembly is rejoiced at your zeal for the welfare of the churches in those regions, and begs you to persevere therein with all fidelity. Your interest in the church of Rynbeck is very commendable, being willing to advocate their cause before the Classis; and especially commendable is your conduct in being unwilling to decide anything

finally, until the judgement of this Assembly had been ascertained, promising subjection to the same. Rest assured that this assembly takes great interest in the prosperity of the churches in that country, and will gladly do anything possible to advance them to a more flourishing condition, consistent with good order and those ecclesiastical laws to which we are all subject. We agree that the natives born of your country, who are able to make themselves acceptable to the churches by their gifts and character, would make no unfit subjects for the ministry, provided they have abilities, and have been duly qualified, after lawful trial, according to Dutch Church Order. Now you are aware that in the Fatherland, the examining and qualifying of candidates and ministers belongs exclusively to the Classes, and is never given over to private ministers. Nor can it be unknown to you that according to the laws of Synod, no one can be admitted to examination, without showing certificates from professors in the Languages and Theology. These testimonials must state that the student for at least two years has responded to the Collegia Theologica.

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Now we should have to depart from this entire Church Order if we should grant the request preferred by you and the Church at Rynbeck. We notice, indeed, that you adduce four reasons why your request should be granted, not only in this, but in other cases. But the second and third reasons are of such a nature that they would virtually close the door to all ministers sent from the Fatherland. The last reason, in which you refer to the abilities of the young man, John Lyt (Leydt), does not exhibit very broad abilities, except his pious, humble and edifying conduct. The first reason mentioned, the inability of the church seems to have more force, but would apply equally well to almost all country churches.

We could on our part present several more forcible arguments why no requests of this kind ought to be granted. Should more such petitions appear before us, and should we indulge them in opposition to Church Order, much confusion would arise in those regions; the Church would be injured by incompetent preachers, and factions would abound.

Nevertheless, in view of the earnest desire of two churches, which desire to enjoy the ministrations of said J. Lyt, (Leydt), this Classis is willing for the last time to grant you indulgence, and will permit that he be examined in that country, nomine hujusque Classis, but not by any two or three ministers constituting a committee for that purpose, (as you propose, but to which the Rev. Classis will not accede,) but by a lawful Coetus called for that purpose. To this end, all the ministers must be invited to appear at a certain time and place. From those who appear, be they many or few, after the meeting has been called to order and opened with prayer, shall one minister be chosen as President and Clerk, and one or two as Examiners. J. Lyt shall then present himself before this body to be examined preparatoir. If this examination is sustained, he shall be placed among the number of licensed candidates, and a proper certificate be given him. A lawful call may now be presented to him by these two churches in the proper form. Then the Rev. Coetus must appoint a Committee of one or two ministers to install him in his churches, and to ordain him by the laying on of hands. All this must be done nomine hujus Classis and a proper record of the same be made. Only on these conditions does this Assembly, for this once, grant the petition of you and of these churches, hoping that this indulgence shall not be abused.

Furthermore we wish the Lord's most precious blessing upon your persons, your sacred ministry, and your families, giving prosperity and success to the churches.

We sign ourselves with all brotherly good-will,

Reverend, Pious and Very Learned Sirs and Brethren,

In the Name of the Rev. Classis,

Your well wishing Brethren,

Cornelius Houthoff, V. D. M. Amsteld.
Depp. Classis, p. t. Praeses

G. Kulenkamp, V. D. M. Amster.
Depp. Classis, p. t. Scriba.

Amsterdam, April 11, 1747.

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Consistory of New York to the Consistories of North America, May 12, 1747.

Portfolio "New York", Vol. i. 2973

The Consistory of New York to the Churches etc.

Rev. Sirs, beloved Brethren: By the hand of Rev. Ulpianus Van Sinderen, who, on the 10th of April, (1747) safely arrived as minister for Long Island, the Rev. Consistory (of New York) received a letter from the Rev. Classis of Amsterdam which was thus addressed: "To the Rev. Sirs, the Brethren, Ministers of the Word and Elders of the Dutch Reformed Church in New Netherland."

After the same was read in Consistory, in presence also of Rev. Van Sinderen and two Elders from Long Island, we felt it to be our duty to forward a correct copy of it (our Circular Letter to the Churches) to your Revs., which is hereby done.

In regard to the first matter mentioned therein, the Rev. Classis already last year received full information through its Committee. But as to the second matter, the Rev. Classis wrote as long ago as 1739, that it saw no objection to the Plan of such a Coetus as had been sent to it. A copy of this Plan is also kept over here. From that time forward, the Classis has expected that the churches in these regions would make a beginning with it. This, however, has not yet been done.

Now this Classical Letter appears to be a quiet admonition to us to set such a Coetus in operation at once. For this we are exceedingly grateful to the Rev. Classis; for, in our judgement, a Coetus is very much needed to advance the best interest of God's Church over here, and also to be a channel of information to the Classis, in regard to our churches.

Your Revs., being with us, subordinate to the Rev. Classis; and we cordially recognizing our common brotherhood with you; you will, as we think, be inclined to endeavor to respond to the Rev. Classis, as to this letter, in a satisfactory manner. We therefore hope that you with us, may now show a disposition to undertake such a salutary work. And to this we most kindly invite your Revs.

May it please your Revs. to let us know your desire in this matter, that we may act accordingly.

Commending your Revs. to God and the Word of his Grace, we remain,

Your Revs. obedient servants in the Lord.

The Consistory of the Dutch Reformed Church of New York. In the name of all.
G. Du Bois, scriba.

New York, May 12th 1747.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Six Ministers to the Classis of Amsterdam about the establishment of a Coetus, May 21, 1747.

Portfolio "New York", Vol. i. Extracts, xxiii. 67.

Very Rev. Sirs and Highly Respected Brethren: From the enclosed letter of the Rev. Consistory of New York to the churches in these regions, the Rev. Assembly (Classis) will learn the following: that on the safe arrival of Mr. Ulpianus

Van Sinderen, the highly esteemed letter of your Revs. signed March 4th, 1746 was received, which especially expressed the desire to receive information as to the progress of the Coetus among us.

The Rev. Consistory of New York has already sent copies of your Classical letter, to nearly all the churches, accompanied by the one also herein enclosed, copies of your Revs. Classical letter will also at an early day be sent to the rest of the churches.

The ministers nearest to New York have been requested also to hold a fraternal conference with Revs. Du Bois and Ritzema. The Rev. Boel has publicly declared in consistory that, as he was an old man, he could not trouble himself about a Coetus. The design of this Conference is to consider how best to start a Coetus in operation. For the letter of the Rev. Classis was taken to be a quiet admonition to that end. The time fixed is the 20th of May for the special reason that at that time Rev. Frelinghuysen of New Albany would be in the city.

And so we, the undersigned ministers, met together as brethren at the house of Rev. Du Bois on the 21st of May to consider how we could best get a Coetus in working order, agreeably to the aim of the Rev. Classis and for the welfare of God's Church over here.

To that end we all agreed as follows: First; that, unless legally hindered, each of us, with an elder, would assemble ourselves together in the consistory room at New York, on the second Tuesday of September next, (1747), for the first time, as a Coetus. Then, that the New York ministers, in the name of all of us, would give timely notice to all the other churches of said meeting; and kindly ask that each minister with an elder would please to meet with us for that purpose. A time may then be fixed for the holding of a Coetus annually by us, and also such other arrangements may be made, as may be deemed necessary. And all this is to be done that this very desirable business may without fail, be carried into effect, according to the aim of Classis, after so much irksome thwarting; and also that nothing may be done in that Coetus, save what may be conducive to the peace and edification of the churches in these regions. To that end, we pray that God, the Father, and his Son, our Lord Jesus Christ, the great Shepherd of the sheep, may graciously grant His blessing.

With a hearty prayer for every blessing from God in Christ on the very Rev. Classical Assembly, we subscribe ourselves respectfully,

Very Rev. Assembly, Your Very Revs. obedient Servants and Brethren,

G. Du Bois, John Ritzema, Reihardt Erickson, Anthonius Curtenius, Theodore Frielinghuyzen, U. Van Sinderen.

New York, 21st May, 1747.

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P. S. Rev. Haeghoort has written us a letter declaring his Rev.'s perfect willingness to advance the Coetus; but stating that, owing to domestic and ecclesiastical duties, he could not now meet with us.

Mr. Erickson and Haeghoort, declaring that he submits to the Classis and will act accordingly.

Addendum.

Rev. G. Du Bois to the Classis of Amsterdam. May, 1747.

Portfolio "New York", Vol. i.

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Postscript.

Very Reverend Sirs and Highly Respected Brethren:— In answer to the enclosed, copies of which have already been sent to the churches, Rev. Muzelius wrote me privately, that, although the Rev. Classis saw no objection to such a Coetus as the Plan proposes, and the Rev. Consistory of New York deems necessary, he could by no means understand how it could be so. On the contrary he was of the opinion that any Coetus here would tend more to harm and confusion,

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than to edification. At any rate, so far as he was concerned, he had, in ecclesiastical matters, subjected himself, (as he expressed it,) to the Rev. Classis; just as, in politics, he was subject to his lawful rulers; and that was enough for him.

And this, I think, is what all of those say, who set themselves against the Coetus. But I have no intention whatever to carry on a futile war of the pen on this subject; but I intend in a quiet way, to fall in as far as possible with the aim of the Rev. Classis, for the best interests of the Church. For this reason we are occupied already with dispatching a second letter to all the Churches, embodying a friendly request that on the second Tuesday of September next, each minister with an elder will please to meet for the first time as a Coetus with us at New York, in order to, etc.

Just about the time of our said fraternal meeting, there came to us Rev. Mr. Schlatter, of Philadelphia. He spoke to us again of his commission, and of the happy execution of the same. He also asked our counsel and approval about certain matters. When he heard that we intended to organize a Coetus, subordinate to the Rev. Classis of Amsterdam, he manifested his joy thereat. He expressed his desire also that he himself and the German ministers in Pennsylvania should be united with us in a Coetus. The Synod [of South Holland], said he, had already been asked to supply the churches in Pennsylvania with several ministers, and the ministers had already taken their departure. My answer was, that we [the Dutch] were very closely subordinated to the Rev. Classis of Amsterdam,* and that I saw a number of serious obstacles in the way [of such union]; but when in the coming September, the ministers came together, his proposition might be presented to them; but I said I thought no definite action would be taken, except with the consent of the Rev. Classis.

These few words I deemed, might not inappropriately be added to the letter of the ministers to the Rev. [Classical] Assembly. Wishing you every Christian blessing and with dutiful respect, I remain,

Very Rev. Sirs, and highly respected Brethren,
Your Revs. humble Servant,
G. Du Bois.

THE CONSISTORY OF THE CHURCH OF NEW YORK TO REV. B. MEYNEMA, REQUESTING HIM TO ATTEND FIRST MEETING OF THE COETUS, MAY 26, 1747.

To the Rev. Mr. B. Meynema, faithful servant of the Gospel and the Rev. Consistory of the Congregation of Jesu Christi at Pakeepsie and the Vischkill.

New York, the 26th of May, 1747.

Reverend and Dear Brethren:— It appears from a letter of the Rev. Classis of Amsterdam, of which a copy has been sent to you, that a subordinate Coetus is to be organized in this country. We are still further assured of this, by a letter of the Rev. Classis to Messrs. Erikson and Haeghoort, in which the Rev. Classis strongly urges it. Therefore we, ministers, du Bois, Ritzema, Erikson, Curtenius, Frielinghuysen and Van Sinderen, as subordinates of the Rev. Classis, held a fraternal meeting on the subject in New York on the 21st of May last, to consider how such a Coetus can best be organized.

It has been decided, that, without any legal impediment, all the ministers, each with one elder, shall meet for the first time as a Coetus in the church chamber on the second (Tuesday) of next September.

And that the New York ministers, in the name of all, shall kindly invite the more distant congregations, to send, each one, their minister and an elder, for

* This Classis was in the Synod of North Holland, a different province.

that purpose, to meet with us for the settling of the time and place of a yearly meeting of such a Coetus; also to make a beginning of it, and as a subordinate Coetus, endeavor to maintain peace, and prevent all offences in our Dutch Reformed congregations here. This is hereby done by us, and you are heartily requested by us, your loving brethren, then to meet with us, in harmony and peace, at the said place and time. Meanwhile, we subscribe ourselves with Christian greetings,

Your Reverences' loving brethren, In the name of all,

G. du Bois
Joh. Ritzema.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Antonius Curtenius to the Classis of Amsterdam, May 26, 1747.

Portfolio "New York", Vol. i.

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Very Rev. Fathers and Brethren in Christ: The letter which your Revs. sent to Revs. Erickson and Haeghoort in regard to the promotion of Mr. Benjamin Van der Linde was read in our meeting on the 21st of May, 1747. From it I learned that your Revs. were surprised that I had not written a letter with reference to Mr. B. Van der Linde, since he resides where I am located. Now your Revs. must understand that I did write this letter herein now enclosed, for Mr. B. Van der Linde last year, and sent it unsealed to Rev. Haeghoort.

I was then asked whether I would not make the following change in it, namely: that, instead of my asking that power be given to the Coetus, his request was that such should be given to him (Haeghoort) and me. I made reply that I had no mind to change it; for, said I, if the Rev. Classis consents to his examination in this country, it would give the Rev. Classis greater satisfaction to know that he was perfectly acceptable to the Coetus than to two persons only. And thus it came about that Rev. Haeghoort conspired with Rev. Erickson in writing for that young man. The Rev. Haeghoort kept back this enclosed letter of mine until after the vessel, which then was about to sail for Holland, had gone. Otherwise I should any way have sent your Revs. this enclosed letter last year.

What the Coetus in this country is, and what progress it is making or likely to make in the future, your Revs. will be able to gather from our letter.

I close, after again wishing your Revs. every blessing, not only for your persons, but also for your sacred ministries. I remain,

Very Rev. Fathers and Brethren in Christ, Your Revs. obedient and most humble brother in Christ,

Anthonius Curtenius.

Hackensack, May 26th, 1747.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, June 29, 1747.

2837 In Consistory, Messrs. John Roosevelt, Christian Banker and Joris Brinkerhoff were appointed a Committee, to go to the Manor with Mr. Hardenbroek, the overseer, to collect further information respecting the dispute between the old and young John Vermielye, and settle it if they can, and report to the Consistory.

ACTS OF THE CLASSIS OF AMSTERDAM.

Hoevenberg.

1747, July 17th. Art. 8. A letter was read from Rev. Hoevenberg, who is at present at Leyden. In this he declares that he finds himself unable to go to Suriname; but he requests the aid of Classis that he may retain the sum of six hundred guilders yearly; or else receive (enjoy) one thousand guilders in one payment. His case is recommended to the Messrs. Deputies ad res Exteras. xii. 130, 131.

GREETING AND CONGRATULATION OF THE LORD PRINCE OF ORANGE.

Art. 10. Whereas, by their Noble Great Mightinesses, the Lords, the States of Holland and West Friesland, His Illustrious Highness, the Lord Prince of Orange and Nassau has been appointed as Stadholder,* Captain and Admiral General of this Province,† it shall be proposed in the Synod by our Classis, that a Committee shall be appointed to greet his Highness, in order to wish him the divine blessing in this his exalted capacity, for the welfare of the state, and to recommend emphatically to him the cause of the church. They shall also seek to effect that her Royal Highness, the wife‡ of the Stadholder, shall be likewise greeted and congratulated by this commission. xii. 134.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of Minisink, (Per Rev. J. C. Fryenmoet) to the Classis of Amsterdam, July 18, 1747. (xxiii. 93.)

Very Reverend, Pious and Very Learned Gentlemen, our Spiritual Fathers and Brethren in Christ, the Classis of the Reformed Church at Amsterdam:—Your Reverences favorable and

* There had been no stadholder since 1702, the time of the death of William III, of England.

† North and South Holland were at this time one Province, under the title of "Holland and West Friesland."

‡ Daughter of George II of England.

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kind letter of June 6, 1746, in answer to ours of December 17, 1744, was very gladly received, by way of Kingston, through the kindness of Domine Mancius, on the 14th of June, 1747. We learn from it, that you consider the ordination of Domine Joh. Casparus Fryenmoet as legal, although, by a mistake, all the formalities of the Dutch Church Order had not been fulfilled, and that you recognize said Domine Fryenmoet as a lawful minister. We, with his Reverence, thank you most heartily for this, and trust that Jehovah will approve your fatherly wishes of blessings for our pastor and our congregation.

In regard to the decision of which you inform us, concerning the legality and illegality of baptisms administered by Domine Fryenmoet before his ordination, we have to report, that in general it has been accepted by the congregation with great pleasure and satisfaction. Therefore most of the children have again been baptised, excepting those who have died or have removed away.

Whereas your Reverences, in your last letter repeat, the assurance, that on all future occasions you will prove to us your affection, and assist us by word and deed; therefore, we herewith take the liberty to ask for your fatherly advice on the following matters:

1. The Rev. Consistory of New York sent to our elders a letter, dated May 12, 1747; also domines du Bois and Ritzema sent another, dated May 27, 1747, with a copy of a letter from you, asking us in a most friendly manner, to unite with them, according to the gentle exhortation contained in your letter, to hold a Coetus in this country. And, although we consider ourselves subordinate to your Reverences, yet our congregations live about twenty-five Dutch miles from New York. The performance of this duty would, therefore, be very hard for our minister, our two most distant congregations living about fifteen Dutch miles from each other. On account of the long journey, the expenses for minister and elder would be very great, and the congregation

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would be deprived of the preaching services for at least fourteen days. Nor have we ever been informed by the gentlemen upon what footing, and for what purpose the Coetus is to be organized and held.

We most humbly ask, therefore, to know your express wish and meaning, and whether, notwithstanding our subordination under you, and in view of the preceding reasons, we shall be obliged to attend this Coetus. This, we will solemnly undertake to do, in case your Reverences so decide.

2. The seeds of the soul-destroying and conscience-confusing and erroneous doctrines of the Herrenhutters, sown in two of our congregations, have already taken root in some of our members. We have heretofore vainly endeavored to extirpate them by every possible means of admonition, and by the refutation of the errors; but we must also in this matter ask for the fatherly and brotherly advice of the Rev. Classis conformably to Church Order. How are we to deal with such members who will not renounce the errors of the Herrenhutters, and return to the Reformed Church, agreeably to God's Word.

Hoping for favorable answers, and heartily wishing that the God of all blessings and grace may reward you for your faithful help and love, and that your Reverences may further be the blessed instruments for the propagation of Christ's Church all over the world, and principally in these parts, and finally, that you may reap the reward of all the faithful servants of God, namely, entrance into the joy of our Lord, I subscribe this, most humbly and respectfully, in the name, and by the order of the whole Consistory, of the four Dutch Reformed Churches of Menissinck, Smithfield, Walpack and Machachemack. Rev. Gentlemen, faithful Fathers and Brethren, Your humble servant,

J. C. Fryenmoet, V. D. M.

Menissinck, July 18, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. About Aug. 1, 1747.

Van Hoevenberg.

Committee to meet the Society of Suriname in regard to Rev. Hoevenberg. On October 5, the Rev. Deputies, in compliance with the order of Classis, addressed themselves to the Hon. Estimables, the Messrs. Directors of the Suriname Society, and represented to them the distressing condition of Rev. Eggo Tonkens van Hoevenberg, minister in Suriname. They earnestly urged that the promised half of his salary, to the amount of six hundred guilders, might be paid, since he had received nothing of this since the last of December 1745. It pleased their Hon. Estimables to reply thereto, per mouth of Mr. President, that this affair did not really belong to that table. It was something of which they had no knowledge and for which they had no instructions; but after that (the matter was so strongly urged, it was promised) both out of compassion for Rev. van Hoevenberg, and out of consideration for the Rev. Classis, to forward six hundred guilders to Rev. van Hoevenberg, by way of loan; three hundred guilders at once, and three hundred after the lapse of three months. For this goodness, their Hon. Estimables are thanked. Other end of Vol. xxiii. 11.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gerardus Haeghoort to the Classis of Amsterdam, August 8, 1747.

Portfolio "New York", Vol. i. Extracts xxiii. 74, 75.

No. 25.

Rev. Sirs and Much Respected Brethren:— Your Revs. letter of the 3rd of October last, (1746), in answer to ours of the 8th of April, came duly to hand. To our joy we learned therefrom that request in behalf of Benjamin Van der Linde was granted; namely, that he might, in the name of the Classis, undergo the usual preparatory examination; and then, upon being called to some church, the usual

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final examination and ordination, and this, not by us as individuals, but by a Coetus legally convened for that purpose. We gratefully acquiesce in the resolution taken, and will shape our conduct in strict accordance therewith. For it is clear that that young man could not bring himself, much less get his parents' permission, to brave the perils of the sea, and defray the expenses of going to Holland to study, and to present himself before the Classis.

Rev. Erickson has already shown the letter of the Rev. Classis to the Coetus, and is himself undoubtedly satisfied with it. But, owing to the great distance and the sudden sailing of the vessel, I have not been able to inform him of my writing to you. Your Revs. may therefore, consider this letter as having been written in the name of both. But I cannot omit to reply somewhat more particularly to many points referred to (in your letter) which precede your final decision.

We thought it unnecessary for the party himself (Van der Linde) to write in this case, because we wrote in his behalf; but in order to give perfect satisfaction he now also writes himself. Rev. Curtenius has been fully recognized in the whole matter. This young man first requested him to aid him in his studies, but was refused. I talked to him (Curtenius) myself, and asked him to write also in his behalf; but he thought it would look strange to have two petitions come in on one and the same topic, and which did not in all respects agree. For inasmuch as there was really no Coetus yet, but only a so-called committee, it was not strange that we, as individuals, should be asked first; and that then the Rev. Classis should be asked for its advice, we promising to submit to its decision. This act your Revs. have praised as one of prudence, and which also served to bring about the full establishment of the Coetus — the very thing which I had in mind.

Looking more carefully at this matter, I have also observed, that the Rev. Classis never very fully approved of our proposed Coetus. The expression "There is no harm in it" (there lurks no evil in it?) appears to me to be simply giving permission. Our request that the matters of the New Netherland churches should be also brought before the Synod (of North Holland) as well as those of the East Indies, was never answered.*

The fear and anxiety of the Rev. Classis as to the evil consequences which might follow from such permission to individuals are not wholly groundless; but these were all understood already, when your Revs. allowed that privilege to the ministers (Mancius, Vas, Weis) of Kingston, in the case of the minister or student (Fryenmoet) of Minisink. That, too, occurred (1744) after permission to have a Coetus had been granted. I ought really to have referred to that, so as to have induced your Revs. not to deny me a similar privilege, as your Revs. themselves would affirm.

But I never appealed to the example of the Goetschius case. The Rev. Classis has not well understood my letter in reference to this matter; and I am also sorry publicly to hear of some thing of which I am not guilty; and which all the world here abouts knows to have been illegal. I only alluded to that case (Goetschius), to show that in that affair the Coetus was ignored, (set aside); as was also the case in the recent permission to preach on Long Island given to Jan Van Driessen. I made, however, no mention of his appointment. It would be childish and ridiculous to appeal to examples and cases which I previously knew to have occurred without the knowledge and consent of the Rev. Classis; neither was the last-named one ever appointed by any of our own number. If your Revs. will be so kind as to read my letter over again, I am sure that the opposite meaning (to that given it by you) will appear.

On this occasion I also deem it my duty to inform the Rev. Classis of the sad condition of the church of Aquackononck, brought on by this same John Van Driessen. It is known to your Revs. that he received his ordination at New Haven from the English (Congregationalists) — a thing which the Rev. Classis then declared to be illegal in reference to our church. Nevertheless, seduced by his outward abilities, they received him as their minister (1735) without his being appointed, ordained or recognized by any among us. This was done in the face of the information given by some, of his scandalous conduct. In the course of time

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* The East Indian ministers always claimed the right to ordain Schoolmasters and Comforters of the Sick, as they thought proper. The whole history (1624-1787) is minutely examined in Hofstede's "Oost-Indische Kerkzaken," 1779, 2 Vols. Copy in Collegiate Church Library, New York.

this came out, and excited there much dissatisfaction and opposition. It even went so far, that the Rev. Classis would have been asked for a decision in the matter, had he not left them; for on being put into a hole by his creditors, he sent them his written resignation. The strife, the discord and the rupture that followed were inevitable. How this breach is to be healed, I don't know. They can't get so far, even, as to take counsel with one of the neighboring ministers, or to request a sermon from any of them.

How such a state of things can be maintained, I don't know. They have left our communion, and the subordination to the Classis. Possibly they had better be directed to the Coetus. The Rev. Classis could then advise and help us. This also could have great weight toward the restoration of the church, which is large and numerous, and without the intermixture of English people.

I am located the nearest to them (Aquackononck.) Rev. Coens was sent by the Rev. Classis as minister for both Aquackanonck and Second River, (Belleville, 1725.) But during the life even of Rev. Coens, there was a separation on some question; and subsequently they got a minister of their own, even the said John Van Driessen, although I was minister here already; for they were misled by him, and would not again unite with Second River. But now, it would be a good and Christian thing for those two churches to unite again, and especially, because neither one, by itself, is able to support a minister; for to support a minister goes very hard here. I can hardly get my living here any longer, with my large family. The sources, from which the minister is for the greater part supported, are neglected. Every one does about as he likes, and the church does not pay me what it owes; nor does it provide me with firewood as stipulated in the Call. I will, therefore, be under the necessity of suing the Consistory, and then possibly the church will go to pieces.

Now it would be of great service to me, if the Rev. Classis could, by counsel or deed, do something, or make some provision. The Coetus, it seems to me, might be allowed to be the judge of a change of place for ministers. I thought that Christian love required that, after Arondeus had been called to Raritan, the people of Long Island should call me, as they have need there of two ministers. But things are in confusion there too.

Also after receiving your Rev.'s letter, I received through the Consistory of New York a copy of a letter from the Classis, dated, Amsterdam, March 4th, 1746. It was addressed — "To the Ministers of the Word and Elders of the Dutch Reformed Church in New Netherland." It was for the purpose of finding out from them how it stands with the matter of Goetschius and the Coetus. In connection therewith the Rev. Consistory requested me to unite with them in putting the Coetus in operation, and in sending to the Rev. Classis an answer. Nothing appeared more plainly than that our request for that young man (Van der Linde) was the means of bringing the Coetus into being. Among other things in the said letter, the Rev. Consistory stated that with regard to the first matter mentioned in the Classical letter — that of Rev. Goetschius, the Rev. Classis had already last year received an answer. That, indeed may be; but not officially from the Coetus, or "Ministers of the Word and Elders of, etc.", as the address reads; unless the Classis means by that, the "Committee", and more especially — nota bene — the commissioners appointed by the Classis for that very purpose. In that event, the "Committee" must have its appointment from the Classis. Of this your Revs. say nothing in our letter; but, on the contrary, write about the Coetus. Or, can the Rev. Classis appoint a Committee in a matter of such importance, which may, none the less, entail evil consequences — a committee to which belongs but one minister, with a few elders and which, (in coming to its conclusion) is so tedious? or, can such a committee be permitted to give a decision in regard to the illegality of the ordination of Rev. Goetschius whom previously they did not see, or would not see? Is not such a decision the province of a full ecclesiastical Assembly, even as the ordination of that young man?

From all this your Revs. must be sufficiently convinced that what I care for and have always cared for is a regular Coetus. This, all my letters to the Rev. Classis, and to individual ministers thereof show. These are not matters to be managed by individual correspondence, or by so-called or pretended Elders of our Church, or Commissioners. This is the reason, why, when exhorted thereto by the Rev. Classis, I have, by my attitude here, strongly urged a Coetus, and

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finally pushed it through, and secured its establishment, in all its relations and Articles, for the welfare and the good government of our church here. If it does not accomplish this, I shall positively declare that I will have nothing more to do with such a Coetus, and will always be ready to give an account of myself before the Rev. Classis.

Wishing the Rev. Classis God's choicest blessings, I remain respectfully,

Your Revs. Obedient Servant and Brother,

Gerard Haeghoort.

Second River, August 8th, 1747.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Benjamin Van der Linde to the Classis of Amsterdam, Aug. 8, 1747.

Portfolio "New York", Vol. ii. Extracts xxiii. 73.

No. 24.

Rev. and Much Respected Sirs:— Your Rev.'s esteemed letter of October 3rd, (1746) came speedily to hand. It was received with deep interest, because it showed your Rev.'s strong disposition to do favors to the Church of God in these distant lands, by providing them with lawful and properly tried and duly qualified pastors.

As to my particular matter: We have perceived from your Rev.'s letter that the Rev. Classis of Amsterdam has, in reference thereto, given their full consent to my being qualified in the name of the Classis, and by their authority; first, that I may be preparatorily, examined (for licensure), by a lawful Coetus, called for that purpose; and subsequently, when I have received a Call, be finally examined (for ordination). I feel myself, therefore, obliged to express to the Rev. Classis of Amsterdam my hearty thanks therefor.

Some time ago I was fully resolved to go to the Rev. Classis of Amsterdam, and put myself under its care. But I was dissuaded from doing so by friends, acquaintances, and especially by my parents, because of the many sad casualties on the sea, caused by vessels of war. I therefore, finally put myself under the instruction of the Rev. Mr. Haeghoort. I also persuaded him, with the Rev. Mr. Curtenius and Rev. Mr. Erickson, to write for me to the Rev. Classis of Amsterdam, that I might thus attain my object in these distant lands.

I have accepted with profound gratitude your Rev.'s decision, viz., that I apply to the Coetus of this land for examination, and that I be guided, so far as is practicable, by its regulations.

We have also understood from your Revs. letter that it seemed somewhat strange to the Rev. Classis that I did not myself present my request to your Rev. Assembly.

This objection, it seems to me, can be easily removed. The simple reason is, I did not know that it was customary. All other difficulties, I think, will be removed by the communication of Mr. Haeghoort.

With this I close. I wish for all prosperity and blessing on your persons, upon your sacred ministries, and upon your families.

Rev. and Much respected Sirs, Your Rev.'s obedient servant,

B. Van der Linde.

Hackensack, Aug. 8th, 1747.

CHURCH OF NEW YORK.

Manor of Fordham. Garden st. Church.

New York, Aug. 10, 1747.

Consistory held. Mr. Hardenbroek informed the meeting,

1. That some of the tenants on the Manor had told him, that Peter de Lancey, by his people, had cut and carried away from the Manor, thirty oak trees, to build a house; whereupon, Mr. F. Van Tearling, J. Rozevelt, M. Baiard and Chs. Banker were appointed a committee to enquire what right Mr. de Lancey had to do this and to ask him to show it. If he refused, then he was to be requested to have the matter settled at law by a jury taken from Westchester county, if agreeable to him.

2. That the schoolmaster at the Manor complains of the decay of the school-house in which he lives. Thereupon the Consistory signified to Mr. Hardenbroek to say to Vredenburg that he should repair and improve his house and keep it in repair, keeping an exact account thereof; and that Mr. Hardenbroek shall pay out of the church's money half the cost of the necessary work that is done.

3. That the Church Masters make a new gate as soon as possible on the west side of the Old Church, for convenience of removing bodies when they are buried in the church lot.

G. Du Bois, p. t. President.

CHURCH OF NEW YORK.

Baptisms in Private Houses.

New York, Aug. 20, 1747.

Consistory held of Ministers and Elders. Present, all the ministers, domines Du Bois, Boel and Ritzema and all the elders, F. Van Tearling, J. Roseveld, N. Bayard, C. Banker, G. Verplank and Abrm. de Peyster.

I. A paper was read by domine Ritzema containing the follow-

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ing: Some time ago, when the subject of baptizing sick children, separate from a church-meeting or preaching service, on the earnest request of persons so situated, was presented in our Consistory of ministers and elders, it was provisionally ordered that, when such cases occur, the minister, assisted by an elder, should act according to the necessities of the case. Whether baptism should be administered on such a plan (in cases of so-called necessity), needs to be brought to formal resolution.

This has not yet been done. At various times some of the elders have asked why the provisional order was not made absolute. They also, at the same time, requested that it should be, stating some reasons for considering it not unlawful but rather necessary for our congregations. The following is therefore submitted to the consideration of the Consistory.

1. Although we, in common with the entire Reformed Church, deny that there is a necessity of baptism for salvation, yet we consider it the duty of all who are in covenant with God to have that ordinance administered to their children, because it is a solemn dedication of their seed to God as their Covenant God.

2. God's Word fixes no place where that ordinance must be administered; and although the church, as the place where the congregation commonly met, is the most proper place; nevertheless, there are many examples of its having been administered elsewhere. The proposed practice, therefore, conflicts neither with God's Word nor with the usages of the early church.

3. Even the Synod of Dort, 1618-19, proposes different courses in the POST-ACTA, session 175, private baptism is mentioned, which is left to the liberty and discretion of Consistories, etc. Therefore some, outside the Fatherland, yet still subject to the Classis of Amsterdam, as we are, have made such use, as to baptize privately even healthy children.

Therefore, we are now to regard,

1. The state of mind of certain ones in our congregation. These, on account of their own weakness and the tenderness of

their consciences, cannot bear to have their children deprived of baptism; and, therefore, must either see them die unbaptized, or have the ordinance administered by other persons, as several times has been the case.

2. The custom of the Church of England in this country, is, indifferently, to administer private baptism where it is desired; and they are followed in this practice by the Presbyterians, in order to keep their congregations together.

3. The close connection by marriage of many of our people with those of other churches. If they are denied (private) baptism, they threaten to leave our church and go to the others. Indeed, their language (English) is ever more natural to our inhabitants and even to the members of our congregation than the Dutch. Going elsewhere is also often done for less reasons.

These considerations, among many others which might be urged, I have thought to be the chiefest ones to be laid before you for further consideration, in behalf of the welfare and edification of our congregation.

John Ritzema.

CHURCH OF NEW YORK.

Baptizing sick children at home.

New York, August 27, 1747.

1. The above paper (Aug. 20, 1747) was unanimously approved by all the elders.

2. Domines Du Bois and Ritzema and all the elders adopted the following formal Resolution, as proper and necessary for our congregation in view of the arguments in the paper of domine Ritzema, namely:

That when any parents ask one of the ministers, (domine Boel still adhering to baptism only in the church), to baptize their sick children in the house, he, with at least one elder, on being satisfied of the dangerous illness of the child, shall administer the ordinance, but receive no compensation whatever for the

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same; but the usual fee for recording shall be paid to one of the clerks, and the parents and witnesses shall, in remembrance of the poor, hand over their gifts to the deacons.

II. The elders, Van Tearling and Banker were appointed to attend the Coetus in September, (1747), together with domines Du Bois and Ritzema. Domine Boel declared that he would still stand aloof.

III. The elders also agreed to examine the books in reference to the Church Resolutions, and report to the Consistory which of them, in their judgment, should be annulled, or amended, or passed anew.

G. Du Bois, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Foreign Letters.

1747, Sept. 4th. Art. 1. Two letters from Rev. (Anthony) Curtenius, of Hackensack, were placed in the hands of the Committee ad res Exteras, to furnish the Assembly with a report. xii. 135.

Foreign Letters.

Art. 6. Rev. Kulenkamp read a letter from Rev. Hoedemaker, touching some Pennsylvania matters, of which mention is also made in the Acta of Synod. This letter was referred to the Messrs. Deputati, with the request that they would be so kind as to examine, on the receipt of said Acta, whether the matters referred to in this letter, merit any further consideration by us, and to furnish us with pre-advice. xii. 136, 137.

Hoevenberg.

In the case of Rev. Hoevenberg, the Deputies have already begun to exert themselves with individual Directors, and they will seek, as soon as possible, to stand within the room of the Assembly itself, (to make report.) xii. 138.

Letters from Abroad.

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Art. 6. A letter arrived from New York, written by six ministers [of May 21, 1747]. This was accompanied by a letter from Rev. (Gualterus) du Bois, and a copy of a (circular) letter from the Consistory of New York to all the churches of those regions. This related principally to the erection of a Coetus, with reference to which good progress had already been made. Rev. Muzelius, however, minister at Tappan, made it appear that the erection of a Coetus went against the grain with him. The Deputies are requested to write to the ministers who are zealous for the Coetus, and particularly to Rev. du Bois, and to praise their zeal in this matter, and exhort them to continue therein. They shall also write to Rev. Muzelius, with the request that he will please submit himself to the judgment of this Classis, and to put no hinderance in the way of the erection of a Coetus.

Rev. Schlatter of Philadelphia requested that he and his Colleagues may become fellow members of the said Coetus. But certain objections to this course occurred to us; mainly, because Rev. Schlatter was not commissioned by our Classis, but by the Deputies of the two Holland Synods. He therefore cannot properly be subordinated to us. This request also appeared somewhat premature, because the churches themselves in Pennsylvania are not yet organized, etc. Therefore no final resolution on this subject was adopted. Nevertheless the matter itself shall not be laid aside, but more time shall be taken to come to a proper conclusion about it. xii. 138.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Proceedings of the First Coetus, Sept. 8, & 9, 1747.

(Acts of Deputies, Classis of Amsterdam, xxiii. 95.)

Members Present.

According to previous summons, there appeared in the Consistory Chamber at New York:

Domine	R. Erickson,	with	his	Elder,	Matthew Petersen,
"	G. Haeghoort,	"	"	"	Hendrik Jacobson.
"	J. Ritzema,	"	"	"	Christopher Bancker.
"	B. Meinema,	"	"	"	Hendrik Van Den Berg.
"	V. Van Sinderen,	"	"	"	Abraham Lott.

The Rev. Mr. Du Bois was prevented by sickness; and Mr. Curtenius had not yet arrived.

In order that the meeting might result in furthering the welfare of God's Church here, Domine J. Ritzema, in the lack of a president, was requested to open the meeting with prayer.

Officers.

Whereupon the election of a President and Clerk for the government of the Assembly and the necessary Minutes was immediately entered into. Domine R. Erickson was unanimously chosen President, and Domine J. Ritzema, Clerk.

Then, on account of the lapse of time, the Assembly separated until two o'clock in the afternoon.

Afternoon Session — Two o'Clock.

Besides the above-named persons, F. Van Taerling, an elder from New York, appeared. The meeting was solemnly opened with prayer by the Rev. President, and then proceeded to business.

1. Review of Former Proceedings.—All the old Articles which had been made from time to time in reference to the Coetus were examined and read, in order that all the brethren who have since come into the country might have an insight into matters, and all groundless prejudices be removed. Especially the XI. Articles which had been sanctioned by the Rev. Classis of Amsterdam were further considered, and, without the least alteration, unanimously approved.

2. Letters from Absent Members.—The letters sent by the absent brethren were read, viz.: from the Rev. Messrs. Van Santvoord, Mancius, Mutzelius, and Frelinghuysen, [T. J.]

3. Disposal of them.—It was directed that the substance of these should be recorded by the Clerk, and also sent to the Rev. Classis.

The meeting then separated till to-morrow morning.

September 9th—10 o'clock, A. M.

Domine Du Bois, and also Domine Curtenius, with his Elder, Adrian De Groot, appeared this morning. The President, as before, opened the meeting with prayer, and the proceedings of the previous day were read.

1. Request for Examination.—The student, B. Van Der Linde, having something to propose to the Coetus, asked liberty to come in; which being granted, he proposed that he should be admitted to the preparatory examination by the Rev. Coetus next spring, according to the permission granted to him by the Rev. Classis. The President stated, in the name of the Coetus, that an answer would be returned this afternoon; the ground of the request must appear more fully to the Assembly.

2. The Request Granted.—Hereupon, the Rev. Messrs. Erickson and Haeghoort read a letter to the Assembly from the Rev. Classis, dated October 3, 1746, from which it appeared that the Rev. Classis allowed this young man the preparatory examination, and after he should receive a call, the final examination,

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by the Coetus lawfully called for that purpose, all the members appearing, together with all the ministers, nomine Classis; and that thus his request must be granted. Accordingly, the Rev. Messrs. Erickson and Ritzema were unanimously chosen examiners.

3. Fees for Examination.—The meeting proceeded to consider the matters pertaining to examinations nomine Classis; and determined:

(1.) That henceforward, in all these cases, a student shall pay for his preparatory examination eight pounds, New York money; four of which must be paid before he is allowed to appear, (in order to prevent any one from coming rashly before us, and putting the Coetus to needless expense in case of his unfitness,) and the remainder when he shall be approved. The final examination shall be at the expense of the congregation which calls the candidate; and they shall pay twenty pounds, New York currency, in order that they may not, merely out of a so-called economy, be driven to the preferring of those who pursue their studies in this country.

(2.) That no student shall undergo the preparatory examination except in a regular, systematic manner, not only upon theology, but also upon the original languages of the Bible, as is commonly done in the Rev. Classis of the Netherlands.

4. Next Meeting.—It was concluded, in the case of Van Der Linde, that the Coetus should sit next spring, on the last Tuesday in April, at 9 o'clock, A. M., in the Consistory Room at New York.

The meeting separated until half-past two o'clock.

Afternoon Session.

The meeting was opened with prayer by the Rev. President.

1. Van Der Linde.—The student, Van Der Linde, was informed of the granting of his request, according to the conclusion arrived at in the morning, in order that he might, by the

last Tuesday in April, prepare himself well to be examined by the appointed examiners.

2. The Same.—That if he, in the mean time, should, as was already probable, receive a lawful call, he should be admitted to the final examination on the following day of our meeting.

3. Students' Preaching.—Henceforth no student shall undertake to preach in any congregation, be it in church, barn, or house, without the presence of a minister; under penalty, after he has been warned by a member of this body, of never being admitted to an examination before us. And each minister and elder is charged to make this known to the students.

4. Coetus alone to seek Ordaining Power from the Classis.—Henceforth no preacher nor preachers, apart from the Coetus, shall undertake, on behalf of any student, to solicit from the Rev. Classis authority or power to qualify him; but this shall pertain to the Coetus, before whom the student shall present himself, with sufficient testimonials from his teacher, in order to ask the Coetus itself to write for him to the Rev. Classis.

5. Questions Proposed.—The following questions were proposed for the consideration of the meeting:

(1.) Whether it would not be advisable to appoint one member of this body to prepare some rules by which the members should be governed, so that everything might be done in order and to edification; the member to report at the next meeting?

(2.) Whether there is anything, in place of the Church Visitation, which can take place here before the Coetus?

(3.) Whether the Coetus can determine anything concerning the transfer of ministers?

Whereupon, the meeting separated until to-morrow, at 9 A. M.

September 10th—9 o'clock, A. M.

The meeting was opened with prayer by the President; whereupon, the proceedings of the preceding day were read, and the questions of yesterday afternoon considered.

1. The Transfer of Ministers.—In considering the last question, respecting the translation of ministers, the tenth Article of the Synod of Dort was examined, and it was concluded, that all should conform to that Article so far as it can be applied in this country; as shall be further expressed in the rule.

2. Church Visitation.—As to the second point, the church visitation shall take place here: nevertheless, no elder shall bring a charge against the minister unless authorized by the Consistory.

3. Rules of Order.—The first question is entirely approved, and the Rev. Mr. Haeghoort is appointed to the work.

4. The Circles.—As the seventh fundamental Article of the Coetus shall be divided into Circles for the consideration of cases which cannot be settled in particular congregations, the following division was made:

(1.) The New York Circle, embracing the ministers of the city, Long Island, and Poughkeepsie.

(2.) The Jersey Circle, embracing the ministers of Navesink, Second River, and Hackensack.

(3.) The Albany Circle, embracing the ministers of Schenectady and Schoharie.

5. Preaching of Strangers.—The following inquiry was submitted: Can a Consistory without the knowledge, or against the will of a minister, introduce any one into his pulpit? This was taken ad referendum.

6. Letters from the absent.—Concerning the letters, it was concluded:

(1.) That the request of the Rev. Mr. Santvoord be so far granted as that the Clerk shall send to him the principal proceedings.

(2.) As to the other letters, see the conclusion of this session.

7. Finally, the Clerk, together with the Rev. Messrs. Du Bois and Van Sinderen, shall prepare a letter to the Rev. Classis, to inform them of that portion of our proceedings which needs to

be made known to them. Yet, it shall not be sent until it has been approved by the Coetus, in its next session.

Whereon, the assembly, well satisfied, separated in love and peace, to meet again, God willing, on the appointed day in the next spring.*

CLASSIS OF AMSTERDAM.

Acts of the Deputies, about 1747?

A letter from Johannes Ritzema, without day or year, (but in ~~the spring of 1747~~); signed also by R. Erickson. [Reception of this letter must have been delayed.]

In this are found briefly these following matters:

1. Although he cannot meddle with the particulars of the disputes between Rev. (John H.) Goetschius and his opponents, as not having any part in the sitting of the committee appointed by the Classis, he wishes to give Classis some information of the

. . . . . .

of which he himself was an eye and ear witness; and to which he was more than once invited by both parties.

2. Further: he states that the Rev. Classis, from the writings both of the Rev. Goetschius and of the Rev. Committee, will readily be able to comprehend,— and he desires not that it should be otherwise — that the two parties are diametrically opposed to each other.

3. Although he does not wish to blame the committee, nor to justify Rev. Goetschius — whom he declares to have been imprudent in many respects, and in many circumstances — nevertheless he seems favorably inclined to the side of Rev. Goetschius,— which is, as it appears to him, and as he declares, according to the truth.

4. He makes known, that although he has never heard Rev. Goetschius preach, neither would he, stante casu, dare to let him

[* These minutes were not mailed to the Classis of Amsterdam until Ap. 26, 1748, when for the first, a letter was completed and sent also. See said letter under Ap. 26, 1748.]

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preach for him; yet that having met him socially, and from what others say, who had heard him, he has remarked in Goetschius a zeal in the cause of God. He hopes for his retention, through the good favor of Rev. Classis; for since his ordination has already been legalized by the Classis, he might be useful, if not in his present charge, yet among other congregations which also earnestly desire him.

5. Further he gives a complete description of the deplorable situation of Rev. Goetschius, both in the beginning and now. He thinks that the ground for the hatred of his opponents lay in his earnest and faithful ministry. He says in addition, that as an impartial person, who wishes to tell the real facts of the case, and which if necessary, could be confirmed by testimony, he found himself obliged to make such a statement to Classis.

6. He finally concludes this letter with the prayer, that not only all troubles and schisms may be taken away, and that, through the excellent care of the Classis, a well ordered and subordinate Coetus may be created; but also that it may go well with the Netherland Zion, and the Rev. Classis, in all respects. Was signed,

John Ritzema, Eccles. in New York.
Reinhart Erickson, Eccles. at Neverzink.

xxiii. 56, 57.

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In a Postscript, it is announced:

1. That Rev. Haagoort had made known to them, by letter, his inclination to the pushing on of the matter of a Coetus; but was not able to be present with them now, on account of being too busy.

2. That Mr. Erickson had communicated to them the letter of Rev. Classis to Revs. Erickson and Haagoort, declaring that they subjected themselves to the Rev. Classis of Amsterdam, and that they would act accordingly.

In this letter was also enclosed an Addendum, from Rev. Du Bois. In this it is made known:

1. That Rev. Muzelius was opposed to the Coetus.

2. That Rev. Du Bois, as far as possible, would comply with the aim of the Classis of Amsterdam; and that to this end, a second letter was despatched, containing a friendly request that each minister, with an Elder, would be pleased to meet with them, as a Coetus for the first time, at New York, on the second Thursday of September, 1747.

2960 3. That Rev. Slatter (Schlatter) of Philadelphia, at the time of the said fraternal gathering, had come to them;

(1) That he repeated his commission to them, and communicated to them, the execution of the same, and the blessed progress thereof.

(2) He asked their advice and approval of certain matters.

(3) He made known his desire, that he and the German preachers in Pennsylvania should also be admitted to this Coetus, and that it should be considered as one body for all. He was answered on this point: That the Coetus was subordinate to the Classis of Amsterdam; that it could, therefore, do nothing in this matter without the consent of the same; but that he might present his proposition at the next meeting.

(4) This addendum was then concluded, and signed,

G. Du Bois.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [Fall of 1747.]

A letter was read from the Consistory of New York, to the Churches, of May 12, 1747.

1. In this the churches are informed:

(1) That the Rev. Consistory, through the Rev. Ulpianus van Sinderen, had received on April 10, (1747), a letter from the Rev. Classis of Amsterdam. It was addressed: To the Reverend Gen-

tlemen and Brethren, Ministers of God's Word, and Overseers of the congregations of the Netherland Church in New Netherland:

(2) That the same having been read in the presence of Rev. Ulpianus van Sinderen and two elders from Long Island, the Consistory judged that a copy thereof should be sent to the churches. This was done.

2. The Coetus was recommended to the churches.

3. The request was made that the churches would make known their minds on this matter.

4. This letter then concludes with salutations, and is signed in the name of the Consistory of the Dutch Church of New York, by

G. Du Bois.

New York, May 12, 1747. xxiii. 69, 70.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [Sept. 1747.]

Extract from letters to the Rev. Classis of Amsterdam, from Rev. Anthonius Curtenius, dated Hackensack, Mar. 15 and May 26, 1747.

I. In this is made known:

1. That the letter of the Rev. Classis to Revs. Erickson and Haaghoort, in regard to the advancement of Mr. Benjamin van der Linde, had been read in the Assembly. From this it appeared that the Rev. Classis was surprised, that Rev. A. Curtenius had not written about the person mentioned, since he resided in his locality. This surprise was relieved by Rev. A. Curtenius in this manner: He enclosed a letter of March 15, 1746, in which he had written to the Rev. Classis of Amsterdam. In this he had

(1) Treated of Benjamin van der Linde, how long and under whom he had studied in the Latin and Greek languages; and the Classis had been asked where he should seek his promotion when he should be prepared to undergo an examination?

(2) He asked that power might be given by the Classis of Am-

sterdam, to the future Coetus to examine him, and also to advance him (to licensure and ordination.)

2. .....

3. (1), (2) .....

(3) Two reasons are given why Coetus makes no Progress:

(a) The first is, that there are Reformed Ministers, who allow persons to preach who have no commission to the Reformed Church; like "Mr." Goetsius, who has preached in the church of New Haarlem; and "Mr." Wieviel, in the Dutch churches on Long Island.

(b) That there are three or four ministers opposed to the Coetus.

He thinks that an admonition of Classis, by a letter, of those who are against the Coetus, might be productive of good results for the furtherance of the Coetus. Conclusion, etc.,

Signed, A. Curtenius.

Hakkensak,
March 15, 1746.

II. That the letter of March 15, 1746, of Rev. A. Curtenius, was detained by Rev. Haaghoort, to whom it had been sent unsealed, and who had been in collusion with Rev. Erickson, until the vessel, that at that time was to sail for Holland, had gone.

III. That the reason why the said letter was detained by Rev. Haaghoort, was this: because Rev. A. Curtenius did not wish to make any change in it, and request that the power to examine B. van der Linde should be given to him (Erickson) and Rev. Haaghoort, instead of to the Coetus; but he, (Curtenius) judged that it were better that this power should be given by the Rev. Classis of Amsterdam to the Coetus, than to these two.

Finally: the letter concluded, and is signed,

Anthonius Curtenius.

Hackensack, xxiii. 70, 72.
May 26, 1747.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Hoevenberg.

1747, Oct. 2nd. Art. 3. In the case of Rev. Hoevenberg, the Rev: Deputies have not as yet been able to effect anything, because no meeting has as yet taken place of the Directors; but they will keep on the watch. xii. 138.

Report on Foreign Letters.

Art. 10. The Rev. Deputati rendered a report on the letters from abroad, as follows: Two from Rev. Curtenius, one of March 15, 1746, and one of May 26, 1747. And since, in one of these letters, it is stated that men were allowed to preach there who had no permission to do so from the Reformed Church; the Deputies shall, in the P. S. of the letter to be written to him, request that the Coetus, when the same shall have been brought into existence, will take heed to this, and be careful to prevent it.

A letter from Rev. Schlatter, dated Narisch, (Norris?) May 23, 1747, in which he gave an account of the condition of the Churches of (Pennsylvania). There was an opportunity already to locate nine preachers there. They are requested to answer Rev. Schlatter, praising him for his industry and exhorting him to persevere therein. Also that we do not at all approve his proposal to come over to our Fatherland for the collecting of ministers; and that we are of the opinion that this would not be agreeable to the Messrs. Deputati Synodi. xii. 139.

ACTS OF THE CLASSIS OF AMSTERDAM.

Missing Letters.

Art. 11. Whereas by reason of the present war it often occurs that the ships which carry out letters to Philadelphia are captured, and therefore it is necessary that duplicates should be made of certain letters, and these also should be forwarded: therefore

it is permitted to the Messrs. Depp. in consideration of this, to employ the services of a copyist for this purpose in order to lighten their burdens, especially regarding the letters in the case of Goetsius. xii. 139, 140.

Letters to the Churches in Foreign Lands.

Art. 12. The following letters were read by the Rev. Depp. written by them to the churches in foreign lands; namely, one to New York, addressed to six preachers there; one to Rev. du Bois; one to Rev. Muzelius; one to the Consistory of the Cape of Good Hope, and one to Rev. le Seur separately; and finally one to Rev. Raesvelt, minister at Curacoa. These letters were all listened to with full satisfaction, and the Rev. Deputies were thanked for their trouble, and requested kindly to forward them. Quod factum. xii. 140.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Fred. Muzelius, Oct. 2, 1747, No. 57 of Vol. 30, p. 93.

To the Rev. and Learned Mr. F. Muzelius, pastor at Tappan.

Rev. Sir and Much-esteemed Brother:— It is now some time since we advised the brethren who are the overseers of the Church of New York and neighboring places, and urged them, in a friendly and brotherly way, to organize a Coetus, to preserve unity in doctrine, and promote edification in the churches. For in such a Coetus, meeting at certain fixed times, the interests of the flocks entrusted to your care could be discussed. Lately, we learned with joy that a beginning of the work desired had been made; but we also heard with regret that there were some ministers in that country, who could not yet be induced to join in this work. Among other reasons, they declared that in church affairs they were subject to the Classis of Amsterdam, and in civil mat-

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ters to their lawful rulers. Among these we are informed that you are found.

Hence we are moved to write you privately upon this important matter, in order to commend you the promotion of the scheme. Worthy brother, only think how important such a plan is; and how fruitful of good it may be, for the overseers of a Church in any land to unite themselves by a close bond, and assemble fraternally from time to time at a certain place, to discuss not only matters of doctrine, as may indeed be necessary; but to deliberate on the interests of their churches, to strengthen one another by their mutual counsel and action, and thus, by a common understanding, to give increased power to the execution of all profitable measures. The political subordination to your lawful authorities is not thereby taken away, because civil matters do not come up for discussion in such a Coetus. And do you recognize yourself as subject to the Classis of Amsterdam in ecclesiastical affairs? This relation not only remains intact, but will really be strengthened by the institution of, and attendance upon such a Coetus. The Classis can communicate its suggestions and deliberations to all the churches in a better and easier way through the medium of such a Coetus, than by writing separately to particular churches and their officers. Therefore, brother, let us have joy over you in this matter. (Laat ons uwer hierin genieten.) And may God's blessing be according to our wish upon your esteemed person, and sacred ministry, to the extension of Christ's kingdom; even as we also, after offering our services and our greeting of brotherly love, testify ourselves to be,

Your well wishing Brethren,

Cor. Houthof, V. D. M. Amst. Depp. Cl. p. t. Praeses.

G. Kulenkamp, V. D. M. Amst. Depp. Cl. p. t. Scriba.

Amsterdam, Oct. 2, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Gualterus Du Bois, October 2, 1747. No. 58 of Vol. 30, p. 94.

To Rev. Mr. G. Du Bois, Pastor at New York.

Rev. Sir and Highly-esteemed Brother:—We have with much satisfaction received a letter, dated May 21, 1747, and signed by yourself and J. Ritzema, R. Erickzon, A. Curtenius, Th. Frelinghuysen and U. Van Sinderin; and also a copy of a letter addressed by the Consistory of New York to the churches in that country; as well as another letter from yourself giving us fuller information. While we at this same time answer the letter from the six brethren mentioned, we have also thought it especially expedient to write to you privately, as we now do. We return you our cordial thanks for the commendable zeal you have shown for the establishment of a Coetus. This will be very beneficial to the churches there after their many struggles. We rejoice to see that some appreciable advance has already been made therein, and we trust that the obstacles yet remaining will be removed in the meeting called for September, now already past. In order further to promote this good work we determined to write privately to Rev. Muzelius, urging him to attend and to help organize such Coetus.

Further we learn with much joy from your letter, that the attempts of Rev. Schlatter, in Pennsylvania, are not without their blessing, and that he has had much fruit and great success. But as regards his proposal to you, to take into union in your Coetus the German ministers in Pennsylvania, we do not wonder that you perceived many objectionable features in the plan, especially the different conditions in which their churches stand. But we do not think you should dismiss this proposal altogether, but it is best to defer it for the present, on the ground that those German churches are not yet regularly organized and established, and that

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such time ought properly to be expected, yea, ought to be. But if this plan should be more urgently urged, or if these churches should be immediately organized, let it be asked whether it would not be well that the German and Dutch churches should hold their separate Assemblies, (or Coetus-es), but that for the maintenance of Unity, Deputies should be sent from one to the other by way of correspondence, even as this used to take place in Gelderland and Utrecht among the Classes. At any rate we think that thus many objections and inconveniences would be prevented.

Meanwhile, we wish you, for the furtherance of this work, the needed wisdom, as well as the Lord's rich and precious blessing upon all your endeavors.

We remain, after greeting of brotherly love,

(Subscribed as preceding.)

Amsterdam, Oct. 2, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Messrs. G. Du Bois, etc. Oct. 2, 1747.

No. 59, in Vol. 30, p. 95.

To the Rev. G. Du Bois, J. Ritzema, Rein. Erickson, A. Curtenius, J. Frelinghuyzen, and U. Van Sinderen, Preachers in and around New York.

Rev. Sirs and Highly Honored Associates: From the letter of your Rev. Body, dated New York, May 21, 1747, we perceive with much satisfaction the safe arrival of Domine Van Sinderen, and your successful endeavor finally to consummate the work of establishing a Coetus for the real advantage of the congregations in your land. It is cause of joy to us that for this purpose you already met on the 20th of May last, for the first time, in the way of a Coetus, or at least of a preparation for a Coetus and that you determined to meet again, each with an elder, on the second Tuesday of September, and to invite by circular the more distant ministers in the country to meet with you. In like manner, we rejoice to see that Domine Haaghoort has expressed to you by letter his inclination for the commencement of the Coetus.

We also flatter ourselves with the hope that the letter sent through the Rev. Consistory of New York has had a desirable influence to this end with many, if not with all; and it will be eminently agreeable to us to learn in due time that such was really the case. Meanwhile, as we, not without reason, fear that some, on account of age, and others for other reasons, will draw back from this good and useful work, we are of opinion that you should begin to hold the Coetus with those who, seeing its uses, have already agreed to it, since in all probability others, now not yet decided in the matter, will from time to time join you. And we, on our side, shall not fail, according to our ability, to co-operate for this end, in the use of such means as shall seem fit.

It was also very agreeable to us to learn from your letter that Domine Erickson had not only communicated to you the letter of the Classis to himself and Domine Haaghoort concerning the case of B. Van Der Linde, but had also expressed his contentment with the epistle, for that can serve to promote good order and edification. Further, we pray that God, in his gracious providence, may guide this undertaking to a good end, and that he may bestow the best of his blessings upon your persons, families, and official duties, to the establishment of his honor and your joy. We remain, with brotherly love, and greet you with great respect,

Your humble servants and fellow-laborers, The Classis of Amsterdam, In the name of all,

G. Kulenkamp, Dep. Cl. p. t. Praeses.
Ben. Brouwer, Eccl. Ams. Dep. Cl. p. t. Scriba.

Amsterdam, October 2, 1747.

P. S.— This letter although prepared in the Classis on the day mentioned, has been a little delayed, partly because there was no opportunity of sending it, and partly because we waited for the Acts of the Synod of North Holland hujus anni; which, however, are not yet ready, nor is it certain whether they can be sent with this. Meanwhile, we may mention that we have written, concerning the case of Domine Goetschius, to Domine Ritzema, to the ministers and elders constituting the Consistory of New York, to the congregations of Queens County, and to Domine Goetschius himself, all under date of the 9th of January, 1747; which letters we hope have come to hand, intending, however, if, contrary to expectation, we learn that they have miscarried, to have copies sent by the next opportunity. Finally, we suggest for consideration, whether it does not belong to the duties of the Coetus to take good heed that no persons destitute of a lawful commission preach in your congregations — a thing which, we are sorry to learn, has now and then occurred.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Antonius Curtenius, October 2, 1747. Vol. 30, p. 98, No. 30. (60?)

To Rev. Mr. Anth. Curtenius, pastor at Hakkensak,

Reverend Sir and Much-esteemed Brother:— Your two communications, namely of March 15, 1746 and of May 26, 1747 came safely to hand. They each relate to the same matter, the examination of one Benjamin Vander Linde. We gave our opinion on this subject at the time to Rev. Hagoort, and it agrees with yours. We might therefore have spared the present writing, nevertheless we preferred not to do so; but rather embrace the opportunity to thank you for your commendable zeal for good order and edification, as well as for the diligence you have exercised toward the establishment of a Coetus in those lands. We trust that this good understanding may succeed. In furthering the same we have

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already had occasion to avail ourselves of suggestions or facts furnished by yourself, and we shall not fail to avail ourselves further of the same as opportunity requires. Meanwhile we commend you to God and the word of his grace. We remain with cordial wishes for the Lord's blessing upon yourself, family and ministry.

(Signed as preceding.)

Amsterdam, Oct. 2, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Nov. 6, 1747.

Committee in the case of Rev. Hoevenberg.

On November 6, 1747, Rev. Deputies were once more before the Messrs. Directors of the Society of Suriname, and urged, in the interest of Rev. E. T. van Hoevenberg, the payment of the second installment of the six hundred guilders granted him as a loan; but that it might be paid him sooner. This was graciously accorded for this time.

Other end of Vol. xxiii. 12.

Letters to East and West Indies.

On the same day were read by Rev. Deputies, and approved by Classis, several letters, destined for the East and West Indies, of which the copies are to be found in the Copy-Book.

Other end of Vol. xxiii. 13.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

To the Rev., Learned, Mr. Michael Slatter, (Schlatter), pastor in Pennsylvania, Nov. 28, 1747. (N. B. 602.)

Rev. and Much-esteemed Brother:— The Rev. Mr. Kulenkamp has communicated to us a letter sent by you to him, dated, Naris (Morris?) May 23rd 1747,— nine miles from New York. We resolved to embrace the opportunity offered, by the departure to

those regions of the Revs. Hoogritiner (Hochrentiner) and Bartholomaeus, cordially to answer the same. We learn from said letter with much satisfaction and joy, of your diligence, as well as the difficulties experienced in visiting the churches in that country, that you may edify them, and bring them into regular order; also the prudence exercised by you in this business, and especially that your efforts, by God's blessing, have not been in vain. We take deeply to heart the great lack of laborers in that great harvest field. That we are not behind in contributing our part, to supply this lack, the coming of the two above named gentlemen, (whose journey may God prosper,) is witness. We are likewise rejoiced to hear of your zeal toward securing the formation and the full organization of a Coetus in those parts. We would extend our remarks upon this subject, if we had been so furtunate as to have received either of the two letters, which we have indirectly learned you have sent us. Not to have received one or the other, is a thing which has not heretofore occurred. The cause is uncertain, but possibly it was because they were enclosed in others. Therefore, we suggest for your consideration whether it be not the safer plan to address all letters hereafter directly to us. Meantime, waiting for these, we will be ready to reply again. We commend you to God and the Word of his grace. With prayers for God's best blessings upon your person and sacred office, and with brotherly good-will, we remain,

Reverend and Much-esteemed brother,

Cornelius Houthoff, Dep. p. t. Praeses. Gerardus Kulenkamp, Dep. p. t. Scriba.

Amsterdam, Nov. 28, 1747.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to be sent Abroad.

1747, Dec. 12th. Art. 9. The Rev. Depp. read the draft of a letter to Suriname, making mention therein of the feeble condition of Rev. Hoevenberg and his needy circumstances, as well

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as what was done by them in his behalf, etc. This letter was listened to with pleasure, and the Depp. were asked to forward it together with the Acta of the Synod of North Holland. They also read the drafts of letters to Rev. Schlatter; to Rev. Curtenius, and to Rev. van Essen; minister at St. Eustatius. These were also approved, with thanks, and were directed to be forwarded. Additional material, which the Messrs. Depp. had, was laid over, for lack of time, until the next Classis. For the same reason the Acta of the foregoing Classis were not read. xii. 144.

Rev. Hoevenbergh.

'Art. 11. The Rev. Depp. reported, that upon their intercession, they had secured from the Messrs. Directors the gift of six hundred guilders, in two drafts, as a loan to Rev. Hoevenberg. He had afterward again written very complainingly to them, altho they do not have much hope that they can get those gentlemen to listen to him much longer. The receipt for the second three hundred guilders, sent by Rev. Hoevenberg to the Depp., was shown by them to us. xii. 144.

JOHN HENRY LYDIUS, SON OF THE DOMINIE.

1747.

The council of the province in 1747, brought serious charges against John Henry Lydius, son of the dominie, alleging that he was a person of desperate fortunes; that he had resided several years in Canada, married a woman there of the Romish church, after having abjured the protestant religion, and that his intrigues, together with other popish emissaries, had tended to alienate the friendship of the Indians and perplex the administration.

— Munsell's Annals, Vol. 1. p. 113. Corwin's Manual, 4th ed. 1902, p. 587.

CLASSIS OF AMSTERDAM.

'Acts of the Deputies. 1747? Dec.?

'A letter from Lambertus De Ronde, Ecclesiastes; hoc tempore, Scriba; but without place, year, or date.

The Extract is, that

I. In the name of this Rev. Conventus, (of Suriname), in reply to two letters from the Rev. Classis, one about the case of Rev. de

Liege, and the other of July 12, 1746, about that of Rev. Hoevenberg:— The letter stated:

1. That far from having acted with insufficient moderation in regard to Rev. de Liege, it rather appeared from the Minutes that they could not have dealt more gently; that they wished indeed, that such cases might never again occur; and kindly asked, that the Rev. Classis would be pleased, so far as possible, to do their best that they shall always get men there, (in Suriname), possessed of a sound understanding, and with zeal for the glory of God's name; and being themselves also affected with a spirit of gentleness; in order to help on the prosperity of the churches there, etc.

2. As regards the return of Rev. Hoevenberg: They request in this connection, that if he has not completely recovered he be not advised to undertake the ministry in that place; that Classis will look out for a man of a sound constitution; that they think they are not giving offense by this request, for it only serves to show their good disposition for the best interests of the Church there (Suriname). This is better known to them than to the Rev. Classis.

II. The Acta of the North Holland Synods of the years 1745 and 1746, were duly received. For these they expressed their cordial thanks.

III. The entire letter about Rev. Hoevenberg, and in respect to the Plan for the conversion of the Negroes, will be answered more fully after the succeeding session, and as soon as possible.

IV. He sends therewith their improved Plan of a conventus, of the year 1747; with the recommendation of themselves to the fraternal favor of the Rev. Classis, in helping to extend the Kingdom of Christ in those localities. The letter concludes with salutations; and is signed,

Lambert de Ronde, Eccle. and p. t. clerk.

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In a postscript there is added: In accordance with the fourth Article of these Acta, I ask in the name of our Conventus, whether you will not present this matter to the Noble Mighty Gentlemen of the East India Company,* and lend your assistance thereto. xxiii. 78, 79.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Rev. E. T. Van Hoevenberg. No date. (Dec.? 1747?)

E. T. Van Hoevenberg having pitifully asked our intercession in the obtaining of two pensions each of six hundred guilders, and the balance of a third, granted to him, as he says, because of his wretched condition; and inasmuch as he is still very weak in body and brain, and thus incapable to perform his work, etc.; Therefore, in compliance with the resolution of Classis, the President and Clerk presented themselves before the Hon. Estimables, the Messrs. Directors of the Suriname Society, on May 9, and after salutations, recommended this man cordially to their Hon. Estimables. These gentlemen, by the mouth of their Hon. Estimable President, declared that they not only well appreciated our compassion, but that they themselves pitied him; but they added, that in the appointment of ministers they were only Mandatories, and that the salaries of the ministers were paid out of the Colonial treasury. Therefore they could not make those determinations and resolutions about this matter, as they themselves might otherwise wish.

Yet they not only wished to take the case into consideration, but they also said that the Messrs. Directors, Trip, Bakker and Hartsink, would invite us, if we had the time for it, to consider with them in what way this man could be helped in the most practicable manner.

Other end of Vol. xxiii. 14.

* In 1747 the affairs of the East and West India Companies were united, and the Prince of Orange was made the common head.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on Letters from Abroad.

1748, Jan. 9th. Art. 8. A report was rendered by the Rev. Depp. ad res Exteras on some letters that have arrived, namely:

1. One from Rev. Hagoort, in which, among other matters of less importance, mention is made of the distressing condition and division of the church of Akekenocs, (Aquackanonck, now Passaic,) caused by a certain unordained person there, (John Van Driessen,) who had now, however, been removed from the ministry, and had been cast into prison by his creditors. He desires to have another settlement given him by this Classis, as it is not possible for him to live, with his numerous family, in his present location, etc. The Rev. Depp. were asked to draw up a letter in reply and to show this subsequently.

2. The young man (Benjamin) van de Linde, to whom our Assembly heretofore granted permission to be examined by the Coetus in that country, thanked us for that resolution in a letter.

3. Rev. de Ronde had sent a letter in the name of the Consistory of Suriname, without year or date, accompanying which were the Acta of the Conventus of 1747. In these Acta occurred several matters of importance, of which an account has already been given to this Assembly. The Rev. Depp., after having ascertained the drift of these documents, are requested to draw up the draft of a letter in reply thereto.

4. A letter has been received from Rev. Vieira, in the name of the General Church Assembly of Suriname, dated August 24, 1747, with enclosures. At that meeting they made many comments on the successful prosecution of the conversion of the heathen in that colony. They also suggested a new plan, which they deemed to be better calculated to further that salutary work. Of this plan an account was here given. The Deputies were thanked for the trouble expended by them and they were requested to furnish us with their suggestions, (pre-advice) about

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this plan which had been sent over. They were also requested kindly to confer with the Deputies of the Messrs. Directors, in order to ascertain if they too had received word in regard to this plan, and to learn what was their idea of it. xii. 145, 146.

CHURCH OF NEW YORK.

New York, March 7, 1748.

Consistory held, of ministers and elders. There were chosen as delegates to the ensuing Coetus, to meet April 26, along with the ministers, Du Bois and Ritzema, the elders, Chs. Banker and Philip Livingston. The latter not knowing but that public affairs might hinder him from attending, Abrm. Van Wyck was appointed his secundus.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Nos. 1 and 2.

1748, April 1st. Art. 5. Rev. Hagoort was answered by Revs. Deputies to the satisfaction of this Assembly. xii. 147.

Receipt from Rev. E. T. van Hoevenberg.

Art. 9. The Rev. Deputies exhibited a receipt which had been placed in their hands by Rev. E. T. van Hoevenberg, dated Oct. 9, 1747, for three hundred guilders. This had been paid to him as a loan, as minister at Suriname, by the Messrs. Directors of the Suriname Society. See Acta of Classis, Dec. 12, 1747, Art. 11. xii. 148.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Gerardus Haeghoort, April 1, 1748. Vol. 30, page 108, No. 68.

To Rev. Mr. Gerard Hagoort, pastor at Second River in New Netherland.

Rev. Sir and Much-esteemed Brother:—We received yours of August 8th 1747 in due time with the enclosed letter from the candidate, B. van der Linden, containing a notice of his preparatory examination and licensure, and his thanks to Rev.

Classis for permitting the same. We have only to say, in reply, that we wish him the blessing of God and a sanctified diligence in the prosecution of his labors.

As regards your letter, we are pleased to see that our instructions in reference to said van der Linden's examination met with the approbation of yourself and others, and were followed out; also that the same led to the establishment of a Coetus, which we have long had in view. We live in the hope that the Articles necessary to a well constituted and Christian Coetus, have been drawn up by the Rev. brethren in charity, and have been adopted with general satisfaction. It will give us peculiar pleasure to learn this fact. We trust that much benefit may result therefrom, the preservation of good order, with the edification and increase of the Church in those distant regions. We also notice with delight that you also contribute your influence to the same.

What you tell us concerning the unhappy and disturbed condition of the Church of Acquackenonck, near your own and formerly united with that of Second River, affects us deeply; as well as what you write about the tardy payment of your salary. To the redress of all such difficulties, we know of no better plan than that the newly constituted Coetus should take hold of all these matters, discuss them in the fear of the Lord, and then with Christian prudence adopt such measures as may remove all difficulties. In reply to reports received from you, and questions and policies proposed in the name of the Coetus; we shall be in better condition to answer such things more fully and more satisfactorily, than we can answer different private letters. These are not seldom found to differ in particulars; they also do not all reach us at the same time, but sometimes one is a long time after another, (although relating to the same circumstances,) and thereby we are perplexed how to give instructions, for want of the full light. Such reasons and many more convince us of the necessity of a Coetus, wherein the various affairs may be treated in a fraternal and Christian manner. Therefore we are anxious to learn that the plan has been consummated to general satisfaction. Until then, we are willing to wait. We commend you to God and the word of his grace, with our best wishes for God's richest blessings upon you, your family and your sacred ministry.

G. Kulenkamp, V. D. M. Amst. Depp. Cl. p. t. Praeses.
B. Brouwer, Ecc. Amst. Depp. Cl. p. t. Scriba.

Amsterdam, April 1, 1748.

TRINITY CHURCH, NEW YORK.

A Chapel needed.

Vestry, 1748, April 12. This Board being of opinion that it has become absolutely necessary to build a chapel of Ease to Trinity Church, and being desirous to build the same where it will be most commodious and convenient to the congregation in generall: Ordered, That the Church Wardens, Col. Moore, Mr. Watts, Mr. Livingston, Mr. Chambers, Mr. Horsmanden, Mr. Reade, and Mr. Lodge, or any four of them, (one of the Church Wardens always to be one,) be a committee to consider where will be the most proper place for building the said chapel, and to hear the sentiments of the congregation, with their several reasons, and to make their report to this Board with all convenient expedition.

Ordered, That the Church Wardens, Mr. Reade and Mr. Chambers, be a committee to purchase six lotts of ground fronting Nassau street and Fair street, from David Clarkson, Esq., upon such terms as they shall think reasonable, in order to build a chapel of Ease to Trinity Church thereon.— Berrian's History of Trinity Church, New York, p. 78.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The first Coetus to the Classis of Amsterdam, Sept. 8 & 9, 1747. Referred to, Vol. xxiii, Acts of Deputies, p. 96. [Not mailed until April 26, 1748.]

Reverend and Honored Brethren:— How we esteemed the acceptable letters of your Reverend Body, received at the same time with the happy arrival of the Rev. Mr. Van Sinderen, and what was thereupon done by us, has been already made known to you in a letter signed by the Rev. Messrs. Du Bois, Ritzema, Erickson, and Curtenius, on the 21st of May in the present year.

Since that time, we have, on the appointed day, brought into actual operation the Coetus, with those who were inclined to it, and who had come to attend it. We cannot, therefore, discharge our duty, according to one of our fundamental articles, without laying upon the table of your Rev. Body what has been done since then.

We, who were deputed by the last article of the last session to prepare a letter and make known to you the most necessary parts of our proceedings, have, after further consideration, thought it best not to send extracts, but to submit the whole for your inspection, just as it is recorded, that thus our upright purposes for the welfare of God's Church here may shine forth in the clearest manner, to the shame of our adversaries, whose feelings we therefore allow to follow in their own words.

As to Domine Boel, he has been pleased to express himself a little more softly than formerly, in consequence of the preference of his elders for the Coetus. He desires us to write, that Domine Boel declares himself as still wishing to hold himself aloof.

The letter of Domine Mancius amounts to these two things:

1. He is not satisfied with a Coetus, because he holds it to be of no use, but of pernicious and dangerous consequences to God's Church here.

2. The Rev. Classis itself, even lately, had engaged and promised to render their aid to his congregation in the matter of Caspar Fryenmoet, without directing or recommending them to the Coetus.

The letter of Domine Mutzelius, which we give in full, an abstract not answering the purpose, runs thus, word for word:

"That the Rev. Classis in 1739 saw no difficulty in forming a Coetus in these provinces, and observed to you that it might be a thing altogether necessary for the good of God's church here, I cannot yet entirely understand, and I suspend my judgement thereon until I comprehend it better. I am of the opinion that it will be more for an injury and confusion, than for the gain, peace and unity of our Reformed Dutch Church, in case the thing goes on. Time and experience will show; and perhaps there will be a total defection from our dear Netherlandish Church, (which may God forbid!) and then vale, Patria, etc. Concerning this matter, none of our Consistory have yet spoken, and a week or more must elapse before they can do it, being compelled to go to the Manor of Cortlandt to render service. But for my part, I write you in haste, not the Consistory, (sit venia verbo,) whom I otherwise respect and hold at their full worth, that in ecclesiastical matters I have subjected myself to the Classis of Amsterdam, and in political, to the Protestant Crown of Great Britain, (sapienti sat, etc.)"

Domine Van Santvoord will unite with us. For the present he excuses himself on account of the peril of the journey. So also, Domine [Theodore] Frelinghuysen [of Albany] shows himself inclined to do the same, and has done his devoir to bring over his Consistory. But they finally declared that as yet they will hold themselves aloof; so that he has not been able to attend our meeting.

At the conclusion of the Coetus, there came a letter from the Domine Caspar Fryenmoet, who unites himself with Promotor Mancius.

This is the short account, Reverend Brethren, which we have to communicate to you, along with our minutes; trusting that you will thus plainly perceive what purpose we and our antagonists respectively cherish. We will not burden our letter, as we think we might justly do, with the reasons why they conduct in this manner. We pray God that they may be brought to lay aside all prejudices, and see that the thing affects them as much as it does us, and that their duty is to further the welfare of God's Church here, without seeking their personal interest.

Further, we subscribe ourselves, after especial prayers for all happiness and blessing from God in Christ upon your Rev. Assembly,

With great respect, Reverend Sirs, Your servants and fellow-laborers, (in the name of all,)

Reinhard Erickson, Praeses.
Joannes Ritzema, Scriba.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Acts of Coetus.

New York, April 26, 1748, A. M.

According to the appointment of the last Coetus, the meeting to-day again assembled.

Members Present.

Dom. Erickson,	with his Elder,	Matthew Peterson.
" Ritzema, " Du Bois,	with the Elders,	C. Bancker, A. Van Wyck.
" Curtenius,	with his Elder,	John Duryee.
" Haeghoort,	" " "	
" Meinema,	" " "	
" Van Sinderen,	" " "	

The Elder, Hendrik Fisher, of New Brunswick.
The Elder, Garret Van Wagenen, of Aquackononck.

Domine Erickson, the former President, opened the meeting with an impressive prayer; whereupon Domine Curtenius was chosen President, and Domine Du Bois, Clerk.

Examination of Students.—The student, C. Van Der Linde, appeared in the Assembly, and, since the Rev. Classis had given permission to the Coetus to examine him as a candidate, he satisfactorily treated a proposition on Romans v. 1, the text assigned to him. Meanwhile, as we had, two or three days since, received the letter of the Rev. Classis in which they gave to the Coetus liberty to admit the student, J. Leydt, to the preparatory and the final examination, and as he was now in the city, he appeared in the Assembly and asked to be examined. His request was granted, and when, upon inquiry whether he could deliver a proposition, he said that he could upon 2 Cor. iii., 6–8, the President assigned him that text.

Letter to the Classis.— Then the letter to the Rev. Classis, prepared by the Rev. Messrs. Du Bois and Ritzema in the name of the Coetus, was read and approved. Thereupon it was resolved, that the Minutes of the Coetus should never again be retained here so long, but should always be forwarded to the Rev. Classis by the first opportunity; and that the Minutes of the present Coetus should be sent with those of former sessions.

Letters from the Rev. Classis.— The letter of the Rev. Classis to the Rev. Consistory of New York, and that of the same to the Rev. Messrs. Du Bois and Ritzema, touching the case of the student Leydt, were read. It was determined that the students Van Der Linde and Leydt should be admitted to the preparatory examination to-morrow morning.

Concluded with prayer until half past two o'clock.

Afternoon Session.

The meeting assembled at the appointed time, and was opened with prayer.

The Student Leydt.— The Student Leydt, according to appointment, delivered a proposition upon 2 Cor. iii., 6–8, and gave such satisfaction that he was likewise received with Van Der Linde to be examined in the morning, after reading the Church certificate, from which it appeared that they had been communicants for some years.

The Student Verbryck's Request.— The student, Samuel Verbryck, requested, in the name of Domine Frelinghuysen, of New Albany, and other ministers, that the Coetus would write to the Rev. Classis for permission to examine him for license. He was told, with a reference to the express declaration of the Classis, that the Coetus would do what it could on his behalf.

J. H. Goetschius.— Domine Goetschius exhibited a letter from the Rev. Classis to him, in which it appeared, besides other matters, that the Rev. Classis declared, 1. That he should be released from the congregation of Queens County, and that congregation

from him; 2. That he should be recognized as a candidate in the Netherlandish Church, and should be taken by the hand in his pious undertaking. Whereon, the Coetus received and recognized him, promising to make a declaration in his case through the committee, that he should be received in the name of the Rev. Classis of Amsterdam as a candidatus ministerii in the Low Dutch Reformed Church. He, on his part, certified a willingness to become, according to the Classical Letter, subordinate to the Coetus.

Letter from New Brunswick.—Mr. Fisher, the elder from New Brunswick, read a letter from the Consistory there, urging the speedy examination of Mr. Leydt, in order that their congregation, which was vacant, might employ him as a candidate; and if satisfied, might call him.

The Assembly adjourned, as before, till the next day, at 10 A. M.

New York, April 27.

Aquackononck.—After calling upon the name of God, the Assembly took into consideration the request of the Consistory of Aquackononck, that the Rev. Messrs. Du Bois and Curtenius should repair thither in order to confer with them. The Coetus left it to the discretion of Messrs. Du Bois and Curtenius to act with them on ecclesiastical matters, and to suggest to the Consistory, which is now released from John Van Driessen, and desirous of a lawful Low Dutch Reformed minister, whether it would not be well to have Aquackononck and Second River united, and ask them to do what they can to this end.

Schenema's Request.—John Schenema, a student of Goetschius, appeared in the Assembly and requested to be recommended by the Coetus to the Rev. Classis. But his testimonials were not satisfactory, especially in that he had no certificate of membership in any Low Dutch congregation. He therefore,

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after some discussion, was unanimously refused by the Coetus, and withdrew.

The meeting adjourned in a suitable manner until three o'clock.

Afternoon Session.

Examinations.—The Assembly being opened with Divine service, and being full, the students Van Der Linde and Leydt were called in, to undergo the preparatory examination. This was begun by Domine Ritzema, in Hebrew and Greek, and also upon the principal points of theology, and afterwards continued by Domine Erickson upon other portions of the same. The examination, which consumed two hours, being finished, the students withdrew, and the Coetus unanimously declared themselves satisfied with it. This fact was then announced to the students, with the invocation of God's blessing upon them, and the Assembly, as usual, adjourned until the next morning, at ten o'clock.

New York, April 28.

The meeting was opened with prayer.

Rules.—The draft of laws or rules for the Coetus was read, and unanimously adopted, subject to the approval of the Rev. Classis.

Fryenmoet's Ordination.—The manner of Domine Fryenmoet's ordination being considered, it was deemed advisable to make some representations thereon to the Rev. Classis.

Suitable testimonials were given to the students who had been examined as candidates for the ministry.

It was determined by the Coetus that all other business should, for the present, be arrested; whereupon, the President, with an impressive prayer, concluded the session, and all the members with friendly words made mutual acknowledgements for their excellent harmony. It was determined that if, in the meantime, another meeting should become necessary this year, timely notice

should be given by the ministers named for this purpose. The other matters which came before the body were postponed till the next meeting. And so the Coetus separated.

Thus have we in the speediest way prepared for your Rev. Assembly the narrative which the Coetus requested us to make; and thereon, we refer you for the present to the conclusion of the foregoing Minutes, which will come to you with this. As the Coetus has no other aim than to advance the welfare of God's Church in these provinces, so we pray the Most High, as the Father of Lights, to have pity upon his spiritual Zion, especially in these sorrowful times, when both open and more secret foes combine not less among us than with yourselves for the ruin of the churches. And may He follow with his gracious blessing your honest watchfulness for the welfare of his Church, even in these provinces. Thus we conclude, with due respect for your Rev. Body, to whom we shall always endeavor to render the most unfeigned proofs of becoming subordination. And with persevering prayer, that God would crown yourselves and the precious work of your ministry with his heavenly grace in Christ, here and hereafter, forever, we are

Reverend Sirs, your brethren and associates, in the name and authority of all,

J. Du Bois, Scriba.

P. S.—The Coetus testified to the Rev. Classis their bounden and cordial gratitude for having so kindly furnished them with the Acts of the Synod of North Holland for 1746, which are very needful, not only to give us an insight into the state of the Church under your care, but also to direct our own after the example of your pious conclusions, and thus the better promote the welfare of Zion; in regard to which, our prayer is, that God may endow us and all others with the required fidelity.

The five copies of the Synod's proceedings have come to

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Domine Du Bois, and through him, to us; being for the years 1737, 1739, 1742, 1743, and now 1746; and being placed before the Coetus, all had daily access to them.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Coetus of New York to the Classis of Amsterdam, April 26, 1748.

Rev. and Honored Brethren: Inasmuch as, in the first session of the Coetus, held in New York, [the Minutes were delayed], it was determined on April 26, that the Minutes should never again be retained here so long before being forwarded. We now send them by this opportunity, together with (as the inclosed MSS. show) those of the former meeting September 8, 9 and 10, 1747, with the especial wish that they may come safely to hand in due time.

What ministers and elders were present at the recent session, appears from the Minutes themselves.

Domine Van Santvoord was not present, for the same reason as before.

Domine Schuyler for the same reason.

Domine [Theodore] Frelinghuysen was absent, but he wrote that his [Albany] Consistory were still unfavorable to the Coetus. He commended Verbryck as a most diligent scholar, and of fine promise. As to the letter of the Rev. Classis to us respecting such requests, (for leave to examine and ordain,) he has been led to consider whether he is not the nearest minister who should represent to the Rev. Classis the excellent testimonials of this young man. So far as concerns the Coetus, who alone make this young man known to the Classis, you may be assured that nothing of this nature shall be done by us which will not consist with the wise approval of your Rev. Body.

Of the orthodoxy, fitness, qualifications, and edifying deport-

ment of the candidates, Van Der Linde and Leydt, the Rev. Classis, we have reason to say, may rest satisfied. But Domine Mancius does not recognize Domine Leydt as sufficiently authorized to preach, although he was provided by us, in the name of the Rev. Classis, with the necessary letters as a candidate for the ministry. For when certain congregations, in which Domine Mancius preaches sometimes in the year, asked him to allow Domine Leydt to preach before them once, he refused, saying that he was a stranger to him, and that he did not know whose student he was; indeed, it amounted to this, as Mr. Leydt testifies. But what power Domine Mancius had, being alone, to ordain Fryenmoet, and that, as we are assured, without any previous examination, the Rev. Classis knows better than we do. Since they boast that the Rev. Classis has chosen one for this purpose, although he is opposed to the Coetus, it seems that the Classis attaches little importance to it.

Meanwhile, what the members did in our Assembly, on the 26th, 27th, and 28th of April last, is herewith very respectfully brought before you, Rev. Brethren, in the following relation:

[This letter was not sent until August, or after, when a Postscript was added. This is not at hand.]

PROPOSED RULES FOR THE COETUS, ADOPTED APRIL 28, 1748.

I.— Manner of Calling and Holding it.

1. The eleventh Fundamental Article declares how an ordinary meeting shall be called, but if more convenient, it may be on the second Monday or Tuesday of September; timely notice of it to be given by the last Moderators.

2. But if a congregation requests an extraordinary session, that shall pertain to the examiners, who shall appoint it as speedily as possible. The traveling expenses of each member shall be paid out of the twenty pounds charged for the examination, according to

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the decision of the Coetus, who also shall dispose of the remaining surplus.

To the question who shall appoint an Extraordinary Coetus when one is desired, the answer was, the Extraordinary Clerk.

3. The President of one Coetus shall always be the Clerk of the next, so that the Moderators shall continually succeed in order, unless there be good reasons, in the judgment of the Coetus, for a different course.

4. The first meeting shall begin at nine o'clock, A. M., with prayer by the President, the Clerk, or the oldest minister. Every other session shall begin and end with prayer, at the time appointed by the Coetus.

5. At the first session, the Clerk shall read over the Acts of the preceding Coetus, and narrate whatever has since occurred within the circle of the members.

6. At the beginning of each session, the Minutes of the preceding shall be read, and, if found correct, approved.

7. The business being finished, the President shall inquire of each member concerning particularia, and thereupon concluded.

II.— For the Preservation of Order.

1. Every enrolled member shall be bound to be present at the Coetus, unless prevented by a legitimate hindrance.

2. In the lack of an acting elder, a Consistory may depute a former elder.

3. Every member shall preserve silence, that the Coetus may the better deliberate.

4. In the meeting, each shall keep his own seat in the circle, and not speak except in his turn; or else pay twopence.

5. Whoever, without the permission of the President, comes in after prayer, shall pay sixpence; if he is absent from the whole session, he shall pay a shilling; if from the Coetus entirely, six shillings; and in case of the officers, these fines shall be doubled. Every one shall abstain from invective and injurious words, under penalty of not less than twopence, and not more than six shillings.

III.— Of the Examinations.

1. The examinations shall be conducted by the President and the Clerk; i. e., by him whose regular turn it is to be Clerk, and strictly according to the determination of September 7, 1747.

2. The examination being satisfactorily finished, the President shall ask the person examined,

(1.) Whether he declares with a good conscience before the Lord that he sincerely believes what he has professed?

(2.) The Formulas of subscription for the ministers shall be read to him, as contained in the Post Acta, Syn. Dord., 1618, 1619, p. 83.

(3.) Then he shall be asked if he "will always conduct himself in the strictest manner according to all that is contained therein, especially according to the xxxvii Articles of the Netherlandish Confession of Faith, the Heidelberg Catechism, and the Canons of the Dordracene Synod."

Thus shall he, in the presence of the Rev. Assembly, make the appointed attestation, and then add,

"And in case, hereafter, I take up any opinion contrary to the doctrine of the Reformed Church, I now promise that if I do not subject myself to the Coetus in subordination to the Classis of Amsterdam, but do and teach otherwise than the Low Dutch Reformed Church has determined irrevocably to hold and maintain, that I, ipso facto, by the very deed, shall be deprived of all my ministerial office, and all the fruits and privileges thereof; which I now confirm with my own hand in the presence of you all." Which he shall immediately do.

(4.) Then shall he also promise, in all sincerity, to govern himself by the Church Orders usual in the Netherlandish Church, and to adhere inviolably to the Coetus while he is in these provinces; and to conduct himself according to all its rules, as subordinate to the Rev. Classis of Amsterdam.

IV.— In Regard to Church Visitation.

This shall be conducted according to the determination of the Coetus, September 10, 1747. The President shall ask each minister and elder,

1. Whether the Lord's Supper is duly administered among them at the proper season, and with previous visitation of the families, and a preparatory discourse?

2. Whether the prescribed preaching on the Catechism and the catechising of the children are attended to?

3. Whether the names of the members of the church, of the baptized children, and of persons united in marriage, are properly recorded?

4. Whether the ministers, elders, and deacons faithfully discharge the duties of their several offices?

5. And whether the minister receives the amount promised to him in his call?

V.— Of the Questor of the Coetus.

1. Every year a Questor shall be chosen, properly to receive and pay out the revenues of the Coetus.

2. On leaving office, he shall give a proper account of receipts and expenditures to the Coetus, or to those whom it deputes for the purpose; shall hand over the cash-box; and shall state what the Coetus owes.

VI.— Of the Revenues of the Coetus.

1. Students admitted to the preparatory examination shall beforehand pay to the Questor four pounds, New York currency; and the same amount afterwards, when they receive their testimonials.

2. In the case of those admitted to the final examination, the congregations which have called them shall pay to the Questor twenty pounds, New York currency.

3. All fines shall come into the treasury of the Coetus, and be delivered by the Directors to the Questor.

VII.— Of the Book of the Coetus.

The Questor shall provide an ordinary blank book, in which the Fundamental Articles, the Rules of the Coetus, the subscriptions of all the members, and all our important Acts and letters, shall be carefully recorded.

VIII.— Of the Clerk.

Since all this recording will require much time and labor, the Coetus thinks fit to appoint an Extraordinary Clerk, who shall be compensated for his toil. For this purpose, they have unanimously chosen Domine Du Bois; or, if he should be unable to serve, Domine Ritzema.

IX.— Of the Election for Questor.

They have also unanimously chosen for Questor Domine Ritzema, who shall be recompensed for his trouble, according to the pleasure of the Coetus.

[Signatures.]

1748.	1748.
Gerardus Haaghoort.	Elder, the mark (x) of Hendrik Jacobussen.
Antonius Curtenius.	" John Zabriskie.
G. Du Bois.	" Chris. Bancker.

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Reinhard Erickson.	Elder, Joannes Luyster.
Joannes Schuyler.	" the mark (HD) of Dirck Hagedorn.
Joannes Ritzema.	" Abraham Van Wyck.
Benjamin Meinema.	" Jacobus Stoutenbergh.
U. Van Sinderen.	" Abraham Lott.
J. H. Goetschius.	" Carolus De Baun.
Joannes Leydt.	" Hendrik Fisher.
Benj. Van Der Linden.	" Albert Van Dien.
Subsequent signatures.	*Subsequent signatures.*
Joannes Fryenmoet, 1750.	" Benjamin De Puy.
Samuel Verbryck, 1750.	" John Haring.
Lambertus De Ronde, 1751.	" Jacob Roosevelt.
Joannes Frelinghuysen, 1751.	" Simon Van Arsdalen.
David Marinus, 1752.	" Dirck Van Houten.
Theodorus Frelinghuysen, 1755 ?*	
Barent Vrooman, 1755 ?	" Jacobus Mynderse.
Joannes Schuneman, 1755 ?	
Thomas Romeyn, 1755 ?	" Cornelius Hoogeland.
	" Joannes Hardenbergh,

For the Congregation of the Paltz.
Jacob Hoornbeeck,
For the Congregations of Marbletown, Rochester, & Wawarsing.
Joannes Gerretse,
For the Congregations of Staten Island.
Dam Laucks,
For the Congregation of Stone Arabia.
Roelof Terhune,
For the Congregation of Gravesend.

* Note: As Theodore Frelinghuysen, Vrooman and Schuneman never attended a meeting of Coetus up to Sept., 1754, their signatures could hardly have been secured before May, 1755; yet the Minutes of that meeting are not recorded in the Minute Book. Ritzema was president of the Coetus in Sept., 1754, and Verbryck, clerk. The latter may have secured the book in May, 1755, for these signatures, but the Minutes of the Coetus meeting of May, 1755, are not recorded in the Book. Ritzema must have retained possession of it, and from Sept., 1755, the Minutes of the Conferentie are recorded therein.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. E. T. van Hoevenbergh.

1748, May 6th. Art. 6. The Rev. Depp. state that they have again received a letter from Rev. E. T. van Hoevenberg, in which he announces that he is not able to set out for Suriname. He requests that the moneys that are in arrears should be secured for him. The Rev. Assembly thereupon requested the Rev. Depp. to put forth their good endeavors to this end, and to offer him as much as possible a helping hand in his necessity. xii. 149, 150.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, May 12, 1748.

Consistory held, concerning the renewal of the expired leases on the Manor of Fordham.

1. The Committee thereon, consisting of elders Wynand, Van Zandt and Abrm. Van Wyck, and deacons Abel Hardenbroek and Pieter Lot, reported an appraisement of the sum each farm was to rent for, which they had made as requested. This was approved, and referred to the Committee, to make agreement accordingly with the tenants as far as possible.

2. One of the late leases was read and approved as a pattern for the others, but with this addition: That the farms shall be rented for seven years, with the promise that every tenant who fulfills the stipulated conditions, shall have the privilege of renewal for seven years more. But it shall be stipulated in the present leases, wherever the condition of the farm permits, how many rods of good stone fence the tenant shall make every year, and within what time he shall do it.

3. It was Resolved, That a plan of a lease, including all this, should be prepared in writing by the elders, C. Banker and Guilyam Verplank, with a space for inserting any special require-

ments in a given case. This they agreed to do, and were, therefore, added to the Committee.

4. Finally, when all this is done, it shall be reported to the Consistory, that when all is approved, it may be put in a Resolution. Also, in order to spare the pains and costs of copying, the Forms of Lease shall be printed. Thus done in the present Consistory, at the time above written.

Witness in the name, etc.,

Henricus Boel, p. t. President.

New York, May 26, 1748.

The above named Committee presented a Form of Lease, which was read, considered and approved. It was also Resolved, That two hundred copies of the Form should be correctly printed by Mr. Hendrik de Forest, at the cost of our church, under the direction of the Committee. And they, or a majority of them, shall write, in the printed Forms, the particular agreements for each farm. One Form shall be signed by the tenant, and another by the President (of the Consistory) for the time being, and sealed with the Church-seal.

Thus done in Consistory meeting May 26, and June 16, 1748, in presence of me,

Henricus Boel, p. t. President, in May.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. 1748, June?

No. 33. Letter from Lambertus de Ronde, minister at Paramaribo, of March 9, 1748. To this is added an extract from the action of the Consistory of March 9, 1746. (or 1748?)

He complains of the quarrel in the church there. This is particularly on account of the French, who are also in the Consistory there. Especially does he complain of the conduct of Rev. du Voisyn. This man, as may be seen partly from the Acta of the

conventus of February 4, 1747, and partly from those of February 6, 1748,

1. Occupies the time of the Assembly with long and tedious memorials, in French. These then have to be translated; but they relate to matters settled long ago.

2. He opposes Rev. de Ronde in all sorts of improper ways, in the face of the clear laws of Church-Order. To these, the Rev. de Ronde refers himself, both in the Acta of the Conventus, soon to be sent, and in those of the Consistory of March 12, 1748. He mentions further, as special instances,

(1) That the court of Police (the Civil Court) has released the ministers from the performance of the marriage ceremony. This had been recommended by two commissioners from the Court. But against this, the Rev. du Voisin had expressed himself in a sharp memorial, in French, read before the Consistory. This, upon a milder motion of Rev. de Ronde had been disapproved of in Consistory. Rev. du Voisin thereupon angrily put his paper in his pocket, and uttered many untruths against Rev. de Ronde.

(2) That just before the holding of the last Conventus, the Governor — having heard that one of the elders who had been commissioned, together with Rev. de Ronde, as one of the Commissioners of the State, would make a certain request, but that he was also in a criminal suit,— had caused it to be made known by the Rev. de Ronde that the court would not permit that elder to serve; and that Rev. du Voisin at once attacked that proposition; until after much dispute, the said elder finally resigned, and another was appointed in his stead; but about this circumstance, the Rev. du Voisin, after the opening of the Conventus, caused much inconvenience to the Commissioners, and hindered them in their business, generally, as well as the Assembly,— to their great displeasure.

(3) Shortly after the Conventus was held, at the election of Elders and Deacons for the Dutch, there was chosen by lot, as Elder, a man involved in a serious criminal process, one Jacob

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van Dalen; and there were chosen for the Dutch and French congregations, two brethren as deacons, neither of whom were members of the Church. This election was therefore void. In the place of the two latter two others were chosen, about whom Rev. du Voisin expressed himself in severe complaints. In the name of the entire Court, the Rev. Yver was now informed that the petitions of van Dalen could have no effect before the end of his suit. But this notification, in the opinion of the French brethren, was not in forma. They therefore resolved, by a majority of votes, to defer the petitions of all. But to the decision of the Court on this matter, which was made known by the Governor personally to Rev. de Ronde, and by him (to the Consistory?), Rev. du Voisin opposed himself again, and also to Rev. de Ronde, as is to be seen in the Acta.

(4) Thereupon Rev. de Ronde asks that the Dutch and French Consistory may be divided; that to each may be commended good order, in his own language, (and) laws; so that the Catechism may be preached, and that there may be no reading from the Geneva Bible, nor of prayers out of other books except the Formula: For this is said to be the case by many, and complaints of doing this have been made even about Rev. du Voisin to the Lord Governor. He mentions, further, several other irregularities, and asks the aid of Classis and a speedy answer. He concludes with salutations.

Signed, Lambertus de Ronde.

In a Postscript, there is here added, that upon his protest of April 1, 1748, it was unanimously resolved by the brethren that Rev. du Voisin should apologize (give him satisfaction); but that he could in no wise be induced to do this. To this was added an extract from the transactions of the Consistory of March 9, 1748, containing their deliberation, on the order of the Court, regarding van Dalen. There was also an extract concerning a Memorial of Rev. du Voisin, relating to the right of the Court as to the

aforementioned business, and some complaints of du Voisin against de Ronde. To these Rev. de Ronde replies, point by point, in a protest, signed April 1, 1748. xxiii. 82, 83.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Case of Rev. E. T. van Hoevenbergh.

1748, June 10th. Art. 6. The Rev. Depp. ad res Exteras report that they have conferred with the Messrs. Directors of the Suriname Society, and informed them of the distress of Rev. E. T. van Hoevenberg. The said Directors, however, had said that they could do nothing, because Rev. E. T. Hoevenberg must be written about to the consistory or government of Suriname. The Rev. Depp. were therefore further requested to be helpful to him in his distress as far as possible to them, and for his benefit to prepare a letter of recommendation. xii. 151.

TRINITY CHURCH, NEW YORK.

St. George's Chapel.

Vestry, 1748, July 11. Col. Robinson, from the committee appointed to purchase the lotts of ground from Mr. Clarkson, to build a chapel of Ease on, Reported, that the committee had agreed with Mr. Clarkson for the said lotts for £500, to be paid in a Year; and several persons residing in Montgomerie Ward appearing, and alledging that the lots of Col. Beekman, fronting Beekman's street and Van Cliff's street, would be more commodious for building the said chapel on, proposed that, if the Vestry would agree to the building the chapel there, the Inhabitants of Montgomerie Ward would raise money among themselves sufficient to purchase the ground, and that if Mr. Clarkson insisted on the performance of the agreement with him for his lots, they would take a conveyance for them, and pay the purchase money; which proposal being considered by the Vestry, was agreed to.

Mr. Reade, Mr. Livingston, Mr. Holland, Mr. Grant, and Mr. Henry Ludlow, or any three of them, were appointed a committee to procure plans for a chapel of Ease to Trinity Church, not exceeding ninety feet in length, and to make their report to the Board with all convenient expedition; and Mr. Murray, Mr. Hoysmanden, Mr. Chambers, Mr. Lodge, and Mr. Nicholls, a committee to examine into the title of Col. Henry Beekman to the Lands near Beekman's Swamp, proposed to be purchased for the building a chapel of Ease.

Power also was given to the committee appointed, to inspect into the title of Col. Beekman to the land near the swamp, to agree with Col. Beekman for the purchase thereof, for such sum as they should think fitt, and to prepare deeds to be by him executed for the conveying the same to the Rector and inhabitants of Trinity Church; and when such purchase should be so made, to agree also with James Burling for exchanging part of the said ground for a lott of ground which belonged to him adjoining thereto, or such part thereof as they could agree with him to exchange for the same, on such terms and for such consideration as to them should seem meet.

— Berrian's History of Trinity Church, New York, pp. 78, 79.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Theodorus Frelinghuyzen to Classis of Amsterdam, July 11th, 1748, (O. S.)

Albany in 1748.

Very Reverend Sirs and Brethren:— It is now two years since, by the wonderful care and protection of heaven, after having been driven six months on the waves, and having fallen into the hands of the French, I arrived at my field of labor in Albany. I have there found a large and numerous congregation, which was formerly, when not so large, served by two ministers, Messrs. Van Driessen and Van Schie. Many who formerly lived outside of the city have now fled into it, because of the war and their fear of the heathen. From the first since my coming here, there has been manifested by the people an extraordinary interest in public worship, and this is daily increasing, so that the church which is large and provided with a spacious gallery is becoming too small for the crowds that come to it. Since this place is on the frontier and near the enemy, men have been sent from other places to help in granting it. Most of these are Englishmen, and do not understand the Dutch language, and since they have no preacher among them, I have undertaken by their request to preach for them in the English language, and this I have now done for some time, during the longest of the days, on the Lord's day, after having preached twice in the Dutch language.

Last year while in New York there was placed in my hands a copy of a circular letter from the Reverend Classis containing inquiries about the case of Domine Goetschius, and about the formation of a regular Ecclesiastical Coetus. Concerning the former I was informed that it had been placed in the hands of a committee who had prepared a report on it to the Rev. Classis. Concerning the latter, viz., the question of a Coetus, I did not require long time for consideration, but was able at once to explain and declare my views; but not knowing what ground my congregation would take in regard to the matter, I submitted to them the letter of the Rev. Classis, and also one from the Consistory of New York, having read them previously to the Consistory, and having declared myself to be for the Coetus, adding my reasons for the same, drawn from the great advantages to be expected from it. Whereupon they declared that they were not yet prepared to determine the question of joining a Coetus, fearing lest, perhaps their rights and privileges by this means might receive detriment. I have for these reasons not deemed it safe to involve myself further in the Coetus question, for this would make a great breach between the congregation and myself. I have noticed that in this place the minister is regarded as a servant hired for money, and who has no right to do anything else than to serve his congregation. This the Rev. Classis must know, if they have noticed an extraordinary clause in the Albany call — that the minister "shall not be allowed to perform service (except what is required by the call,) neither here nor elsewhere, neither on Sunday nor in the week without the knowledge and approbation of the Consistory."

I take the liberty to inform the Rev. Classis that for the purpose of catechizing I cannot here find a sufficiency of books of one kind, and suitable for the purpose, and I know not whether an adequate supply has been brought into this country. Moreover the seas being at the present time very unsafe, and copies being required for the use of young men whom I am teaching in science, and who may be required for the ministry, I have prepared a catechism which I would have sent over to be examined and approved by the Rev. Classis were it not for the dangers of the sea already alluded to. My intention, therefore, is to have it printed here, and to send a copy over to the Rev. Classis, not doubting that this will be con-

sidered as the best course to be taken, since it is for use in my own congregation which cannot procure suitable books. These things I thought it not unsuitable to write to the Rev. Classis wishing the very Rev. Brethren and Sirs prosperity, blessing and peace.

Very Rev. Sirs, Your Obedient Servant and Brother,
Theodorus Frelinghuyzen.

Albany, July 11, 1748, O. S.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. E. T. van Hoevenbergh.

1748, July 22nd. Art. 5. His case remains still recommended to the Rev. Depp. ad res Exteras. xii. 153.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. 1748? July?

No. 38. Letter from Rev. George W. Mancius, in the name of, and as President of the Consistory of the Dutch Reformed Church of Kingston. Dated, August 24, 1747.

1. He writes that he has received our letter of January 6, 1747, sent with Rev. Ulpianus van Sinderen, and perceives therefrom that theirs of December 17, 1744, reached us only in June, 1746. For this he gives several reasons; among others, that there was no opportunity for sending it off until July 27, 1745.

2. Furthermore, he makes several remarks about what passed at the examinations, preparatory and final, of Fryenmoet. He also recalls what happened in the case of Rev. Bohm. By sending over to the Classis a written Christian Confession, he, (Fryenmoet), had been, as it were, examined by the Classis directly. This, we had not disapproved of, but had rather approved of, and in more ways than one; that, for the present they had resolved not to accept authority to examine from Holland, especially, (lit., the less so) on account of the evil consequences which might be expected therefrom in that country; but that authority to install, (bevestigen, confirm, meaning either to install or ordain), was another matter.

3. Further: he suggests certain objections as to the danger

of giving to a Coetus there (in America) power to hold the preparatory and final examinations. Thereby an instance had already occurred, that unfit persons might be palmed off upon the ministry, by authorized hands; and by such a course, (American ordinations of unqualified persons,) the Dutch Churches in New Netherland might be made to become dependent upon a foreign power.

4. Finally, he concludes therefrom, as well as from a copy of a letter of Classis of March 1746, sent to him, and received by him, May 1747, that he is not yet inclined towards a Coetus, for he deems that such a body would be injurious to the churches there. On the contrary, he is resolved to remain under the immediate jurisdiction of our Classis inasmuch as, in the case of Rev. Fryenmoet, the Classis writes, offering its continued correspondence. Furthermore, he thanks us for our advice regarding the baptisms administered by the said Rev. Fryenmoet before his ordination, and promises to act in compliance therewith. He concludes with salutations. xxiii. 92.

CHURCHES OF KINGS COUNTY, LONG ISLAND.

Proposals for reconciliation between Revs. Arondeus and Van Sinderin and their respective adherents. (Aug. 8, 1748?)

The undersigned, taking into consideration what sad circumstances have occurred, in consequence of the dissensions, which have now for a long time existed, well nigh to the ruin of the churches committed to their care:

And also considering what unwearied efforts and diligence have been employed to effect a union of hearts, and to remove all strife and discord, not only by the Rev. Coetus of New York, but also by the Rev. Classis of Amsterdam:

And foreseeing also, in case no reconciliation and peace be effected, that not only the souls, priceless value, committed to them, and for whose welfare they are responsible to the Most High, will be endangered, but also their own temporal and eternal welfare will be greatly imperiled thereby:

Under such circumstances, they feel themselves inclined to comply, as far as possible with the profound obligations resting upon every Christian, and especially upon Ministers and Elders of the Church, to do nothing through strife or vainglory, but to forgive one another in whatsoever anyone has offended, whether much or little; and to overlook every impropriety which has taken place.

They, therefore, hereby declare, all together, and each one separately that they will wholly put away from themselves all revengeful feelings, and every intention which was ever cherished, to injure one another; yea, indeed, so far from wishing to deal with one another in an unkind or harsh spirit, by word or deed, they hereby resolve to contribute whatever may tend to the avoidance of unpleasantnesses and offenses, which, to our sorrow have already too long existed, because of bitter dealings and unfriendly intercourse with one another: Each one of us, therefore, in anticipation of the other, shall so act, that everything may be forgiven in a most fraternal and fatherly manner; so that our faults may be covered in love, yea, forgotten; that peace may be restored and love invited, developed and established. We will hold ourselves ready, as proof of the sincerity of the intentions of our hearts, in presence of the members of the Rev. Coetus of New York, and with reverence before the Omnipresent and Omniscient God, to give one another the right hand of brotherhood; and will pray that the Lord himself will, by His grace, enable each one to observe that precious obligation. By their own signatures they will also declare that they have given each other this right hand of brotherhood.

And in particular, do we, Johannes Arondeus and Ulpianus Van Sinderin, as ministers, promise to endeavor, each one at his post, and in his ministry on Long Island, to be faithful in supporting and helping each other as much as possible, in any adverse circumstances which may arise; and, together with our consistories, to show due respect and love, in order to promote the well-

1748

being of the combined churches which have been put under our supervision.

So also do we, the respective Elders and Deacons promise to one another each one at his post, and in his office, and to our ministers, Rev. Johannes Arondeus and Rev. Ulpianus Van Sinderen, to show all proper respect and love; and to strive to promote the welfare of the congregations; also both in person, and through others, to see to it that each one shall contribute his quota in order that henceforth each minister may be provided for; and also that the Rev. Van Sinderen be paid the arrears which are due him.

We will thus, all of us, Ministers as well as Elders and Deacons, together with our churches, unite ourselves with the Rev. Coetus, that we may be recognized by that Body, and received as members of the same; we also hereby acknowledge that the Rev. Coetus has acted only upon the previously received advice of the Rev. Classis of Amsterdam, and therefore, with the said Classis, is deserving to be, as it is hereby heartily thanked for every means of reconciliation employed. We also add the prayer, that God, through the precious blood of the Mediator of the Covenant, Jesus Christ, would accept atonement for all our perversities; that everywhere, especially among us, He may cause peace to be established; that the Elders may be peaceful men, and that the Leaders may be righteous; that the priests may be clothed with salvation, that all the saints of the Lord may shout for joy. Amen!

In proof of the sincerity of our hearts, we the undersigned Ministers, Elders and Deacons of the united churches on Long Island, do, with our signatures, confirm the above proposals.

Done in the assembly of the Coetus at New York .....

N. B. The Rev. President and Scribe of the Rev. Coetus should also sign the above as having been done in Coetus.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Committee on the Goetschius case, to the Classis of Amsterdam. About August, 1748? (xxiii. 99–101.)

Honorable and much respected Fathers in Christ:—As, in due time, we were honored with the arrival of your missive of the 9th of January, signed by Rev. brethren, Cornelius Houthof and G. Kulenkamp, by order of your Assembly; so, we read it with all respect, and as we carefully considered it, we mutually acknowledged your wise and prudent judgment, with the christian sentence of the Rev. Classis concerning the vexatious matter of Goetschius and his party: a sentence which finds unanimous approbation in both the English and Dutch churches.

Now, in order to give you some idea how we, the committee on this matter acquitted ourselves, for the accomplishment of all things, according to the spirit of the missive, we inform you of the following:

No sooner had Rev. Du Bois received your letter, than, with the approval of the brethren, Bancker and Van Wyk, who were also on the committee, he made it known, by writing, to the members of the committee on Long Island; to Rev. Goetschius, and to both the parties in Queens County, also to Rev. Arondeus, who now lives at Old Raritan; with the request that all should meet on the 9th of May, at the Ferry.

Having met at the appointed time, there were present, Rev. Du Bois, with Messrs. Bancker and Van Wyk of New York, and the friends, Isaac Broca, Jer. Remsse, Philip Nagle, Joh. Lott and Volkert Volkertse of Long Island; Albert Courte had deceased, and Rev. Arondeus did not appear. The meeting was opened with prayer. The letter of the Classis was read; and the written declaration that every one must regard Rev. Goetschius as only a proponent in the Dutch Church, (this being done in name of the Classis, and with the approval of the Coetus,) was openly read before all the committee. This was approved and signed by all those present, and was then handed to Rev. Goetschius, who gave thanks to the meeting and to the Coetus, even as had been done at the Coetus of April 26.

Then, both the parties of Queens County, those who were in favor of Rev. Goetschius, and those who were opposed to him, were invited to come in; and before all of them was read the letter of the Classis to the committee, as well as the letter to the churches of Queens County. When this had been done, the whole assembly, in general, as well as the separate members in particular, exhorted all of them, of both parties, kindly and perseveringly in name of the Classis, as follows:

1. That all partisanship and animosity of one against the other should be forever buried, and that they should unitedly look for one pastor for all of them, either from this country or from Holland.
2. And to this end, they should resolve to elect, before hand, a new consistories for all the churches, and should do this in the most amiable way.
3. Furthermore, the Rev. Du Bois then asked them, whether both parties would submit themselves to the Christian advice and sentence of the Classis. The party in favor of Rev. Goetschius answered, that they could not do this before they had presented the matter to their people; but the other party said that they were now ready to make answer to this. We then requested that the letter of the Classis to the consistory of Queens County should be read in all the churches of both parties. And that every one should do his best to restore the troubled minds of all to rest; and that when this was done, the letter, (after the mutual approval of both parties), should be placed in the hands of Rev. Du Bois, at least for a time, for preservation.

The committee again urged this matter upon them; that in accordance with the righteous request of the Classis, they should all give heed to this advice, with one heart and one soul, unto their mutual edification, and for the extinction of all imagined or actual offences. To this end several propositions were made to the meeting, for an amicable election of new consistories. The principal point was, by whom should these new consistories be elected? On this matter they could not agree for the present. Each one must first consult with his own people, and the meeting was forced to submit to this. But all were requested in a most friendly manner not to neglect this, but to be intent on the proper means; and, having devised these means, and the sooner the better, to come together, in order amicably to make a unanimous decision to that end; or if they could not agree together, to make a general resolution to leave the whole matter as to the manner of electing the new consistories to the committee to decide. Yea, indeed, if there should be the least hope of union, and both parties could be brought to it, to invite Rev. Du Bois to preach once, for all of them together, to promote full reconciliation. And he, although old, being invited by the meeting, would take the trouble.

Since at present, at least, they could not agree on any one resolution, they should strive to bring it to such an end, and the sooner this was done, the better they would like it. This should then be announced to Rev. Du Bois, in order that the meeting might come, finally, to a conclusion of their efforts. But if this should

not be accomplished in a few weeks, the committee resolved that they would meet again on the 1st of August for the purpose of reaching an end of their commission, if by any means possible, and give a full report to the Classis. The meeting finally closed with prayer.

But the two parties in Queens County were not able, during all that time, to come to an agreement. Therefore the committee met again on the 1st of August, at the Ferry, on Long Island, a timely notice having been served on both parties.

There were present, Rev. Du Bois, Messrs. Bancker and Van Wyk, and of Long Island Jer. Remsse, Philip Nagel, Joh. Lott and Volkert Volkertse.

Brother Joh. Lott, on entering, delivered a letter to Rev. Du Bois from the elders and deacons of Oyster Bay, a copy of which accompanies this, all having been in favor of Rev. Goetschius.

After the opening of the meeting there appeared before us, from Jamaica, Isaac Amerman and Joh. Polhemus, elders, with Daniel Durje, deacon, and from Hempstead, (Heemstee) Cornelis Ryersse and Roelof Schenck, elders.

All of those were again requested by us, in name of the Classis, to come finally, to a resolution that in some proper way, (new) consistories might be elected, in order that the churches might not remain divided. To this end, we proposed several different ways, and sought to enforce these by proper motives, while we urged every one to join himself to the Coetus. They all agreed to convene the principal members of their respective churches, for these several objects, and report the result to Rev. Du Bois.

(N. B. The members of Jamaica, of both parties, have written that they have not as yet, been able to agree; and the same, in substance, is the communication of those from Hempstead.)

Thus we have resolved to make an end of our commission, and to communicate to the Classis a brief report of our efforts in connection with all these events, which we hereby do. The Assembly may rest assured that we have endeavored with all earnestness, meekness and prudence, to attain the object committed to us, and we are very sorry that we could not bring it to an end. We pray God, by his Spirit, to illuminate the minds of these unruly men, (for thus the peaceable among them, call them), to adorn them with gentleness of a more Christian kind, that they may make concessions to one another, and that they may yet be united in the bonds of peace, to the glory of God's name.

Such is our earnest desire and prayer. With hearty petitions for God's blessing on your Very Reverend Assembly, and with all due respect, we subscribe ourselves,

Very Reverend Sirs, and Much Respected Fathers in Christ,

Your obedient servants,

G. Du Bois, Christoffel Banker, Abrm. C. Van Wyk, Jeremyas Remsse, Folkert Folkertsen, Phillippus Nagel, Johannes Lot.

P. S. Rev. Arondeus was absent both times. He has given notice of some excuse.

Rev. Arondeus has also notified me that he has been called again to Long Island, and is already living there.

G. Du Bois.

CHURCH OF NEW YORK.

New York, August 15, 1748.

Consistory held, of Ministers, Elders, Deacons and Church Masters. Present, besides those named above, (Aug. 6), Elder, Mr. Philip Livingston and Church Master, Jacob Turk. These, with Abrm. de Payster, were not present before, and now gave their consent to the Resolution adopted, Aug. 6.

The Committee to prepare a plan for a school and dwelling house, exhibited such plan, which was unanimously approved. It was Resolved, to proceed forthwith with the construction of the building, according to said plan.

Witness, in name, etc.,

Joh. Ritzema.

New York, August, 1748.

Consistory held, of Ministers, Elders, Deacons and Church Masters. Present, domines Du Bois and Ritzema; Elders, Chs. Banker, G. Verplank, A. Van Wyck; Deacons, Evert Byvanck, F. Marschalk, P. Lott, C. Bogaart, A. Hardenbroek, Adr. Bancker, C. Van Raust, T. Van Wyck; Church Masters, M. Vredenburg, P. Clopper, J. Brevoort.

An agreement was made with Mr. Daniel Bratt, chorister in Catskill, to be chorister in our New Church (Nassau st.), for the five following years. For this he is to receive, besides the fees for recording baptisms, twelve pounds ten shillings, New York money. He is also to be schoolmaster, for which he shall be provided with a dwelling-house and school-room near the Old Church. (He shall teach) twelve free scholars, six in reading and six in writing, for which he shall receive twelve pounds ten shillings: also a load of wood for each scholar, half nut and half oak. His services to begin, April 1749.

Messrs. A. Hardenbroek, Th. Van Wyck, J. Turk and J. Breevoort were appointed to prepare a plan for the building of a school and dwelling house.

Witness, in name, etc.
Joh. Ritzema.

PROF. KALM'S DESCRIPTION OF THE CHURCHES IN NEW YORK IN 1748.

1. The English Church, built in the year 1695 (1697) at the west end of the town, (Broadway) consisting of stone, and has a steeple and a bell. (Trinity.)

2. The New Dutch Church, (Cedar and Nassau), which is likewise built of stone, is pretty large, and is provided with a steeple; it has also a clock, which is the only one in the town. This Church stands almost due from north to south. No particular point of the compass has here been in general attended to in erecting sacred buildings. Some churches stand, as is usual, from east to west, others from south to north, and others in different positions. In this Dutch Church there is neither altar, vestry, choir, sconces nor paintings. Some trees are planted round about it, which make it look as if it were built in a wood.

3. The Old Dutch Church, (Garden Street), which is also built of stone. It is not so large as the new one. It was painted in the inside, though without any images, and adorned with a small organ, of which Governor Burnet made them a present. The men for the most part sit in the gallery and the women below.

4. The Presbyterian Church, (Wall street), which is pretty large and was built but lately. It is of stone and has a steeple and a bell in it.

5. The German Lutheran Church.

6. The German Reformed Church.

7. The French Church for Protestant refugees.

8. The Quaker meeting House.

9. To these may be added the Jewish Synagogue, which I mentioned before " ..... "A young Rabbi read the divine service, which was partly in Hebrew and partly in the Rabbinical dialect ..... During prayers the men spread a white cloth over their heads; which perhaps is to represent sack-cloth ".— Kalm's Travels, 192, 196.

FROM KALM'S DESCRIPTION OF ALBANY, 1749 ..... THE DUTCH AND ENGLISH CHURCHES.

There are two churches in Albany, an English one and a Dutch one. The Dutch church stands at some distance from the river, on the east side of the market. It is built of stone; and in the middle, it has a small steeple, with a bell. It has but one minister, who preaches twice every Sunday. The English church is situated on the hill, at the west end of the market, directly under the Fort. It is likewise built of stone, but has no steeple. There was no service at this church at this time, because they had no minister; and all the people understood Dutch, the garrison excepted. The minister of this church has a settled income of one hundred pounds sterling, which he gets from England.— Munsell's Annals, i. 269.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. G. Du Bois, etc. to Classis of Amsterdam, Aug. 20, 1748.

Reverend Assembly:— Inasmuch as the Rev. Classis urged the committee, in their letter, to maintain the Coetus: We, the undersigned, who belong to the Coetus, did in our last session at "the Ferry" again present to the delegates from Long Island, your express request in reference to this matter and were very earnest in seeking to persuade them to do their part, toward getting all the congregations of Kings County to join themselves to the Coetus. They all promised to do all that lay in their power to this end. They also declared that they, for their part, were fully inclined to it.

But inasmuch as Rev. Arondeus, of Raritan, has been brought back, upon a sort of a call from a few consistory-members; and inasmuch, as many, in the congregations of Kings County, of which Rev. Van Sinderen is the minister, are desirous of having

and keeping Arondeus as their minister, etc.; (for the Rev. Classis will, doubtless, be more accurately informed of this matter, to her grief); therefore, Johannes Lott and Philip Nagel told us a few days later, in New York, that, on account of the great discord in their congregations, occasioned by the return of Rev. Arondeus, the consistory had not yet decided to join themselves to the Coetus.

We remain, Rev. Gentlemen, Your Obedient Servants,

G. Du Bois, Chris. Bancker, A. C. Van Wyck.

New York, August 20th, 1748.

CLASSIS OF AMSTERDAM.

Rev. E. T. van Hoevenbergh.

1748, Sept. 2nd. Art. 9. This case remains in statu. xii. 163.

ACTS OF COETUS.

Begun September 27, 1748.

Forenoon.

3055

Members Present.

Domine Curtenius, with Elders: from Hackensack, John Zabriskie; from Schraalenbergh, Carol De Baun.
Domine Haaghort, none; but from Paramus, Albert Van Dien.
Domine Du Bois, Domine Ritzema, with the Elders, C. Bancker and Abraham Van Wyck.
Domine Van Sinderen, with the Elder, Abraham Lott.
Domine Schuyler, with the Elder, Dirck Hagedoorn.
An Elder from New Brunswick — Henry Fisher.

Moderators.

Domine Curtenius opened the meeting with prayer. Domine Haaghoort was chosen President; Domine Curtenius, Clerk; and Domine Du Bois, Clerk Extraordinary.

2988 1. Letter from the Classis.— Domine Du Bois having delivered the letter of the Rev. Classis [of Oct. 2, 1747,] to the Ministers, it was read, and the whole Coetus expressed their great satisfaction with it, and directed copies of it to be sent to the disaffected, to induce them to come in.

2. Reading of Minutes.— All the records in the Coetus Book were read, (which it took a long time to do,) and approved.

3. Gravamina.— The persons from Kings County delivered their charges against Arondeus. [See next document.]

4. Calls.— Messrs. Goetschius, Van Sinderen, and Leydt delivered their calls.

N. Y. F. absent

Afternoon.

At the opening of the meeting, Domine Erickson appeared with his Elder, John Luyster, and Domine Meinema without an Elder.

1. Visitatores Libri.— Domine Haaghoort and Domine Ritzema were chosen examiners of the Catechism of Domine Frelinghuysen, (of Albany.)

2. Approval of Calls.— The meeting approved the calls of Domine Goetschius for the second minister of Hackensack, of Van Der Linde for Paramus, and of Leydt to New Brunswick.

3. Arondeus.— The complaints from Long Island against Domine Arondeus were taken up, and it was determined to request Domine Arondeus to meet us on the coming Thursday, to hear the complaints against him, and, if possible, to effect a reconciliation in a becoming manner.

September 28 — Forenoon.

1. It was directed that the Classical Letter should be copied into the book of the Coetus.

2. Examinations.— Messrs. Goetschius, Van der Linde and Leydt delivered their propositions, and were examined by Messrs. Curtenius and Haaghoort; wherein the Assembly was satisfied, after consuming two hours in the same.

Afternoon.

1. The committee deputed by Jamaica, Hempstead and Newtown appeared before us, and the Coetus promised to assist them in every proper way, according to their ability; to write to their opponents, and to consider the matters of these congregations.

2. Tappan.— The elders and deacons of Tappan desired to be recognized as a member of the Coetus. The elders had handed the letter of the Classis to Muzelius himself, and requested him to promise that if there was anything in it relating to the congregation, he would make it known to them. He gave the promise, but had not yet fulfilled it.

The meeting adjourned, because the time for preaching had arrived.

September 29 — Forenoon.

1. Arondeus.— The meeting had, by letter, requested Arondeus to hear the charges against him; but he, also by letter, refused to came, but said he would write to the Rev. Classis; because he, with Domine Boel, his correspondent, did not recognize the Coetus.

2. Kings and Queens Counties.— The matters of Kings and Queens Counties were referred to Domines Du Bois, Ritzema, and Haaghoort, with Elders Bancker and Fisher, as a committee to manage the case; with leave, in case Domine Haaghoort and Mr. Fisher were not present, for the other three to act in the name of the Coetus.

3. The Elder, Abraham Lott, requested a copy of the letter of Classis, which was allowed him, since the committee judged it necessary.

4. Tappan.— The matter of Tappan was taken up; and the Elder, Cornelius Cooper, admitted as a member of the Coetus, and Abraham Haring, a former elder, as his assistant.

Afternoon.

1. Arondeus.— The case of Arondeus was again discussed, and it was concluded to write a letter to him, and also to the elders of the five villages.

2. Domine Van Sinderen requested that he might also choose a Consistory, just as Arondeus had done. The Coetus could not, as yet, advise him thereto, but thought he should, in an ecclesiastical way, with his present Consistory choose another in due time.

3. Tappan.— The case of Tappan was referred to the Rev. Messrs. Curtenius, Haaghoort, Goetschius, and Van Der Linde, as a committee, to go thither in order to get a nearer view of things, and to do what is in their power for the welfare of the congregation; each with an elder, if they could persuade them to go.

September 30 — Forenoon.

The Assembly being opened according to custom:

1. Subscription.— All the members subscribed the Fundamental Articles of the Coetus, and the Rules appended.

2. Request for Verbryck.— It was unanimously agreed to write in the warmest manner to the Rev. Classis on behalf of the student, Verbryck, that he belonged to the company of Leydt and Van Der Linde, and that he was a diligent young man, and of edifying life. This was committed to the Clerk Extraordinary in connection with the New York Circle.

3. Dom. Boel.— The doings of Domine Boel at Newtown should be made known to the Rev. Classis.

4. Testimonials of Ordination.— Domine Du Bois should, as Extraordinary Clerk, according to the order of the Coetus, prepare and deliver, in the name of the Rev. Classis, written testimonials to the Rev. Messrs. Goetschius, Leydt and Van Der Linde, as ministers; which was also done.

5. To be Recorded.— Copies of the same should be written by him in the Book of the Coetus, to serve as examples for similar cases in future. (See pp. xxx-xxxii.)

6. Dom. Haaghoort.— Finally, respecting the complaint of Domine Haaghoort against his elders and deacons, for neglecting to pay his salary and provide him with firewood, it is judged not improper to write a friendly letter to them. No one besides, of the ministers or elders, had any Particularia to bring forward.

Thus ended the Coetus, wearied with so many sad cases and various matters of complaint in different congregations, yet pleased with each other's friendly and harmonious disposition to keep in view nothing but the welfare of the congregations. Whereupon, the meeting separated with prayer to God; and so, wishing for each other the blessing of the Most High, they departed each on his own way.

Complaint to the Coetus, of the Five Villages of Kings County, against Domine Arondeus, September 27, 1748.

To the Christian Coetus assembled in New York, Sept. 27, 1728.

Inasmuch as the difficulties and divisions in the five united congregations of Kings County, Long Island, are continually and gradually tending to the ruin of these churches, we feel it to be our imperative duty, however indisposed we are

to do so, to enter our complaints, and in written form, to lay them before you, highly respected Assembly. We are confident that these difficulties arise entirely contrary to the Rules of Order of our Dutch Church. The truth of this will appear from the following specimens of complaints against his Reverence's conduct.

Witnesses:
P. Leffertse
B. Van Deventer
Abraham Lott
James Lott

John Verkerke
Engelbart Lott

S. Schenk
Sam'l Gerretse

P. V. De Voort
James V. Nuys

Complaint I.

He publicly causes divisions. This is proven by

(a) His separating himself from the village of Gravesend.

(b) His neglecting and passing by some of the members and families of the five united villages of Kings County, in his pastoral visits made just before communion service.

(c) His not reading the Form before administering the Lord's Supper.

(d) His choosing members for the Consistory without opening and closing the meeting by prayer.

(e) He publicly announced from his pulpit, in the village of New Amersfoort, that he had an external and internal call of God to leave the country.

Church Book (Records)

P. Leffertse
C. De Beavois
Rev. Van Zinderen
Eug. Lott
J. Verkerke

Complaint II.

He deserted his charge in a faithless manner. This is thus shown;

(a) He made his Call null and void by a certain picture which he once drew. Then,

(b) He annually hired himself to the congregation. He also acted as a hireling; for he deserted his sheep, and seemed to care but little for his flock. This is contrary to Article LXXX (of Church Order, which mentions "Desertion of Office.)

Witnesses.
Rev. Van Zinderen

Eug. Lott

Complaint III.

He spoke too contemptibly about our church. He spoke as though God had no other church so wicked, under the sun, as we are. He also declared the same to our pastor elect, Rev. Van Zinderen. Even more than this. He told him that he could scarcely walk the streets with safety, being in constant danger of having stones cast at him. He also greatly disappointed us, and our pastor, by not meeting his engagement on April 19, 1747, to install our newly elected pastor. He said he was obliged to perform a marriage ceremony at that time.

Rev. Van Zinderen

A List from the
Church of Breukelen

A List from the
Church of New Utrecht

Complaint IV.

His unlawful intrusion upon the work of another; that is to say, in the (divided work of the) five united congregations of Kings County. He began his work in the latter part of July in the village of New Utrecht and in the village of Breukelen, contrary to the wishes and approbation of Rev. Van Zinderen and a large number of the congregations.

	Complaint V.
Rev. Van Zinderen	Rev. Arondeus and his party have refused to allow Rev. Van Zinderen, (who is our lawful pastor-elect), and much against his Rev. wishes, to preach in two different pulpits; and with him, many members were partially censured.
Abraham Lott	

The elders of Breukelen and New Utrecht notified Rev. Van Zinderen, on Dec. 13, that his services were not desired. The elders of New Utrecht left their respective pews on Dec. 28; and those of Breukelen did the same thing on Sept. 11; so that our pastor, Rev. Van Zinderen was obliged to preach without any elders in his audience.

These are our complaints and we are ready to defend and substantiate them; and we do hereby sign this paper with our hands.

Harmanus Barkelo, active deacon
Thomas Van Dyck, active deacon
Andries Emans, Justus
John Luykese, ex-elder
S. Schenck, ex-elder
John Montfoort, ex-elder
William Van Nuys, ex-elder
Abraham Lott, active elder
William Couwenhoven, active elder
John Mizard, active elder
Peter Leffertse, ex-elder
Barent Van Deventer, ex-elder
John Benham, ex-elder
Lawrence Ditmarse, ex-elder
John Verkerke, ex-elder
John Stryker, ex-elder
Francis Titus, ex-elder
Abraham Duryea, ex-elder
James Colyer, ex-elder
John De Witt, ex-elder
C. Van Der Hoeven, ex-elder
Barent Blom, ex-elder
Henry Suydam, ex-elder
Jacob Sebring, ex-elder
Charles Beavois, ex-elder.

This is a true copy from the original manuscript.

G. Du Bois.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Coetus to the Rev. Classis, Sept. 27, 1748.

[Not despatched, apparently, until Dec. 12, 1748.]

Reverend and Honored Brethren:— Herewith are sent with all respect to the Rev. Classis, the Minutes of the Third Coetus, begun September 27, 1748.

First, it appears therefrom, that Domine Du Bois communicated to the Coetus the letter of the Rev. Classis, which, being then first opened, was read before the Assembly, when all the members present declared their especial satisfaction with it, and requested Domine Du Bois to express the thanks of them all to the Rev. Classis, as he hereby does; and this the more since our persevering adversaries strive in every way imaginable to hinder us, and to give every one an abhorrence of the Coetus. Although with all their underhanded bustling, the longer they work, the less they succeed.

Moreover, the Rev. Classis may see from our Minutes how various matters are handled by the Coetus — some very pleasant, as touching the execution of the Classical authority given in reference to the Rev. Messrs. Goetschius, Leydt, and Van Der Linde, all of whom are already ecclesiastically called and settled in their churches, to the great joy of the same. Nevertheless, some wholly mournful cases have come before us, of which the Classis cannot get a complete view from the Minutes, for we could not lay open all things in their whole compass, but only point to them with the finger. Therefore, we are bound to communicate to the

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Rev. Body the peculiar conduct of Domine Arondeus, as it came before us from the accompanying documents, especially No. 2, and other advices, viz.:

I. That he has, without just cause, cut off a third part of the service due the congregation of New Utrecht. (See document No. 5.)

II. Especially is it complained:

1. That in family visitation, he deliberately passed by various members of the five villages, only because they had heard Domine Ritzema preach at Gravesend.

2. That he had more than once administered the Lord's Supper without reading the form for that service.

3. That he had chosen a Consistory without prayer or thanksgiving.

4. That he had said from the pulpit at New Amersfort, that God had inwardly and outwardly called him not to remain in this country.

5. That he had violated his call, and on the 9th of May, 1743, altered it into a lease for two years; and after two years, has hired himself from year to year, with the stipulation that, so soon as the new minister came over, he then would be immediately released from the congregation, and from his entire ministerial service.

6. But when Domine Van Sinderen arrived, they say:

(a.) That Domine Arondeus, at the request of the Consistory, agreed to introduce him with a sermon, according to the custom of the country; but that, dissatisfied because Domine Van Sinderen was requested to perform a marriage ceremony, he refused to do this on Saturday, so that on the Sunday Domine Van Sinderen preached his first sermon without the usual introduction.

(b.) That in May, 1747, he secretly went to Raritan without any ecclesiastical dismission, and was there installed by Domine Fryenmoet.

(c.) That in July, 1748, he came back without any dismission, only at the request of some members of the Consistory of Brooklyn and New Utrecht, confirmed by some members of the congregations, and also without any ecclesiastical call, and in spite of thirty three families of Brooklyn and fourteen of the little village of New Utrecht, who have presented to the Coetus their protest against his action. See No. 6, (1, 2, 3.)

(d.) That he nevertheless began his service as minister at New Utrecht on the last day of July, 1748, and on the following Sunday at Brooklyn.

(e.) That thereupon, only because Domine Van Sinderen refused to be reconciled with Domine Arondeus in any other than a Christian manner in the presence of ecclesiastical persons, (see No. 4,) the elders of Brooklyn and New Utrecht, without any regular hearing or any regard to his call, have, on their own authority, retracted and done away his ministerial office in the two congregations.

(f.) That Domine Van Sinderen preached in his turn on the 28th ult. at New Utrecht, but the elders deliberately left their places vacant. The same thing occurred at Brooklyn on the 11th of September; and so it has continued from that time.

(g.) That Domine Arondeus has also chosen and ordained new Consistories, as is to be seen from the documents, and as appears to us from other advices.

N. B.— The complainants have declared in the documents that their complaints are made upon their membership, and they say that they can confirm them with an oath.

III. Thus, the Rev. Classis may see how the Coetus has endeavored to reconcile Domine Arondeus with Domine Van Sinderen, but in vain, as appears from Nos. 7 and 8.

We have communicated to the Rev. Assembly only the complaints of Domine Van Sinderen, because Domine Arondeus refused to state his complaints to us. The principal one, as we hear, is, that Domine Van Sinderen ill treated him, in that the first time he preached, after service he administered the ordinance of baptism, although Domine Arondeus was in the church; to which Domine Van Sinderen replies, that when he read the form, Domine Arondeus made not the least sign of arising, and therefore he administered the ordinance himself. But it is certain that the friends of Arondeus desire that Van Sinderen and his friends should become reconciled to Arondeus, without any conditions, and recognize him

along with Van Sinderen as their minister, and that all the missteps of Arondeus should be buried in oblivion. Yet Van Sinderen and his friends, whom men, taking the five villages together, deem to be the largest in numbers, cannot understand how Arondeus has the most elders on his side. And they mind no church orders. What shall be the issue? Time must teach. But the most mournful thing is, that this great division affects no little the general edification, and indeed makes the Dutch congregations an object of contempt to others. Meanwhile Arondeus, with his party, obscures the real question, which is not so much between Arondeus and Van Sinderen, as between Arondeus, with his elders, and all that portion of the congregations which do not desire to recognize Arondeus for their minister. This the chief missives (of V. S.) show, and yet a regular call was made upon him; so that really Domine Van Sinderen has cause of complaint.

We should now inform you of the matters of Queens County, since Domine Goetschius went from there to Hackensack, and especially of the mournful state of the Church of Tappan by reason of the misbehavior of Domine Muzelius; but these things are not yet sufficiently ripe, wherefore we postpone them to another occasion.

Meanwhile, the Coetus cannot conceal from the Rev. Assembly that Domine Boel was pleased, on the 16th of August, to cause a new Consistory to be chosen by some persons at Newtown, (for they who were formerly dissatisfied with Goetschius still corresponded only with Domine Boel,) and to ordain them on the same day: particularly that on the 28th of September he baptized anew four or five children who had been baptized by Domine Goetschius; and Cornelius Rapelye, an elder, testifies that Domine Boel has said to him that he did this by order of the Rev. Classis, which indeed he has said to others. This appears very strange to all here, whether English or Dutch, since even they who were baptized in Popery, when they come to us, are not rebaptized; and so the Synod determined in reference to the baptism of the Mennonites, as also in regard to baptism by an excommunicated minister. But Goetschius was never excommunicated nor declared heterodox; he has had a call: Dorsius and Frelinghuysen qualified him, (although they had no right to do so;) and Domine Freeman, with the assent of Domine Antonides, openly laid hands upon him and installed him in the congregation of North [New?] Jamaica.

We intended to conclude here, but hearing that the vessel will not set off so soon as we supposed, we add what follows. While we understand that the committee of the Coetus have executed their business at Tappan, the Rev. Classis will receive the intelligence thereof from the committee itself. The Coetus has also endeavored to unite the congregations of North [New?] Jamaica and Hempstead, both together choosing Consistories from among those who had once been in the office among them, and the party opposed to Goetschius joining the Coetus, as the others had done. But they have, with Domine Arondeus, chosen their own Consistory, and he ordained them the same day; so that now they are altogether at variance with each other; all which is the work of our adversaries.

We shall not dilate further upon the different features of the condition of the congregations here. The most of them, so far as we hear, are sufficiently at peace. The three which have ministers ordained here are satisfied with them, and they are diligent in their office. Meanwhile, the Rev. Assembly may rest assured that the Coetus have no other design than to observe subordination to your full satisfaction. We have not engaged further in the matters which we now mention, but shall serve subordination to your full satisfaction. We have not engaged further in the matters which we now mention, but shall consider the means by which, as far as possible, to straighten that which is now crooked. Still, we hold your penetrating judgment necessary to accomplish this, and for it we therefore wait.

For the present, we here conclude, with the invocation of all temporal and spiritual blessings from heaven to rest forever upon your Rev. Assembly, in becoming respect and esteem.

Reverend and honored brethren,

Your obedient servants,

In the name of the Coetus,

G. Du Bois,

Joan. Ritzema.

P. S.— This is an especial postscript, according to the second Article in Minutes of the Coetus for September 30th.

We take the liberty most earnestly and importunately to entreat the Rev. Assembly to be pleased to grant to the Coetus, in the case of the student Samuel Verbryck, power to examine him, and if he be found fit, to ordain him fully to the holy office. The Coetus observes the express declaration of the Rev. Classis, that it is disinclined to allow this hereafter to the Coetus. The Coetus is also disinclined to urge the point, save in singular instances in which it may be thought proper. Such the Coetus judges to be the case with this student.

I. He has studied with Messrs. Leydt and Van Der Linde, and is the only one now remaining of that company.

II. He has everywhere the name of a very virtuous and edifying young man; and some particular circumstances stimulate us on his behalf, and not without reason.

1. He has a regular certificate as a church member.

2. What he exhibited in his request to the Coetus, and the testimonials of his progress under various persons in the languages and theology.

3. Domine [Theodore] Frelinghuysen and other ministers of the Coetus deemed him fit, and spoke in praise of his acceptable gifts for preaching.

4. Domine Frelinghuysen has already written to the Rev. Classis for him, in the hope and belief that the Coetus would do the same, which has now happened, before we received the letter of the Rev. Classis in which they show their disinclination that hereafter the Coetus should make such requests. On account of both, then, the Coetus requests, in the most friendly way, that this request may be granted.

In the name of the Coetus,
G. Du Bois,
Joan. Ritzema.

FORM OF TESTIMONIALS, ADOPTED BY THE COETUS, SEPT. 28, 1748.

Certificate of a Proponent or Candidate.

Since the Rev. Classis of Amsterdam has transmitted to its subordinate Coetus in the town of New York, in America, assembled in the Consistory Chamber of the Low Dutch Reformed congregation there, and consisting of different ministers and elders from various congregations of the Low Dutch Reformed Church in these provinces, full and express authority to examine in their name the student N. N. in the Hebrew and Greek languages and in the chief points of Holy Theology, and, if they found him qualified, to declare him a candidate for the ministry, and to admit him to the public preaching of the Gospel in the Low Dutch Reformed Church:

The above-mentioned N. N. has appeared this ..... in our Assembly, as a Coetus subordinate to the Classis of Amsterdam, and, after showing his ecclesiastical and other credible testimonials of his progress in the knowledge of divinity, has given satisfactory proof of his gifts in an exercise upon an assigned text; and thereupon being admitted to a further inquiry into his knowledge of the Hebrew and Greek languages, and of the principal heads of Holy Theology, has shown himself so furnished, and the Coetus have taken such satisfaction in his learning and ability, that they, in the name of the Classis of Amsterdam, unanimously declare him a candidate for the ministry, and as such to be admitted to the public preaching of the Word, and to the exhibition of his gifts in the Low Dutch Reformed Church, whenever and wherever it may be requested of him. Whereto we now, in the name of the Classis of Amsterdam, authorize and admit N. N., after previous signing of the Formulas of Unity and promises of adherence to the Coetus, as subordinate to the Classis of Amsterdam. Meanwhile, we request all to whom this certificate may come to recognize him as a candidate for

the ministry, and to offer him a helping hand in his pious purpose; not doubting that whenever the Lord of Hosts may call him to the service of the Gospel, he will apply himself to be approved of God as a workman, who needeth not to be ashamed, doing the work of an evangelist and whatever service the congregation shall require. Whereto we, from the heart, desire for him the rich and gracious blessing of the Most High.

Given in our Ecclesiastical Assembly, as a subordinate Coetus of the Rev. Classis of Amsterdam. At New York, this ..... in the year .....

G. Du Bois, p. t. Clerk.

Certificate of a Predicant or Ordained Minister.

The Coetus, subordinate to the Classis of Amsterdam, and recognized and approved by it for this purpose, being gathered, after invocation of God's name, at New York, this 27th of September, Anno 1748:

At this time Henry Fisher and ....., ruling elders of the congregations of New Brunswick and Six Mile Run, came before us with a call from both these congregations upon John Leydt, a candidate for the ministry, to be their minister, in order that the Rev. Assembly might inspect the same, and, finding it in due form, might approve it; and that the said John Leydt might be admitted to the final examination by the Coetus, which is specially authorized to do this by the Rev. Classis of Amsterdam, and if found qualified, be approved by the Coetus as the lawfully called minister of New Brunswick and Six Mile Run, and be declared as such by written testimonials to all whom it may concern.

The Assembly, having examined the aforesaid call and found it in due form, have taken the said John Leydt, presenting himself for final examination, into trial of his gifts, upon John 5: 25, which had been previously assigned to him, and have been fully satisfied. And in the inquiry into his knowledge of the principal parts of Holy Theology, he has shown himself so skilled, and so ready in removing the subterfuges and difficulties of them that are without, that the Rev. Assembly have found him mighty to convince by sound doctrine and to overthrow the gainsayers. Wherefore the Rev. Assembly hold and recognize the godly and learned John Leydt, after he has subscribed both the Low Dutch Confession, the Christian Catechism, and the Canons of the National Synod of Dort, and also the rules of the Coetus as subordinate to the Rev. Classis of Amsterdam, by this their written declaration, to be the lawfully called pastor and teacher of the Low Dutch Reformed congregations of New Brunswick and Six Mile Run, and thus fully authorized to preach the Gospel, to administer the Sacraments, and wisely and prudently to govern, according to the Word of God, the congregations of which the Holy Ghost has made him, along with the elders thereof, an overseer. While we earnestly exhort him, when he shall be publicly confirmed and installed in his congregations, habitually to watch over the same in doctrine and life, with all love, and peace, and harmony, we will not doubt that he will apply himself to become, in every respect, approved of God as a workman who needs not to be ashamed, doing the work of an evangelist and of whatever service his congregations shall require.

Wherefore we none the less entreat his congregations who have him for their pastor and teacher, to hold him in honor as such, for his work's sake; and in everything to help him, so that he may accomplish his important ministry in the Gospel, unhindered and with joy.

The Almighty God, who has called him to this excellent work in his Church, enrich him more and more with all necessary gifts of his Holy Spirit, and bless his abundant labors to the magnifying of his most Holy Name, and the conversion and salvation of many souls. And when the Chief Shepherd shall appear, may He give him the unfading crown of eternal greatness.

Done in our Ecclesiastical Assembly, subordinate to the Rev. Classis of Amsterdam, this day, at New York, the 28th September, 1748.

In the name and by the order of all,

Gerard Haaghoort, p. t. Pres't.

G. Du Bois, Clerk Extraor.

CLASSIS OF AMSTERDAM.

Rev. E. T. van Hoevenbergh.

1748, Oct. 7th. Art. 7. This case remains in statu. xii. 166.

CLASSIS OF AMSTERDAM.

Correspondence in Holland.

Rev. Peter Wynstock to Peter De Windt, Oct. 10, 1748.

Portfolio "New York", Vol. ii.

Addressed: Mr. Peter de Windt, at the house of Mr. Dirk de Rode, in the English Alley at Amsterdam.

Harderwyk, Oct. 10, 1748.

Mr. Peter de Windt:—With joy did I receive yesterday your letter of the 8th from Amsterdam, although it came very unexpectedly. I congratulate you upon your safe arrival, and we are rejoiced at your excellent welfare and pious aim.

Having two sick persons in the house, we are too much limited in respect to sleeping room; otherwise, we would invite you to come over as soon as you could do so, to talk over your interests and affairs. In all these I am most heartily willing to serve you with the best advice and aid I can give.

I must conclude from your letter that you have kept up Theology and the languages; but here, in this country, no one can be examined without a Testimonium Linguarum et Theologiae from some Professor. Now I do not know for how long a time you have arranged to remain in this country; but if you know this, you could at once give notice. As soon as the indisposed here have somewhat improved, I will gladly invite you to come over; but if you are inclined to attend the College exercises here, (at Hardewyck), then come, anyhow, and the sooner, the better. You can be accommodated with room and board at the Confectory. Herewith concluding, after greetings from me and mine, I commend you to the protection of the Most High, and remain,

Sir, Your obedient servant,

Peter Wynstok.

I, Peter Marselius, Magistrate, hereby declare even as I will always declare, that this letter is in one and the same handwriting as that other one, whereof a copy was attested by witnesses, and was also further attested, by me; even as Mr. Peter de Windt has sworn to this before me, who am empowered (to put him under oath).

Peter Marselius, Magistrate.

(Another copy of this letter, without this statement of Marselius, has the following;

Agrees with the Original.

G. Du Bois, J. Ritzema, Christian Bancker.

New York, August 23, 1751.)

CORRESPONDENCE FROM AMERICA.

Rev. Gualterus Du Bois to the Classis of Amsterdam, Nov. 2, 1748. (Extracts, xxiii. 115.)

To the Very Reverend Assembly of the Classis of Amsterdam.

Very Rev. Gentlemen, and Highly Esteemed Brethren:— The special distinction and regard which your Rev. Body has shown me, by sending me, separately, a most affectionate letter, one apart from the general letter to the ministers of the Coetus, has imposed upon me a double obligation. I must in return, send to your Rev. Body, this unpretentious letter, as a small token of the gratitude which I owe your Rev. Body.

It is certainly a peculiar delight to me, Highly Rev. Assembly, that, with perseverence, though amid great opposition, I have finally succeeded, before my death, in seeing a Coetus established, in subordination to your Rev. Assembly. I am also gratified to learn from your declarations to me, that your Hon. Rev. Body is well pleased with my work. Would that, in accordance with my yearnings, which constantly ascend in prayers, the troubled state of affairs in several congregations here, could be changed into conditions of peace and rest! Yet such is the state of things.

In some congregations, the difficulty lies quite as much with the minister, as with the members of the church. Here, even as in other places, many earnest and peaceable ones are found; but also, many quarrelsome ones, who are at the same time, ignorant in respect to church matters, and like hirelings, bent upon having their own will. This is especially the case in the country. Their one Oracle* still stands out immoveable, although he is fully aware of the approbation (of the Coetus) by your Rev. Body; for your last letter to the Coetus was read in our Consistory-meeting, he being present. His only active supporter now is Rev. Mancius of Kingston, whose consistory together with that of New Albany, being unversed in Church Government, rely altogether upon their charters. But as to Arondeus, of Long Island, and Muzelius, of Tappan, (lamentable as the fact is), they each conduct themselves very badly. Before long a report will be given concerning them.

The Coetus has, indeed, been brought into running order, according to your earnest advice. It will, doubtless, yet be exposed to much opposition, and dissatisfaction and constant scorn will be shown toward it, yet in vain. For it must appear evident to all intelligent men, yea, it is beyond doubt, that, under the favor of God, and by the support of your Rev. Body, (which I am sure will be given), this Coetus will continue to stand. But the sum of my life will soon sink below the horizon, and I will not long be able to give my feeble support to this good work any more.

The suggestion of your Rev. Body, in regard to our corresponding with the Coetus of Pennsylvania, (or exchanging corresponding delegates) was heartily approved. The ministers who live in the vicinity of the City of New York seem to be inclined in its favor; especially, because such correspondence, as they admit, would contribute to a better acquaintance, both by the Synod of South Holland and by the Classis of Amsterdam, with the manner in which affairs are conducted in different places. Notwithstanding, it was not the journey, which was easy enough to make, that hindered, but the expenses that would be entailed by it. But as regards myself, my years have become too many to take this burden upon me. Indeed, they have vanished as a shadow, in this the land of my pilgrimage; yet with the feeble qualifications with which God has graciously endowed me, I have endeavored, however imperfectly, to use for the edification of the Church of God over here. By his gracious assistance, I am still permitted to engage in the service of preaching. Last Sabbath, (having left home on Saturday morning, to solemnize in the afternoon, the marriage of Rev. Van Sinderen with a virtuous, and, to him, altogether suitable, young lady), I preached at New Amesfoort. In the morning from Genesis 17: 1, the first part: "And when Abraham

* Domine Boel.

was ninety years old, and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God;" and in the afternoon, from the last part of the verse: "Walk before me and be thou perfect." My colleague Rev. Ritzema occupied my turn in the city. It was just forty-nine years since I preached my first sermon, before the congregation in New York.

Therefore, who knows whether this may not be the last letter which I will have the honor to write to your Rev. Assembly. I am now in the seventy-eighth year of my age, and my end is approaching with rapid strides. My prayer to God is that He would do good in His good pleasure unto Zion, and build the walls of His spiritual Jerusalem, both among you, and in this country. For the Dutch churches here are gradually beginning to languish; both on account of internal strife in some of them, and because of the distaste for true piety in others; and not less, on account of the fact that the Dutch language is gradually, more and more being neglected. On this account, in the New York church, several begin to speak of calling a minister, after my death, to preach in the English language, but in accordance with our manner and doctrine.

In the conclusion of this, my individual letter to you, I refer you to my letter directed to your Rev. Assembly, in name of the Coetus. This I will forward, together with the Minutes of the Coetus. With sincere prayers to God in Christ for all temporal and heavenly blessings on your persons, on the members of your families, and on your precious Gospel-ministry, I sign myself, with all due respect for you,

Very Rev. Gentlemen, and Highly-Esteemed Brethren, Your Revs.' Very humble servant,

New York, Wednesday November 2, 1748. Gualterus Du Bois.

P. S. I had intended to send this, by a Friend, via. England, but have changed my mind.

CORRESPONDENCE IN AMERICA.

Rev. G. Du Bois to Abram Lott and John Polhemius, Nov. 11, 1748.

Portfolio "New York", Vol. ii.

Worthy Friends, Abram Lott and John Polhemius:— Our previous proposals — made to you and to your friends on either side, viz., to choose conjointly members of consistory from the entire church membership, by the votes of all those who have ever filled the offices of Elders or Deacons — do not seem yet to have gained general approval. We are still of the opinion that that would have been the most ecclesiastical way, and the best means to effect reunion — the one thing which we have in mind. But finally, we make yet the following proposal, to wit:

1. That all of you unitedly, when members of consistory shall have been chosen, and when you are ready to call a minister, shall write to the Rev. Classis of Amsterdam for a minister.

2. That the members of the consistory shall be chosen by all those who heretofore have served in the offices of Elders or Deacons; but on the explicit condition that the newly elected Elders and Deacons declare in writing, that they, with the entire Church, shall join themselves to the Coetus.

3. And finally, that those who agree to these Articles shall invite Rev. Du Bois, or some other minister in the province of New York whom they may wish, and who also agrees to the above Articles, to choose with them, at the earliest opportunity, members of the consistory in the way mentioned. If this last proposition meet with your approval, then be pleased to inform Rev. Du Bois of it, if you think proper. By the goodness of God, he will, at the earliest opportunity, make it convenient to attend to the matter. With hearty greetings, he remains,

In the name of all,

Your humble servant,

New York, Nov. 11th, 1748. G. Du Bois.

Statement of Abram Lott and others as to certain terms of Union between the Adherents of Revs. Arondeus and Van Sinderin; 1748?

Portfolio "New York", Vol. ii.

In answer to the letter of the Committee about the choosing of a Consistory according to the First Article, dated Oct. 24th, 1748, Abram Lott, Claas Lettinge and Joost Durye would state; that, in accordance with the contents of that letter, they are willing to join with the other party in choosing a Consistory, provided the other party also previously nominate some of their own number, who, in the name of them all, shall promise in writing to join the Coetus, and as one united church, with us, keep themselves in union with the Coetus.

CORRESPONDENCE FROM AMERICA.

The Consistory of the Church of Newtown, L. I., to the Classis of Amsterdam, Dec. 9, 1748. (Extracts, xxiii. 126.) (Anti-Coetus).

Portfolio "New York", Vol. i.

Most Venerable Classis of Amsterdam, Highly Esteemed Sirs, Fathers and Brethren in our Lord Jesus Christ:—

Your highly esteemed letter of the 9th of January, 1747, to the elders, deacons and also to the members of the Reformed Church in Queens County, was received in the month of May 1748. In obedient submission to its requirements, it was publicly read at Newtown, one of the four congregations of Queens County. We also professed our readiness to mutual union and peace; and also to the ordination of Rev. Goetschius when called to another congregation; and to do all this, as far as we can, with good conscience, wishing, however, with your Reverences, for his better behavior.

And since your Reverences also give us counsel, that the whole congregation, and the sooner the better, should be pleased to take care that a lawful consistory be chosen; therefore, all the men, who are members at Newtown, held for that purpose a meeting on the 31st of July, 1748, after the settling of our necessary farming interests. Then, by a majority of votes, we resolved, and requested in writing, that the Rev. Boel, pastor at New York, should assist us in the election, according to your highly-revered ecclesiastical order; and this, even those who differed from us, declared legal. When the day of his Rev's. coming was fixed, the fact was duly communicated to all the men who were members at Newtown, with the reiterated and kind request, to assemble together, and further determine, in brotherly union, all that was needed; and to come to an agreement according to sound reason; and for this purpose, to speak in Christian liberty with Rev. Boel, etc.

The dissatisfied refused this; but most of our members met, notwithstanding, on the 16th of August 1748, at Newtown, with Rev. Boel, mourning that the others, according to the refusal, staid away; and we, therefore, waited for them in vain.

Therefore those who had assembled for firmer union and concord, and in opposition to all new quarrels, unitedly decided as follows:

That, even as we allow liberty to those of a different mind, so we equally stand for our own, in order to keep ourselves immediately subordinated to the Highly Reverend Classis of Amsterdam, as has always been the case with our congregations heretofore, and which has always been found good. As also, Article 7, for the establishment of a Coetus, written in this country and approved by your

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Revs., says: "That each congregation shall retain its own freedom in the administration of its affairs" in distinction from congregations belonging to the Coetus. (!?) [But see Apr. 27, 1738, Art. 7.]

And inasmuch as the Dutch Reformed Churches in this country must themselves bear all their own church-expenses, it is only fair that all our church revenues, under whosesoever administration, should henceforth be expended in such a way as to cover all said church expenses; in order that thus, everything may be satisfactorily adjusted; and every one, who, from time to time, may be elected from among us, to any ecclesiastical office, shall be obliged to sign this plan, before his installation; and if he refuses, another shall be elected in his stead, etc.

After all those who were present had unanimously agreed to this, they requested Rev. Boel now to allow them, according to the admonitions of your Revs., to choose a lawful consistory; and subsequently, when this had been done by all the members present, and had been unanimously approved, that he should preach a sermon, and then announce the newly elected elders and deacons in this congregation; and finally to install them. Accordingly the election was held, after calling on the name of the Lord; and subsequently also the installation took place, on the said 16th of August 1748. We all unanimously resolved, and mutually bound ourselves, henceforth to admit among us, no one to the holy ministry, unless he can produce satisfactory testimonials of his legal rights thereto, and that he will conduct himself according to the doctrine and discipline of the National Synod at Dordrecht, held in the year 1618 and 1619. All this was done that we may keep inviolate this pure doctrine and religion, and may watch against all encroachments against, and violations of the same, in order that we may never again be deceived, as we have been in so lamentable a way.

All this was subscribed to by the members present, who numbered sixteen, while those who kept separate numbered in all eight. As far as we can find out, they stayed away either because they want to have another minister to serve them; or, simply under pretence that Rev. Boel had written to the Rev. Classis to the disadvantage of Rev. Goetschius, and because they are still inclined toward him; or, because they think all ought to belong to the Coetus; or because they think an equal number from each side ought to belong to the consistory, as if we should still consider ourselves two parties, after the letter of your Reverences.

On the other hand, we requested all to come together, that thus the election might be made by the entire body; and also, that if any one should bring up any lawful objection against any of those elected, we might elect another one. For we wished that everything should be done unanimously and blamelessly, according to Church Order; or, if they wanted to have the election by lot, (to say so); for we know this is a true way when there is no other. Alas! that they should any longer adopt other counsels to hinder the general union of us all!

Thus have we endeavored at Newtown, one of the four congregations of Queens County, to make a beginning. We hoped that, with God's blessing, this might serve as an example for the other three congregations; that according to the admonition and prayer of your Revs. it might be the means, by which all four congregations, with united efforts and earnest prayers to God, might seek, as soon as possible, for another shepherd and teacher, and find one who should be of the best, very pious and peaceable, etc. and that this should be done, if possible, unanimously. And we had hoped that to this end, when the four congregations should have given their consent, that we unitedly might send to you a "Power to call such a minister for us all, as should seem most suitable and wise. For we are in favor of union; and such a minister, being outside of all parties, could serve among us for the furtherance of union, and to better edification, for which we are all yearning, if the Lord should be pleased to bless his labors.

Furthermore, Rev. Boel was requested to come among us to administer the Lord's Supper, for which we have for a long time been very desirous. And we the undersigned elders, according to the custom in this country, when there is lack of a regular minister, extended the exhortation and invitation to the Supper to all our members. Also, by the advice of Rev. Boel, we kindly requested anew, all the male members who yet felt disaffected, to meet with us at a certain time in the presence of Rev. Boel, that we might then lay before them all that had been already agreed to, and hear their objections if any, and thus see whether we could not meet each other pleasantly, and bind all the elders together by some

kind agreement, and thus celebrate the Lord's Supper, as brethren and sisters in the Lord. Yea, Rev. Boel even offered to visit them at their houses in order that we might unanimously co-operate for the furtherance of unity in the other three congregations; so that, if at all possible, all might become again completely one.

This was considered the more desirable, because there is anxiety among the thoughtful ones of our congregation as to the validity of the baptisms formerly administered by Rev. Goetschius. There is also sorrow as to the letters of your Reverences, which recognize him only as a candidate, etc.; as well as the informa tion on this subject, received by us from Rev. Meinema, before this second visit to us of Rev. Boel. But all our requests were flatly refused by them, to the great grief of ourselves and Rev. Boel.

Therefore, in the presence of Rev. Boel, we gave an account of our family-visitation. After calm deliberation, we had decided, in conjunction with the other brethren, the deacons, to request Rev. Boel to make the following announcement in our name, to the congregation:

"That matters appeared thus to the Consistory of Newtown; that the Reverend Classis of Amsterdam had written (June 6, 1746) to the Consistory of Kingstown, that the anxiety among those of tender consciences of the congregations, as to the lawfulness or unlawfulness of the Holy Baptism, administered by the Rev. Freyenmuth, at Kingston, before his ordination (Dec. 1744), was not unfounded; that the Rev. Classis had taken this matter into calm and religious consideration, and had been unable and unwilling to come to any other decision, (in accordance with the Word of God and our own "Formulas of Unity"), than to declare the baptisms of Rev. Fryenmuth unlawful; inasmuch as they were administered before even an installation, and not by a lawfully called and ordained minister, but by a private person. Therefore these children have to be considered as not having received this holy sacrament; and this must yet be administered to them in a godly manner, and the sooner the better."

"From which precedent, it is now our decision, that inasmuch as the case of domine Goetschius is entirely parallel, he not having been heretofore a lawfully called and ordained minister any more than Rev. Fryenmuth; consequently, the Rev. Classis of Amsterdam declares unlawfully also the baptisms administered by Rev. Goetschius."

"Therefore the anxious members of our congregation must kindly receive this, our early announcement, and adapt themselves to it accordingly, for their own peace, as well as the welfare of their children. For they can in no wise be recognized as in the Covenant of God's Grace by an unlawful rite, but only by a lawful administration of Holy Baptism, done by a lawfully called and regularly ordained minister. Thus only are they incorporated in the Christian Church, and made distinct from the children of unbelievers. Therefore those who desire to have Holy Baptism thus administered to their children, will please appear before the pulpit and listen to the Form thereof in order to answer to the same."

Subsequently, Rev. Boel also administered the rite of Holy Baptism to the children of such parents as desired it.

Later on we were further strengthened in the just foundation of our decision thus announced, and in the execution of it, (all of which was accomplished decently and in good order), by a letter from the Rev. Mancius, of Kingstown. In this he declared that his Rev. has also administered baptism to some children who had been baptized by Rev. Freyenmuth, at Rochester, (Ulster Co.) before his ordination. Yet Mancius received from no one, on that account, the name of "Anabaptist", as some now call Rev. Boel. And those who thus talk, it least behooves to do so, as they had the best opportunities to talk on this subject before, even to Rev. Boel himself. To this, others respond, that we may truly call the members of the Coetus Re-ordainers, (Repromotors), for whereto serves this last ordination, (promotion), if the former was already lawful?

But there is still another matter of anxiety among the very conscientious among us which is this: Whether those who were married by Rev. Goetschius before his ordination, may be considered lawfully married; for the ceremony was performed by one who can only be considered a private person; and what are such persons to do? Rev. Boel acknowledged that he could not give an opinion on that point.

Wherefore we have resolved respectfully to request your Revs. to be pleased to favor us with the decision of Classis on this point, for the removal of such anxiety.

With all due gratitude, we acknowledge your Revs. paternal care for our congregation. May all this serve for a submissive answer to the letter of your Revs.', and as an explanation of what has thus far been accomplished among us. Meanwhile we pray the God of Peace that our unceasing efforts with those who have separated from us, may, by the Grace of God, at some time, produce the result hoped for, even a general union; and we may hope for this all the more, inasmuch as Rev. Goetschius has at length been ordained and installed as minister at Hackensack, by those gentlemen of the Coetus, to whose party, those who have separated themselves from us declare that they will remain attached. However, we console ourselves that our actions are more and more approved by all those who judge rightly.

We also expect a favorable reception to our missive, and further paternal aid from your Revs. To this end, as well as for the welfare of the churches of the Fatherland may the rich blessing of the Lord continually rest upon your heavy and holy duties, upon your own dear persons, and your beloved families, to length of days. And may you receive hereafter the full reward of grace, even eternal life. Amen.

We remain with all due respect and reverence, Rev. Gentlemen, Fathers and Brethren in Christ,

Your grateful and obedient servant in the Lord,
The Consistory of the Dutch Reformed Church at Newtown.

Deacons.	Elders.
Hendrick Brinkerhoff	Proctor Luyster
David Springsteen	Teunis Brinkerhoff
Abraham Rapalje	Jan Wychof
Jeronimus Remsen	Daniel Rapalje

For further evidence of the truth of what in this letter is testified about me, by the Brethren abovenamed, I have at their request also signed it, at New York, in the month of January, Anno 1749.

Henricus Boel.

Newtown, the 9th of December, Anno 1748.

Addressed: To the Highly Reverend Reformed Classical Assembly, at Amsterdam.
Newtown Dec. 9, 1748.

CORRESPONDENCE IN AMERICA.

Rev. John Ritzema to Abram Lott, Dec. 16, 1648. Portfolio "New York", Vol. ii.

Addressed: Mr. Abraham Lott, Elder at Jamaica, on Long Island.

Worthy Friends: That our abandoned friends may not be the object of derision among their opponents, we feel ourselves compelled, as we wish nothing else than to bring about, in an honorable way, the union which at present seems impossible, to assist you as best we can. The shortest way, we think, is, for you to choose from among yourselves, some of those who have previously served in the Consistory. Let this be done at Jamaica on the Monday after Christmas; and, in case those of Newton fall in with it, let the same be done there on Tuesday. I, the undersigned, offer my services to preach for you at that time, and to assist you in the election. If this be your pleasure, let me know of it, and provide me with a good horse, or a chaise, at the ferry in the morning of the 26th inst. This is for your information, and according to our sense of duty, and is by the authority of the Committee of the New York Circuit, (Ring.) Your obedient servant,

John Ritzema.

New York, Dec. 16th, 1748.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. (Dec. 1749)?

A letter from Rev. Ritzema, minister at New York, dated August 20, 1748. To this is added a copy of the Acta of the Consistory of August 20, 1747, regarding the baptism of children at home.

2956 This letter contains in substance:

1. An expression of thanks, for our reply of April 9, 1747 to a letter from him and his colleague du Bois, sent to us September 25, 1746, regarding the growing (Meerende) congregation of Rhinebeck, and its request on behalf of the student John Leydt; with the added declaration, that in everything they shall act in accordance with the Netherland Church-Order; or else, (if necessary), seek the advice of Classis as in this case.

2. A statement that at the Coetus last held, the students Benjamin van der Linde and John Leydt were examined in the languages and Sacred Theology, and were admitted to licensure. The permission from the Classis to do this had arrived just three days previously. All this may be further seen from the Acta of the Coetus held soon thereafter.

3. A complaint that, after all, they could not send Proponent Leydt to the church which had wanted him, for that church had become displeased with him, because he, while still a student, had preached there for some time, but had now ceased doing so, by advice of the Coetus of September 7, 1747. Since that time he had only catechised. Their displeasure remained persistent, in spite of all friendly admonitions, and they had repudiated all the pledges made. Furthermore, Rev. Mancius had refused to let the said Proponent, although he had been lawfully ordained, preach in a little village where he administered the Holy Supper three or four times a year. The people of Raritan, however, where there are four or five villages, having heard him preach with pleasure; and two of those villages (New Brunswick and Six Mile Run) had amicably and with good feeling, separated from the others, (Raritan, Harlingen and Readington) and had called him.

4. Moreover he (Ritzema) is well satisfied, and expresses his thanks for the reply to his private letter; he will abide by the decision of Classis regarding (John H.) Goetschius.

5. Finally: he complains of that which Classis had indirectly heard about him, as if he were an introducer of novelties, by introducing the baptism of children at their home in case of necessity. He declares that this was not his independent act, but was a resolution of the New York Consistory. He adduces in proof of this a copy of their Acta, of August 20, 1747. He concludes with salutations.

This copy aforesaid, written and signed by Rev. du Bois as President, states that on August 20, 1747, was read a paper by Rev. Ritzema, dated August 17, 1747, containing a proposition to change a provisional permission to baptize sick children at home, into a formal resolution. This proposition embraced several arguments bearing upon the matter:

1. The beseeming necessity of the baptism of children.

2. That the place for its administration is not determined in God's Word.

3. That the Synod of Dort, in the Post-Acta, session 175, at the end, gives permission for a private (lit. secret) baptism at the judgement and discretion of the Consistories.

4. The temperament of their congregation: some of them, from simplicity, cannot endure the thought that baptism should be refused to children in danger of dying; and therefore they allow them to be baptized by others.

5. The English (Episcopal) Churches in that country, as well as the Presbyterian, do this without scruple.

6. Finally, that on refusal to do this, they threaten to leave their churches and go over to others.

Thereupon it was unanimously resolved: Rev. Boel alone remaining in favor of baptism only in the Church — "That if parents shall ask either of the ministers to baptize their sick children at home, and said minister together with one of the elders, shall find that the child is dangerously sick — baptism shall in such cases be administered; but this shall be done without taking the least remuneration therefor; although to one of the precentors shall be paid the money for the proper recording (of said baptism); and the parents and witnesses, in remembrance of the poor, shall hand over their donation to one of the deacons". xxiii. 95, 96.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Dec. 1748 (?)

No. 45. Letter from Lambertus de Ronde, dated at Paramaribo July 19, 1748; addressed especially to Rev. Brouwer.

In this it is stated:

1. That our letter of April 1, 1748, which was duly received and communicated, shall be answered at the first Conventus.

2. That the Acta of the Conventus held in February last had already been written out, and handed to the clerk, a French elder, with the request to copy them before long, and to despatch them per ships about the 17th or 19th; but that he had understood that it had not yet been convenient to that gentleman (to do so).

3. Furthermore, he complains greatly of the insolence and bitterness which the ministers there have to suffer from Rev. du Voisin and some French elders. These things almost rob him of all courage and desire for his work. He requests that to this end Classis will take into serious consideration their help in this matter, and give them advice; also that the letters relating to the Conventus be addressed directly (officially) to the same. xxiii. 101.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Dec. 1748 (?)

No. 47. Letter from Lambertus de Ronde, as President, and John Benella, as Clerk, of the Conventus last held, dated Suriname, September 26, 1748; with the Acta Conventus, and all the enclosures.

I. This letter states nothing except that they send over the Acta Conventus, with all the Appendices, (enclosures, addenda, etc.); with wishes for blessing, and without any request for advice.

II. In the Acta Conventus our attention is chiefly concerned with

1. The preliminaries, or Article 2. There were three members absent:

(1) Y. Kley, on account of sickness;

(2) N. Freker, to whom Rev. Vietra was sent, as a committee, to ask for his reasons; but he refused to give them. Thereupon the Clerk was ordered to ask for his reasons in writing. The reply thereto, addressed to the Clerk and not to the Conventus, was read to the Assembly, but sent back, with the request to reply to the Assembly. This was then done, but pretty sharply, and gave insufficient reasons. They were also considered too pert, and to contain several untruths. See Appendix 12, B.

(3) The third absent member was A. Thomas. At the calling of his name, Cornelius Polit declared, that he was very much surprised that this man was called as a member of this Assembly; inasmuch as he knew that from a higher source, (hand) the Rev. President had been warned (dutareert) that they should not hold session with him. This gave occasion to Rev. du Voisin to ask several questions. The answer of the Hon. Mr. Commissioner, Fromer, to these, was, that they could not hold session with that man, because he was in his process subreatu (?), and they were his judges, etc. After much debate whether the Rev. President had called this elder A. Thomas, or not, and if so, why he had done it, it was judged by the Assembly, per plura, that he could not have done otherwise except by the consent of the entire Assembly. Thereupon the matter was debated on the merits of the question? (ter principalen), on the demand of the Political Commissioners. See Appendices No. 4 and No. 5. Rev. du Voisin then brought forward a very tedious exposition, in French, in which he examined the arguments against the sitting of A. Thomas, which were four in number, as follows:

(a) That he was a party in a criminal suit.

(b) That he had been suspended from his post as a burgher captain.

(c) That his judges could not hold a session there with him.

(d) That, on this account, he had already voluntarily absented himself from a general meeting of the Consistory. In his opinion he had now refuted these arguments. See No. 6.

Thereupon it was resolved, per plura, that A. Thomas could hold a sitting there. Against this, the Revs. de Ronde, Yver and Vievra protested. See No. 7. Hereupon the Political Commissioners took the matter in charge, in order to report it, and the meeting adjourned to February 16.

The meeting having been resumed on the 16th, the Political Commissioners declared that they took pleasure in the voluntary absence of A. Thomas: See No. 9; but that they, and especially the Lord Governor, were much disturbed over the words in the declaration of A. Thomas, as to threats by the Lord Governor, which he did not fear. They demanded the erasing of those words, with the denial that any threats were employed, and a declaration to that effect. This the Assembly, however, could not grant, as being beyond its power; but it resolved to request A. Thomas to do so, through a committee, and to indicate (indiceeren) the same. Thereupon after a little more haggling, this affair was partially settled.

III. Moreover, the following Acts merit our attention, as found under certain Articles:

1. Arts. 18 and 20 state that all marriages, hereafter, in the colony, would have to be performed before certain Commissioners of the Directors. Against this there was drawn up a modest remonstrance by the Conventus, in which it was asked that this might be done according to ancient custom, or at least in the presence of two persons of the Faith. Of this there is a copy; See No. 11.

2. Arts. 26 and 27 state that the affairs of Rev. Hoevenberg and Liege may remain ex actis; also in reference to Art. 33, as to the Plan for the Instruction of the Negroes, they yet await our observations thereon. These are to be received h. t. but subsequently.

3. Art. 39. A memorial was introduced by Rev. du Voisin, containing some complaints of the Consistory of Parimaribo, but they are not recorded in the Acta. Rev. de Ronde declared that it contained several untruths, but that du Voisin could send them to the Classis. Rev. Vieira answered this. See No. 12. From this it appears that this memorial must have contained a query, whether the French or the Dutch language should be the prevailing one, as well as some complaints of Rev. de Ronde.

4. Art. 40, makes mention of still another memorial of Rev. du Voisin, No. 13, which is very lengthy. The first part seems to touch upon the case of A: Thomas, as well as the declaration of the Political Commissioners, whether that was to be looked upon as "law" or only as "advice". The second part is a question whether a minister may conscientiously give a certificate to a member, who has during an entire year neglected to attend communion. He was in favor of the negative. It was resolved to leave this to the conscience of the minister, and to ask the advice of Classis on both these points.

5. Art. 42, states that one Hegeman, a siekentrooster at the New Fortress,

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preached on Sundays a sort of sermon to the soldiers, whereas he is only permitted to read a sermon from a Reformed book. This was forbidden; and it would be asked further, through the Governor, that he be at once stopped, and that report be made thereof to the Consistory of Paramaribo.

Signed,

Lambertus de Ronde, President.
J. H. Bennella, Clerk.

Suriname,
September, 29, 1748. xxiii. 102-104.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. 1748 (Dec?)

Letter was received from Theodore Frelinghuysen, dated Albany, Aug. 15, 1748, O. S. In this he mentions that Samuel Verbryck, a youth of good family there, has studied more than seven years under Erickson, Dorsius, Goetschius, and a certain English minister; and now for another year under him. He has a church certificate from Raritan, having been a communicant for some time already. He is sound in the faith, of edifying walk and acquainted with the languages. He has pursued his studies in Philosophy, Theology, and Meth. Concion. under him, and has progressed so far, that he could be examined even in Holland with praise, etc.

Wherefore, being in communication with the Coetus he asks the privilege, or rather demands it of examining this young man, on account of his ability, and because the same was recently accorded to Van der Linden and Leydt, and also because many places there are vacant, which cannot obtain a minister from Holland. Yea, the refusal, it is said, might give much dissatisfaction there generally, and discourage others who are still studying. Some of these are with him. For this reason he recommends this matter earnestly, but, nevertheless, leaves it to the wisdom of Classis, as the young man will remain with him until the next Spring. He concludes in the customary way. xxii. 108.

THE LUTHERANS AT NEWBURGH, N. Y., 1749.

Litra. D. Our Trustee Zacharias Hoffman being deceased 1744. The 23rd of June on a Saturday Birgert Mynders, then living upon the two thousand one hundred and ninety acres was chosen in Zacharias Hofmans Place, and Tobias Wygand upon new confirmed, which was done in the Church there. None of the English and Dutch new Inhabitants of other Confessions appearing, although they were knowing of our Election.

Anno 1747 the 2nd of July, the now being Inhabitants, assembling, did elect by their own Authority, in the Absence of the Minister, Mr. Alexander Colding, Esq., and Richart Albertson for their Trustees, taking possession of the Tenants and of the Church — Our Minister coming there, did preache the 12th of July in his Church without speaking with the new Trustees.

Hearing that they would make use of our Church, with Force, our Minister did write to Mr. Colding & Mr. Albertson, to know by what Authority they had proceeded in the manner, with Protest against their Doings.

Sunday the 19th July the Church was full of People, taken out of the Country from both sides of the River. Some Justice of the Peace, and some with sword & sticks were there in the Church, in Presence of the English Minister Mr. Watkings,[x] the English Minister, which was come to preach there the first time the same Sunday. Our Minister after oral & publick Protest at the Door of the Church went into a private house upon the Glebe to do Divine Worship for the Lutherans.

In the year 1748 ye 2nd of July, our Minister was [directed] by Mr. Albertson, to ask if they have received Authority for their pretended Possession, and also by Mr. Colding, too, upon their Negative, he did protest again, and preached in the Church, the 3rd of July; Which Mr. Albertson did consent, because the English

[x] Revi. Hezekiah Watkins, Anglican, New Windsor, 1744-53, New Windsor &

Minister, was not to come there, the Sunday; but Mr. Colding did prohibite the Church, not being willing to allow Preaching.

The 2nd of October. Our Minister was preaching in the Church without speaking with the new Trustees.

This year 1749. Our Minister has not been there on the shore, the cause being laid before Your Excellency, and the Church being lockt up.

In the time Birgert Mynders, the last of the settled Lutheran Inhabitants on the two thousand one hundred and ninety Acres and one of our Trustees; has sold his lands, and lives now at the Walen Kill.— Doc. Hist. N. Y. Vol. iii. p. 356.

FRELINGHUYSEN'S SERMONS.

1741–1748.

Select Discourses Mostly Preached On Special Occasions, by Theodorus Jacobus Frelinghuysen, Minister of the Holy Gospel in the Reformed Dutch Church at Raritan and New Brunswick, N. J.; formerly New Netherland. Printed at Philadelphia by Wm. Bradford, (about 1749.)

Preface to the Pious Reader, Partaker of the Unction from the Holy One.

Since the holy Evangelist, Luke, dedicated his book denominated the Acts of the Apostles to Theophilus, (Acts 1: 1,) dedications of treatises and books have become so common as to be regarded almost absolutely necessary. There are various kinds of dedications: the pious Wilhelmus a Brakel dedicates his "Reasonable Service" to the churches of the Netherlands. We in our dedication shall follow the example of the reverend and departed Joh. Verschnir, during his life minister of the divine word at Zeeryp, a bright star among the ministers of Groningen. His valuable work, "The Truth Triumphant," he dedicates to the Lord Jesus in these words: "Dedication to the King of kings, the precious Lord Jesus, whose is the glory to all eternity." My reasons for copying the example of this distinguished man are various: the language of Canaan which he employs shows that he has held communion with the Lord; his name is blessed among us; his works praise him in the gates; his prayers and edifying books bear much fruit in our American Zion. "The truth Triumphant" seems to have been composed for our aid and vindication. The reverend author insists in it, that a minister should examine members by inquiring of them, What is the state of your souls? and that professors are bound to give a reason of the hope that is in them; and that parents who present their children for baptism, should be examined. (These, and the like duties, have here been faithfully performed by us in our ministry, and with much fruit and blessing, for which the Lord be praised.) But this was done amid much opposition and contradiction, even from such as pretended to be great rabbis, who branded these pastoral acts, having reference to a knowledge of the state of the flock, as dangerous innovations, nay, even as a new and false doctrine. Similarly, have some Elymas-like ministers here done with respect to us, as well in their pulpits — proper places for pouring forth the vials of their fury — as in their libellous writings, denominated "complaints", completely refuted by the Rev. Mr. Van Sandvoort. Nay, our departed man of God agrees with us in the smallest particulars, also maintaining that Judas did not partake of the Lord's Supper. Although this is but a problematical question, I had stated it in my three sermons, in

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agreement with numerous eminent divines, in connection with whom I do not regard myself worthy to be mentioned. This was seized upon by the secretary of the lying spirit, in the so-called "complaints," as one of our heresies, as our honored defender has learnedly shown in his dialogue, written by him in reply. The second book of our dear brother, denominated "Experimental Divinity," is here also of much use to stop the mouths of those, of whom gowned personages are the chief, who represent the work of the Holy Spirit in the pious as fanaticism and enthusiasm. Our new Erastians, that is, ministers who have arisen in the Reformed churches, teaching that unconverted persons have a right to the Lord's supper, are likewise refuted in it. (See pp. 448, 460.)

Our opponents were brought to silence; but upon Long Island has arisen a Goliath, who, in his recklessness, seeks to infuse into every one the idea so agreeable to the flesh, that it is the duty of the unconverted to partake of it as a means of grace. Although this Diotrephes prates against us with many malicious words, denouncing Rev. Mr. Goetschius and myself, in his mad zeal, as cursed heretics; and although like Balaam, he is yearly hired by the disaffected, to intrude, for filthy lucre's sake, to strengthen the hands of the disobedient, and continually belies and slanders us, and intends to be too wise and bold for every one, and like Ishmael, to set his hand against every man, he has already found upon Long Island orthodox men, lovers of old-established truths, who are able to meet him; and since he is disposed to blame every one, and does not hesitate, even from the pulpit, to mention persons by name and surname, whether members or not, and to denominate them liars and brutal persons, without being made an object of appropriate discipline, (but what cares this zealot for discipline,) he has already fallen into the hands of the authorities and drawn the costs of a civil suit upon himself and those associated with him. Did not this minister steel himself against all the warning he has received even from Holland, he might perceive that the measure with which he meted to others, has been meted to himself, and that while he pursues others, he is rushing on his own destructions. But this man, who thus rides over every one's head is to be pitied; and that they may know how great is the power of God towards us also and our churches, we beseech the pious brethren upon Long Island to watch, stand fast, and contend earnestly for the faith, persevering, making much use of the illustrious writings of Verschnir. This digression will be tedious to no one acquainted with the trying situation of our Church.

Dedication to the Lord Jesus, by His old and unworthy Soldier.

My Lord and God, King of kings and Lord of lords, let it not displease thee that I lay down at thy feet these few and imperfect lines; and that, for these two reasons: first, and especially, because thou art worthy that all things should be dedicated to thee, and that in all things we should acknowledge our dependence upon thee; for thou art Alpha and Omega, having obtained all power in heaven and upon earth, being beyond measure exalted, having obtained a name that is above every name, that to thy name every knee should bow, and all tongues confess that thou Jesus art Lord, to the glory of the Father, holding the stars in thy right hand; secondly, on account of all the benefits which I have so richly received from thee, oh, good Shepherd, (although I am chief of sinners, and the least of thy servants,) inasmuch as it has not only pleased thee to thrust me, insignificant son of man into the harvest, but also to be with me, (since through thy grace I am what I am;) but especially because thou hast been with me in so many distresses in this strange land, continually delivering me. Truly the deliverances of thy countenance are too multiplied — thy blessings upon my weak ministrations, person, and family are too numerous to be reckoned up in order. All the favors thou hast shown me, even in the time of trouble, lie as so many bonds of obligation upon my soul, so that I am compelled to exclaim, "What shall I render unto thee for all thy benefits: Lord I am thy servant, and will, by thy assistance, be faithful

unto death, going in the strength of the Lord, fighting the good fight of faith, gladly suffering and enduring, saying and recording, having frequently, with the congregation, expressly sworn in our solemn covenanting, "I am the Lord's."

Enjoy Frelinghuysen, immortal fame; bear abundantly the fruits of righteousness; let thy pious instructions distill as the dew, and compose the disorderly elements of humanity around. Such is the affectionate, filial language of,

John Frelinghuysen,
Student of Divinity.

Numerous and fearful are the vicissitudes to be expected by the children of God. For comfort's sake, this is added by,

David Marinus,
Student of Divinity.

THE SERMONS.

1. The First Ebenezer, or Memorial of Divine Help. 1 Sam. 7: 12. "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-Ezer, saying, Hitherto hath the Lord helped us."— Preached at Six Mile Run, Jan. 1, 1745.

2. Duties of the Watchman upon the Walls of Zion. Ezekiel, 3: 17, 18, 19. "Son of man, I have made thee a watchman unto the house of Israel, etc., etc."— Preached in Bucks Co. Pa. (April, 1741.)

3. Christ's Lamentation over the Inhabitants of Jerusalem. Matt. 23: 37. "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."— Preached at New Brunswick, N. J. 1745.

4. The Christian's Encouragement in Spiritual Conflict. Luke 22: 31, 32. "And the Lord said, Simon, Simon, behold Satan hath desired to have thee, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."— Preached after a severe conflict at Raritan.

(Reprinted, with other sermons of his by the Board of Publication of the Reformed Church in America, 1856.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749, (Jan.?)

No. 48.

Letter from Rev. L. de Ronde, dated Sept. 28, 1748, at the request of the Consistory, with enclosures.

1. In the letter he states only that he sent over the accompanying writings at the request of the Consistory, with the request for the advice of Classis.

2. The enclosures are

(1) An extract from the Resolutions adopted by the Consistory of Paramaribo, June 4, 1748. (xxii.)

(All the matter refers exclusively to affairs in Surinam, the mention of de Ronde's name, as above, is the only thing pertinent to this translation.)

CLASSIS OF AMSTERDAM.

Correspondence from America. X

The Committee of the Coetus on the Affairs of Kings and Queens Counties, N. Y., to the Classis of Amsterdam, Jan. 9, 1749. (Extracts, May, 1749. xxiii. 132–4.)

3023

3023

Right Reverend Gentlemen and Highly-Esteemed Brethren:— From our last letter dated December 12, (1748) sent with Captain Hushane, you may have noticed how gently the Coetus acted, in the case of Arondeus and his adherents against Rev. Van Sinderen, etc. At that time there seemed to be some hope of an amicable settlement of the difficulty, in accordance with the peaceable counsel given by ourselves and others; but the fact is, that the separation is becoming more serious continually. Inasmuch as Rev. Arondeus and his adherents had chosen a consistory at Breukelen and New Utrecht, (after they had so unconstitutionally suspended Rev. Van Sinderen in order to deprive him of his claim to remuneration, and to force him to leave), Rev. Van Sinderen found it necessary to choose a consistory there too, if he wished to secure the payment of his salary. Rev. Arondeus had promised the Coetus, that he would send his complaint to the Rev. Classis; but we are informed, that he has done nothing in that direction, in order that he may play his role the more effectually and the longer. How far this is true, time will reveal.

After our letter to the Rev. Classis, we offered him still another suggestion, which, if followed, might have effected a reconciliation; namely, that inasmuch as Arondeus and his adherents are not at all willing to recognize the Coetus, they either leave their whole case 'n the hands of the Consistory of New York; or, let each party choose three arbiters; and then let both parties submit fully to the decision of these six men, being subordinate to the Rev. Classis, and consisting of Ministers, Elders or Ex-elders. But one of Arondeus's men, in the name of all, peremptorily refused to listen to this suggestion. In proof of the statement, that Rev. Arondeus and his adherents do not recognize the Coetus, I would offer this: that one of Arondeus's Elders, holding the little book of rules, the "Post Acta", in his hand, once told us, "Show me if you can, whether there is any mention of a Coetus in this volume; if this is allowed (i. e. a Coetus), then all the rules of Church government have fallen to the ground. We recognize no Coetus, and will govern our congregations, as we see fit." If the Rev. Classis should decide to leave the settlement of this case to the Coetus, we will later on take the matter in hand, and strive to adjust it in the best manner possible. But, in that case we have one request to make, namely, that when the Gentlemen, the Deputati ad res exteras, sign their letters, let it be done in the presence of two witnesses who are about to depart for New York with the vessel; and let them also sign their names. For parties have been known to have the audacity to reject the letters sent over, asserting that they had been gotten up here.

Now, something, in regard to the case in Queens County. Immediately after the sentence had been pronounced upon Rev. Goetschius, Rev. Boel proceeded, (directly

against the order of the Rev. Classis to the Committee, namely, that arrangements should be made by (the Committee?) that consistories be appointed in every congregation, in order that, conjointly, they might call a Minister), of his own accord, and without permission of either the Coetus, or the Committee, to choose a consistory at Newtown; he moreover, announced their names, and installed them on the same day, all unbeknown to that portion of the people which had promised to regulate themselves in accordance with the decision of the Rev. Classis; people who had, together with those of Jamaica and Hempstead, who had been friends of Rev. Goetschius, joined the Coetus, in order to obtain our co-operation in accordance with the intention of the Rev. Classis.

Therefore we, the Committee have incessantly labored, with mouth and pen, to persuade them unitedly to choose consistories, and with due decorum; but they have rejected all our propositions with disdain. It has even go so far that the former opponents of Rev. Goetschius at Jamaica, through the influence of Arondeus, and after the example of Rev. Boel, have proceeded to elect, announce, and install consistory-members all on the same day, without recognizing the others, and also speaking derisively of the Coetus. How unjust is all this! and done by one whose claims, as a neighboring minister, have not yet been fully established. In such a manner, then, has the congregation at Jamaica been lamentably divided. Under such circumstances, we deemed that no other course could be taken, which could lead to union, except to constitute the other part of the Church into a body, and to acquiesce in their importunate desire to choose a consistory. Accordingly this was done, by Rev. Ritzema on the 26th of Nov. (1748), and in the following manner:

The parties having been called together, his Reverence clearly explained to them, that it was not by any means the object of the Coetus to separate them, but to keep them together, in accordance with the desire of the Rev. Classis. If then, they were willing to abandon their special and unlawful election, and would agree as a united body, to choose a consistory, by the votes of all such as had at any time served as members of the consistory, and provided they would join the Coetus as the other party had done, in accordance with the advice of the Coetus, then no election by the other party would take place. But the obstinate ones among them said, with many other pretexts, that they had acted rightly, and were not willing to come back to a united election. Then it was pointed out to them that the same right could not but be conceded to the other party too. This consideration, it is true, quieted them a little, but they still remained unwilling to elect one consistory for the whole congregation.

In the meantime, Rev. Ritzema pointed out to them that they would never get an orthodox minister as long as they persisted in this course of conduct. Neither the Rev. Classis nor the Coetus would give its approbation to any one until some assurance of their union had been given. And indeed, it was added, no minister could live among them comfortably, or perform his duties as he should, unless union were secured. But notwithstanding all this, they stood immovable. Accordingly the election by the other party of the congregation was proceeded with, but only on this condition: That the names of those who should be chosen should be announced only twice on that day, and their installation should be postponed for a few weeks, in order that the other party might have additional time to take the matter into consideration, if, perhaps, they might decide to have another election more in accordance with the expressed desire of the Classis.

On the day following Rev. Ritzema went to Newtown to confer with the newly-elected consistory there, desirous of bringing them to reason, and attempting to persuade them, if possible, to regulate themselves according to the intention of the Rev. Classis. They replied: "We have nothing to do with any Coetus, inasmuch as the Rev. Classis has commissioned Rev. Boel to take charge of such congregations as are willing to remain under direct supervision of the Rev. Classis." They also said, that they would undoubtedly be heard of, by Classis through his (Boel's) letters. Other wild expressions followed, such as: "We have no need of a Pope. We have chosen our own consistory; and if the others do not choose to do as we do we will buy out the church and the church-property, etc." Hereupon Rev. Ritzema ceased further to argue with them, but his Reverence preached there, and the elders and deacons chosen by Rev. Boel took their seats. Those

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opponents, then, are very far from regulating themselves according to the letter of the Classis. They pretend that Rev. Boel will take up their cause against the Coetus.

Behold, Rev. Assembly, in what a sad plight are the present affairs of Kings and Queens County. It is with heartfelt grief that we mention this. In such a way, those, who are desirous of playing the sovereign, persist in opposing the Coetus. Nevertheless, we doubt not but that the internal condition of the congregations, under the blessing of God and with the help of the Rev. Classis, which we hope will be given, against these opponents, will eventually in spite of these troubles, reach a proper condition.

Rev. Heaghoort has also communicated to us the respected message of the Rev. Classis in regard to his complaint, the non-payment of his salary by his consistory; also the troubled state of affairs in the congregation at Aquackononck. Although we do not belong to the New Jersey Circuit, we have, nevertheless, in token of our good-will, urged upon his consistory in writing, their duty to pay whatever they owe their pastor. The Coetus also, as appears from the Minutes, had earnestly urged one of Rev. Heaghoort's elders, who was present, to admonish his brethren in office to take away the cause of their pastor's complaint. This he agreed to do. He did not tell us, however, what had caused this neglect of payment.

Meanwhile, as to the troubled state of affairs in the congregation of Aquackononck: Rev. Du Bois went there last year, three times; once, on Ascension Day, and preached twice on the following Sabbath. In conjunction with Rev. Curtenius, he did what he could to commend Rev. Heaghoort to them, according to the expressed desire of the Coetus, (see the Minutes). But who can pursuade a congregation to favour a minister toward whom they have no affection? And indeed, according to the constitution of the Coetus, every congregation has perfect liberty in this respect. Of the trouble in this congregation, we will fully acquaint the Rev. Classis, when it is deemed necessary. But as this letter has already grown too long, we dare not further trouble the Rev. Assembly with the recital of our vexations, especially as the present unusually cold weather benumbs our fingers.

Therefore, remaining yours, with all due reverence, we will close our letter. After having prayerfully wished for your Reverences' general happiness, peace in Nation, City and Church, and all temporal and spiritual blessings from God in Christ, as individuals, as ministers, and as families, at this beginning of the year.

We call ourselves, Reverend and Esteemed Brethren,

The Committee of the Coetus on the affairs of Kings and Queens Counties.

Your Revs. Humble Servants,

Gualterus Du Bois
Johan. Ritzema
Chris. Bancker.

New York, Jan. 9, 1749.

Note. Before the sealing of this letter, it being now the 29th instant, we learn that they are busy writing a letter to the Rev. Classis. (This probably refers to Arondeus. See first paragraph.)

ST. GEORGE'S CHAPEL, NEW YORK.

1749, Jan. 23. Growth of Trinity Church.

Arrangements for "A Chapel of Ease" to be built,— called St. George's Chapel, on Beekman st. See Dix's Hist. Trinity Church, i. 246-7, 258-261, 437.

CORRESPONDENCE IN AMERICA.

Rev. John Ritzema to Abram Lott, etc., Jan. 28, 1748/9.

Portfolio "New York", Vol. ii.

Addressed: Mr. Abram Lott, at Jamaica on Long Island.

Mr. Abraham Lott, etc. Worthy Friends:—I expect to be among you on the 6th of February, and on the 7th to preach, if health and weather permit. I hope not only that you will see to it that there is some one at the ferry at an early hour, but especially that, according to our last arrangement, you will give me an opportunity, in the name of all, to act once more in that good work of effecting a reunion. To that end I shall invite the other party to delegate three or four men for Feb. 6th, whose action shall be taken to be the action of all the people. This, indeed, is the only way, in the judgment of all my fellow commissioners, which will lead to any good result, for the common proverb holds true here, "Many heads, many minds".

If, in the mean time, anything should happen, I hope to be informed of it. Otherwise I depend on the above arrangement.

I remain your obedient servant and friend, in the name of the Committee,

John Ritzema, V. D. M.

New York, 28th Jan., 1748/9.

Rev. John Ritzema to Abram Lott, Feb. 2, 1748/9.

Portfolio "New York", Vol. ii.

Worthy Friend, Mr. Abraham Lott. Yesterday, the other party withdrew the last hope of reconciliation. Therefore, on your part, you need take no more trouble, except to see to it that, on the day appointed, we may without hindrance, hold religious service. For I fear that it may again come to locking church doors against us. Nor do I see now that it will be necessary for you to come and get me on Monday. That is the day for my catechetical work, which I prefer to attend to then. I will come on Tuesday morning by the first boat.

With many greetings, Your servant and friend,

John Ritzema.

New York, Feb. 2, 1748/9.

CERTIFICATE OF LICENSURE TO PETER DE WINT, FEB. 14, 1749, BY THE CLASSIS OF HARDERWYK. (But a forgery.)

To each one who is about to read these our testimonials, we pray God in Christ to grant health and favor.

The ministry of the gospel, since it is unspeakably holy and lofty, not only cannot and must not be taken hold of with unwashed hands but also, inasmuch as the work is linked with the highest wisdom, one cannot go about it with due solemnity unless one possesses the necessary fitness.

Knowing this, the most excellent and most learned young men, Rev. Pieter De Wint, the by no means inferior son of Jan Jansen De Wint, of St. Thomas, in the (West) Indies, after a full course in academic studies, has petitioned us, Directors of the Classis of Hardewyk, for his examination. This petition we were neither able nor willing to deny him. A day, therefore, was set, the 14th of February of the current year, 1749, on which the said Rev. Pieter De Wint presented himself before us, and we made the examination as to his ability in the original languages and theology, both natural and revealed, in order that, with a good conscience, we might be able to give our testimony; and we do testify that the same was in every point, satisfactory to us; and that, according to the words enjoined, 1 Pet. 2 : 25 he held, without extraordinary eloquence, the well ordered and orthodox Assembly. For which reason we have no hesitancy in receiving this our Rev. Pieter De Wint, as well-deserving, among the number of candidates in theology; and in granting him authority publicly in the church to display the gift in divinity granted him.

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We ask God, not only to increase his gift every day, but also to accompany with his Holy Spirit this our well deserving candidate.

This is what we testify and wish for from the heart. Given with my signature, in the name of the Classis,

Alexander Van Medenbach,
Harderwyk, Feb. 14, 1749. Scribe, protem, of Classis.

[Probably not genuine.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749. (Feb?)

Letter from father du Bois, in the name of the Coetus, dated New York, Dec. 12, 1748, with some enclosures.

He states,

1. After expressing his thanks, and the wish for great prosperity to us, that the letter from our Classis was read in their Coetus, and that it was heard with great and general satisfaction.

2. That Goetschius, Leydt and Van der Linden were by the authority of Classis, ecclesiastically called, and ordained to the great joy of their churches.

3. He speaks of several complaints. Of these we cannot as yet obtain a full understanding from the Minutes of the Coetus, because the action is not yet complete in all respects. But he states in particular, in regard to Arondeus:

(1) Of his passing by several members, in pastoral visitation.

(2) Of his entire neglect of the village of Gravesend (or New Utrecht?) without reasons.

(3) Of the election of members of Consistory without prayer or thanksgiving.

(4) Of reckless speaking in the pulpit.

(5) Of the violating of his call, and changing it into a lease for two years; refusing installation without reasons.

(6) In May 1747, he secretly departed to Raritan without any ecclesiastical dismissal, and was installed there.

(8) That he returned thence in July, 1748, without any dismission, and at the request of only a few, in spite of the protest of many families; that he began services at New Utrecht and Amersfoort, and that Van Sinderen had been dismissed from his office, without any consultation with the people, and upon the authority of elders of those two churches; and only because he did not wish to be reconciled with Arondeus, except in the presence of ecclesiastical persons, (officials); that these same elders shook off the incumbency of Van Sinderen; that Arondeus chose and installed there new members of consistory; and that the Coetus was not able to reconcile them by any action of theirs, according to enclosures, Nos. 7 and 8.

4. Rev. du Bois says, in advance, that these are the complaints of van Sinderen; that they do not exactly know those of Arondeus, since he has refused to make them known; but they understood the principal ones to be that van Sinderen was alleged to have ill-treated Arondeus, by administering baptism himself, while Arondeus was in the church. Whereas the affair was caused by Arondeus himself, who made no sign of arising to baptize, when the word was given. The greatest difficulty lies in the demand of reconciliation on equal terms, and the recognition of Arondeus as full co-pastor in those churches.

5. He states further about others:

(1) That the church of Tappan is in a deplorable condition on account of Rev. Muzelius, but affairs there are not yet ripe.

(2) That Rev. Boel, at the request of some people of Newtown, had a new consistory chosen, and installed them on the same day; that on Sept. 28, he re-baptized there four or five children who had previously been baptized by Goetschius, alleging that this was done by order of the Classis.

(3) Further, he makes mention of a committee at Tappan, but whose report has not reached us; and of a fruitless attempt to keep New Jamaica and Hempstead united, on account of the bad conduct of Arondeus.

He concludes by giving the assurance that the Coetus endeavors in every way to keep order there, with subordination to our Classis; and asks our advice about the matters mentioned.

In the Acts of the Coetus itself, held September 27-30, (1748) there is nothing in particular aside from that already mentioned in the letters; except

1. That a committee was appointed to visit the Church of Tappan, on the complaint that Rev. Muzelius had promised to communicate the contents of the letter from our Classis to the congregation, but he had not done so.

2. That Haeghoort and Ritzema were appointed a Committee to examine the catechism by Rev. (Theodore) Frilinghuysen.

3. That Rev. du Bois had prepared in writing the ordination certificates of Goetschius, Van der Linden and Leydt, and would record the same to serve as a precedent, (legger). This copy was attested by Revs. du Bois and Ritzema. They also, in a postscript to the latter, earnestly request permission to be granted to the Coetus, to examine the student, S. Verbryck, belonging in the same company (of students) as Leydt and Van der Linden. xxiii. 115, 116.

A letter from L. De Ronde, dated Feb. 28, 1748, with an extract from the resolution of Governor and Council in Suriname, Aug. 16, 1748 (1747?)

(De Ronde's name alone pertinent. The rest refers to the South American Colony.)

TESTIMONIALS TO JOHN AEMILIUS WERNICH, MARCH 3, 1749.

Dasg. H. Joh. Aamelius Wernig von Weingarten aus der Pfaltz als Ficarius im Viertel Jahr alher gepredigt, Sontags und durch die Woche, als habende wir Ihme auf sein Begehren nicht komen absein, such sin Attestatum zu ertheiler,

Ronnen also ihmen nichts anders nachreden, als das er das Wort Gottes mit gronzen Fleisz und eifer alhier gepredigt habe, um in seinen sachen gantz nicht verabseimet habe, so dasz wir, um die gantze gemeinte, mit ihme gan wohl zu frieden gewesen, sowohl auf als neben der kenzel, wunscher also vor Grund unsers Hertzen ihme Gottes gnadigen segen und beystand an, auch danz ihme mochte der liebe Gott, hier zeitlich, und dort ewig gluckhaftig machen.

Dancken ihme hertzlich vor seine viel gehabte Muhe um Fleisz., der liebe Gott wolle ihme desser eim vergelter sein, habende sich dessen untervogt und beide, Kirchen Pfleger eigen handig unterschrieben, mit Hand und Betschaft.

Bescheint Hans Martin Rubler,
untervogt.

Bescheint Hans Jacob Sigg,
Kirchenpleger.*

Bescheint Hans Jacob Kubler,
Kirchenpleger.*

Ossingen, den 3 Mertz, 1749.

Mr. John Aemilius Wernig, of Weingarten in the Palatinate, having preached here as Vicar on Sunday and through the week for three months; we cannot forego this opportunity of granting his request for a testimonial from us.

We do sincerely attest, that he has preached the Word of God with such great earnestness and zeal, that we, and the entire congregation, have every cause to be satisfied (with his services) both in and out of the pulpit;

we therefore (heartily) sincerely pray that God's Blessing and Presence be vouchsafed him and that the Grace of God abide with him here and bring him to the joy of life everlasting.

We thank him sincerely for the great interest he manifested in his work, for which our gracious Lord will reward him.

To confirm this statement, we, the Assistant Advocate and Congregational Deacons, do subscribe our own signatures and endorsement.

Attest. Hans Martin Ruebler,
Assistant Advocates.

Attest. Hans Jacob Sigg,
Congregational-Deacon.*

Attest. Hans Jacob Ruebler,
Congregational-Deacon.*

Ossingen, March 3rd, 1749.

* Kirchenpfleger were a class of laymen, who visited the poor and sick, in some sections, and who in other districts distributed the alms to the poor, and attended to the external duties of the congregation, under the direction of the pastor and consistory. Zacharias.

ANOTHER TRANSLATION.

Testimonial to John Aemilius Wernich, March 3, 1749.

Whereas, Mr. Joh. Aemelius Wernich of Weingarten, in the Palatinate, has for a quarter of a year been preaching here as a supply, on Sundays and on weekdays; and, at his own request, we could not refuse to grant him a testimonial: Therefore, we cannot say aught else about him than that he has preached the Word of God here with great diligence and zeal and has not been negligent in any of his duties; so that we, and the whole church have been very well satisfied with him, both in and out of the pulpit. Therefore, from the bottom of our hearts, we wish him God's gracious blessing and assistance. Also that the dear God may make him happy here, in time, and over there, eternally. We thank him heartily for his great pains and zeal. May the dear God fully reward him therefor! Having perused this, it was signed by the untervogt and by the Church Wardens, with their own hands, and seal of office.

Attested, Hans Martin Rubler, Untervogt.
Attested, Hans Jacob Sigg, Church Warden.
Attested, Hans Jacob Kubler, Church Warden.

Ossingen, March 3, 1749.

REV. MR. COLGAN TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, March 28th, 1749.

Reverend Sir:

..... I have great hopes that our Church at Flushing will in a little time gain ground among the Quakers who are very numerous there, and it is somewhat remarkable and may be thought worthy of notice, that a man who had for many years strictly adhered to the principles of quakerism, when that new Church was opened & a collection made he gave money for the use of that Church, but thinking he had not put enough in the Plate, went immediately after service and gave more to the Collector.— Doc. Hist. N. Y. Vol. iii. p. 195.

CHURCH OF NEW YORK.

New York, March 30, 1749.

Consistory held, of ministers and elders. It was determined that when a minister, whose turn it is to preach at a certain time in the week desires one of the other ministers, (who is preaching on Sunday in either the Old Church or the New), to give notice that there will be preaching at such or such a time, and in such or such a place; then, always and whenever it shall be the turn of the same, he shall see to it that the minister who preaches in the Old Church or the New, has a written notice of the same; the contents of which, he may read off to the congregation after preaching.

G. Du Bois.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749. (March?)

A letter from G. Hagoort minister at Second River, was received, dated November 19, 1748.

In it he speaks:

1. In regard to the case of Tappan, whereof the papers have been sent over; that the congregation there is awaiting a final resolution or utterance, in order to regulate themselves in accordance therewith; especially because the neighboring ministers, on account of distance; cannot supply that church, except with great difficulty.

2. He complains that, in the last letter of Classis, no suggestions were made

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about the advancement and ordination of Rev. Fryenmoet at Messine, (Minisink?); whether it should have been effected by the Coetus or by private parties. The latter have done it, and they are such as are against the Coetus. He wants to know if this was by order of Classis; also whether Classis has given this Fryenmoet the privilege of rebaptizing children, about the baptism of which the elders had conscientious scruples; even as Rev. Boel has also done. He declares that he is fully satisfied with the resolution of Classis, as to not admitting students to preparatory and peremptory (final) examinations, on account of the fear of scandalous consequences in that land. He requests the privilege, however, in conjunction with the Coetus, in behalf of S. Verbryck.

He states that it would serve greatly toward establishing the Coetus, if there were sent a neat list of the churches or congregations of that land; if the Classis would recognize no calls unless sent by the Coetus, as the Coetus could then demand security for the salary, in the name of Classis, etc. Thus much good could be accomplished there, especially, since in Pennsylvania, a College for students had already been erected, and one was about to be erected in New York. From these, some students could go to Holland to pursue their studies further, particularly if the Classes or Synod could or would assist (solace) them to some extent. He relates further that, to his knowledge, there is but one Dutch Church in Pennsylvania. To this he would be willing to go, if Classis should approve, especially because, in his locality, he can have no fruit, and he is paid very unsystematically. If Classis does not approve, he asks that the Classis would write earnestly to his people, and recommend to them the following:

1. The great necessity of repairs to his house.
2. The delivery of the fire-wood which was pledged.
3. Prompt payment; especially because he has already declined two calls on their account; and without these things, he is in a pitiable condition, and almost discouraged. He concludes with salutations; and in a Postscript, suggests a method for obtaining security in the payment of salaries.

xxxiii. 124, 125.

Letter from the Elders of Tappan, 1748.

They complain in this,

1. About the scandalous behavior of Rev. Muzelius. This became particularly offensive in the autumn of 1748. There had been some sort of peace made up between him and the consistory, through Rev. Boel; but the congregation would not agree to it, unless Rev. Muzelius would openly in the pulpit confess blame and promise to do better; or clear himself from the accusations. But he rejected everything; had preached six times on one little text (teckstje) and then gave out an invitation to the congregation to hear him upon it once more.

2. That when he had been requested to come before the Coetus, he had refused even with insulting language. He also refused to appear before a Committee of the same.

3. That all the kindly efforts which they had put forth to save both him and the congregation had been rejected by him. He would listen to nothing. They request, therefore, our aid to preserve the church; and conclude with salutations.

xxiii. 125.

TRINITY CHURCH, NEW YORK.

St. George's Chapel.

Vestry, Spring, 1749. Mr. Murray from the committee appointed to agree with Col. Henry Beekman for six lots of land to build a chapel of Ease on, Reported, that the said Col. Beekman and his wife had executed deeds for the said lots, and that Capt. Aspinwall, on behalf of the Inhabitants of Montgomerie Ward, had paid £645 for the same. Whereupon it was ordered, that the said deeds be delivered to Mr. Lodge, to be by him entered on the records of this city.— Berrian's History of Trinity Church, New York, p. 79.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to Rev. Lambertus De Ronde, April 14, 1749. Vol. 30, p. 134. No. 79. (De Ronde was at this time at Surinam, or Dutch Guiana, South America.)

To the Very Rev. Mr. De Ronde:

Very Rev. Sir and Much-Respected Brother:— We hope that this our communication, may be the means, under God's blessing, of doing away with the severe quarrels and dissensions among the brethren; and may your Rev. exert himself to the utmost, and do his part, in endeavoring to avoid every occasion for fresh disturbances, estrangements, and recriminations.

Meanwhile, we may not conceal from your Rev. what has come to our knowledge, namely, that your Rev. Associates are too familiar with certain knights: yea, that you are even a sort of chaplain of these knights; but this is the cause of not a little offence. We do not know, indeed, what sort of knights these are. Now-a-days, in these strange times, there are all sorts of them, even in our own land. May your Rev. therefore, have the goodness to give us some light on this subject, so that one may fully guard himself against everything that causes reproach. The playing of that Negro — it were to be wished — that no such thing had occurred. Further, we pray the Lord for his grace and blessing upon your Rev.

We remain, Very Rev. and much-esteemed Brother, Your Revs. Obedient Servants, In name of the Rev. Classis of Amsterdam.

B. Brouwer, Depp. h. t. Praeses.
Amsterdam, April 14, 1749. M. Snethlage, Depp. h. t. Scriba.

ACTS OF THE CLASSIS OF AMSTERDAM.

John Wernigh, S. S. Theol. Stud.

1749, April 14th. Art. 3. John Wernigh S. S. Theol. Stud., handed in ecclesiastical and very laudable academic certificates, and requested to be admitted to the preparatory examination at the ensuing regular Classis. This was granted to him, and there was assigned to him by the Rev. Examiner as a trial text, 2 Cor. 5:19, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation": xii. 170.

Rev. Hoevenberg.

Art. 5. Regarding Rev. Hoevenberg, the Rev. Deputati have received private information that he had gone to Suriname without giving them any notice thereof, or recognizing the Classis. xii. 170.

ACTS OF THE CLASSIS OF AMSTERDAM.

John Werning (Wernigh) accepted as Candidate.

1749, May 5th. Art. 2. Rev. John Werning, S. S. Theol. Stud. was admitted to the preparatory examination, after preaching a sermon on 2 Cor. 5:19. He gave so much satisfaction, by his answers to the questions put to him by the Examiner, both on the Hebrew and Greek tongues of the Old and New Testament, and particularly on Psalm 16 and 2 Cor. 5:9, as well as on the articles of Sacred Theology, that he was accepted as licentiate by a unanimous vote, and was accordingly licensed to proclaim publicly the Word of God before the congregation. He also signed the Formulae of Concord, and the Post Acta of the National Synod of Dort. He declared himself opposed to the condemned opinions of Prof. Roel, denouncing the same, and of Dr. Bekker, and took the oath against Simony. The clerk will give him a proper certificate. xii. 172.

Letters from and to Churches in Foreign lands, in New England.

[New York.]

Art. 5. The Rev. Depp. communicated to this Assembly the contents of several letters from churches in foreign lands, and of the answers which they had prepared to them. In particular, these letters were addressed to Revs. Mansius, Frymoet, and the Consistory at Minnisink; to Rev. (Theodore) Frielinghuysen, minister at Albany; to Rev. Boel at New York; to Rev. Arondeus and the churches of Queens County; to Rev. Muzelius at Tappan, and to the congregation of that place; to Rev. Hagoord, minister at Newtown, (rather, Second River); and to the church of Second River; and to Rev. du Bois at New York. These were approved by the Assembly and will be sent off. xii. 173.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to the Consistory at Minisink, N. Y., May 5, 1749. Vol. 30, p. 136.

To the Reverend Consistory of Minisink:

Very Rev. Sirs, Much-esteemed and beloved Brethren:— Your Revs gratitude for our great indulgence in the matter of the Rev. Mr. Fryenmoet's ordination, as evinced in your letter to us, written on July 18, 1747, is very agreeable to us; as is also your Revs. satisfaction with our decision regarding the baptisms administered by him previous to this ordination. We desire that his Rev. may labor by the side of, and among the Rev. brethren with great success and blessing, to the glory of God, and to the salvation of many souls.

We heartily wish, and we earnestly request that your Revs. will join yourselves to the Coetus, now established. We are of the opinion that the holding of the same, with the blessing of God, will serve greatly to promote the good order, the rest and peace of the church, and thus its best welfare.

On what basis, and in what way, and to what purpose, the Coetus ought to be held, your Revs. can easily learn at New York, from the Articles of the Coetus and the advice of the Classis. The objections advanced by your Revs., against attending that assembly, we do indeed acknowledge to have some weight: but we hope that your Revs. inclination and zeal may find a way for removing, or at least for lessening or lightening the same.

As regards your Revs. question concerning the Hernhutter persuasion:— there is among us at present considerable excitement about them, by reason of their recently published books. By the twelfth edition of their hymns, and the sermons of Count Zinzendorf, or the so-called Wonder Litania, they have so revealed themselves, as to amaze and alarm the lovers of the Word of God, and of the doctrine of truth contained therein. Your Revs. will do well, if, with all the greater earnestness, you watch and warn against these people, and endeavor to bring back those who have gone astray. Have some fallen away? Let them be treated with all gentleness and long-suffering. But if they are not to be persuaded, but stubbornly adhere to their wrong opinions; your Revs. will, according to circumstances have to seek their improvement by discipline.

May the Lord give your Revs. much grace; may He fill your hearts with the wisdom which is from above; may He bless your labors, and all your efforts, in promoting the welfare of the Church; and may He vouchsafe to you and yours the most desirable evidences of his loving kindness and faithfulness.

We commend your Revs. to God and the Word of his grace. We remain with fraternal affection and respect.

Very Rev. Sirs, much respected and beloved Brethren, Your Revs. obedient servants, Members of the Classis of Amsterdam, in the name of all,

B. Brouwer, Depp. Cl. h. t. praes.
M. Snethlage, Depp. h. t. Scriba.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John Ritzema, May 5th, 1749. Vol. 30, page 136, No. 81.

Rev. Sir and Much-esteemed Brother:— In answer to your friendly and acceptable letter of August 28, 1748, O. S., we answer: That we are highly gratified that Messrs. B. van der Linden and J. Leyt have passed satisfactory examinations, and that the last mentioned because of the opposition of Rynbeek as well

as that of Rev. Mancius, has accepted of a call made out in peace and love, to two churches on the Raritan. We have written to Rev. Mancius on this matter. We wish Mr. Leyt as well as yourself abundant grace and blessing and that you may labor with joy in the ministry of the Gospel.

We notice with gladness in reference to the baptism of children, that the public administration of it in the church is adhered to. Nevertheless, considering the reasons placed before us, we decide that in cases of necessity sick children may be baptized in the house. But this privilege must not be abused. The congregation also must be faithfully instructed and warned against all superstition, which may frequently be connected with this thing.

Finally, we commend you to the Lord and his grace, while we call ourselves with esteemed and brotherly good-will, Reverend Sir and Much-esteemed Brother, Your Brethren and Servants to command,

B. Brouwer, Depp. Cl. h. t. Praeses.
M. Schnetlage, Depp. Cl. h. t. Scriba.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John Arondeus, etc. May 5, 1749. Vol. 30, page 138, No. 83.

To Rev. Mr. Arondeus and the five churches of Queens County.

Respected Sirs and Brethren:— We have learned with sorrow of the many accusations brought in against Rev. Mr. Arondeus, as also the unwillingness of him and his adherents to confer with the Rev. Coetus, or a Committee of the same, for the settling of these matters, or to effect an association for them. We have, therefore, requested the Rev. Coetus to summon the parties and to inquire into matters, and to settle them in the best manner possible. This may prevent still further evils which are apt to spring from such affairs.

While we trust that our request will receive the immediate attention of the Rev. Coetus, we also earnestly admonish you not to keep yourself aloof from them but to contribute everything in your power to secure a settlement of the difficulties and to make the task easy under the Lord's blessing. If it should happen that you cannot possibly follow this course, or if the affair is not thus brought to an end, we must request all the documents to be transmitted to us in a proper manner, that we may give a decision. But we trust this may not be necessary. With brotherly greeting, we subscribe ourselves,

B. Brouwer, Depp. Cl. p. t. Praeses.
M. Schnetlage, Depp. Cl. p. t. Scriba.

Amsterdam, May 5, 1749.

THE CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Henry Boel, May 5, 1749. Vol. 30, page 139, No. 84.

To Rev. Mr. Boel.

Reverend Sir and Much-esteemed Brother:— We cannot help expressing our great surprise, that you are not only unwilling to join the Coetus, but that you would dissuade others from doing so, and that you do this under pretext of wishing to be directly subject to the Classis. But it was the Classis itself which decided, that

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with the Lord's blessing, great good might be expected from the Coetus. For this reason, and no other the Classis strongly advocated the holding of the same. If, therefore, you desire to be subject to the Classis, you might very well have exhibited that desire, by taking the advice of Classis.

We must also disapprove, as we hereby do, your conduct at Newtown. Against the wishes and to the dissatisfaction of many, you secured the election of a new Consistory at Newtown and ordained them on the same day. This was by no means in order. Also on your own authority, you rebaptized children that had been baptized by Rev. Goetschius. We can by no means commend such conduct, and especially in a matter of such importance. It is true that the Classis once advised something similar in regard to Rev. Fryenmoet. But since such things are matters of great moment, and circumstances may greatly vary in such affairs, it would have been far more prudent for you first to have asked the advice of Classis. As it is obvious that things of this sort are apt to occasion disturbances and a train of evils, we request you and admonish you most earnestly, as your friends, to abstain from all such deeds hereafter. We also fraternally desire you to join the Coetus for the promotion of the good of the churches; or at least, if you cannot follow our counsel in this that you do not try to dissuade others from doing so, much less hinder them.

We commend you to God and the word of his Grace, wishing the divine blessing upon you.

Rev. Sir, Much-esteemed Brother, Your servants to command, and Brethren,
The members of the Classis of Amsterdam, In the name of all,
B. Brouwer, Depp. Cl. p. t. Praeses.
M. Snetlage, Depp. Cl. p. t. Scriba.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. Fred. Muzelius, May 5, 1749.

Vol. 30, p. 141, No. 85.

Rev. Sir: That the complaints made by many against you, concerning your conduct as unbecoming a clergyman, are painful to us, you will easily believe, if you will give us the credit of being men having a desire for the glory of God's Name and the edification of the Church, and who would also gladly see your soul saved and preserved. We will not unfold at length the sins laid to your charge, but merely say that we must indorse the conduct of the committee, and also your suspension, trusting that this, as a chastisement of God, may be or become sanctified to your soul through the mercies of God. To use all forbearance, we have requested the Rev. Coetus to take the matter in hand, to investigate it, and, if possible, to settle it in our name. And we must warn you (if Coetus should do so) to present yourself before it, and to submit in this point. Did you not formerly desire to appear before Coetus as a committee? We do not expect, therefore, that you will refuse this at present. You would in such case have to expect a severe treatment, and not be astonished should a total deposition be the consequence. We are sorry, and it is painful to us that we must write to you in this manner. The merciful Lord Jesus be gracious to you, and enable us in the future once more to write to you as our beloved and esteemed brother, with consolation, etc.

William Shipmont, President, etc.
John Plantinus, Clerk, etc.

Amsterdam, May 5, 1749.

— History of the Reformed Church of Tappan. pp. 42, 43.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Church of Nieuwtuyn (Newtown), May 5, 1749. Vol. 30, p. 140. No. 86.

Worthy Sirs and Esteemed Brethren:—

In reply to yours of Dec. 9, 1748, we briefly say: That we recommend your zeal for the furtherance of the peace and welfare of the Church; yet we cannot commend the electing and ordaining, on the same day, by domine Boel, of members of a Consistory, in opposition to the wishes of many. Neither do we commend his Rev. for baptizing many children who had previously been baptized by Rev. Goetschius, upon his own authority, and without first seeking advice. It is true, that the Classis once advised this course, in regard to those baptized by Rev. Fryenmoet; but this is a matter of so much importance, and the circumstances may so greatly differ in different cases, that it would have been better for Rev. Boel, who had no specific directions, not to have proceeded so summarily in this case. We have written to him and to the Coetus about this matter. As to the confirmation of marriages by Rev. Goetschius before his (regular) ordination, we, without hesitation declare such marriages lawful.

Having nothing more to communicate, we commend you and your church to God and to the Word of his Grace, which is able to build you up, and to give you an inheritance among them who are sanctified. May He graciously be with you, and greatly bless you and yours, both in body and spirit.

Signed as before.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the church of Tappan, May 5, 1749. Vol. 30, page 141, No. 87.

To the Church of Tappan.

Worthy and Beloved Brethren and Friends:— It is painful to us to be obliged to hear of the sad condition of the church of Tappan, caused chiefly by the conduct of your pastor, Rev. Muzelius. May the Lord have mercy upon you, and be gracious to your church. He is able to do for us far more abundantly than we can ask or think. We exhort you to search the Scriptures with more earnestness. Daily with a humble and prayerful heart seek to become imbued with the teachings of the Lord Jesus, that incomparable teacher, and who will gladly teach the devout suppliant of his ways. We have committed the case of Rev. Muzelius to the Rev. Coetus, to investigate it fully, and, if possible, to settle it. We trust that Rev. Muzelius will voluntarily submit himself to this, our resolution. Do you also cheerfully perform everything in your power to bring to an end, in some way, this troublesome affair. We wish you abundant blessing and grace from the Father of lights, and from the fullness of our loving Savior.

In the Name of all,

B. Brouwer, Depp. Cl. p. t. Praeses.
M. Snetlage, Depp. Cl. p. t. Scriba.

Amsterdam, May 5, 1749.

(Printed also in Cole's Tappan.)

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Coetus, May 5th, 1749. Vol. 30, page 143, No. 88.

To the Rev. Coetus of New York.

Rev. Sirs, Much-esteemed and Beloved Brethren:—In reply to your respected letter, signed by Messrs. Erickson as President and Ritzema as Secretary, written apparently about April, 1748, and sent to us with the Minutes of your Coetus of September 8th seq., 1747, we write: We have learned of the beginning of the Coetus with much satisfaction, and we are greatly pleased that you did not send us merely extracts of the Minutes, but that you sent them to us in full. We will write to those gentlemen who oppose the Coetus. You will learn, in particular, before long, what are our sentiments concerning Muzelius. The examination of van der Linden and Leigt (Leydt) as presented in your Minutes, gives us much satisfaction and pleasure; also the fact that you had resolved that no student should preach except in the presence of a minister, and that no individual minister should have the right to make application to hold an examination privately. The appointment of the three Quarituos, (Visitors?) and the division of the Coetus into three subdivisions, called circuits, (ringen), appears to us to be excellent. But in regard to your fixing a certain amount to be paid Coetus for examination, either preparatory or final, (preparatoir or peremptoir), we remark, that this seems to imply that you expect examinations to take place quite frequently henceforth; but such a thought by no means agrees with the intentions of Classis.

In reference to your letter of Aug. 19 (20), 1748, sent to us together with the Minutes of the Coetus, we observe that we rejoice at the progress of the Coetus notwithstanding the opposition of some: We allude especially to Rev. Mancius: In his

ordination of Rev. Fryenmuth he has in no way satisfied the intentions of Classis. In our indulgence we only stood by what he had done, because it could not be done over again; but we also advised him that the baptisms administered by Rev. Fryenmoet previous to his qualification must be considered unlawful.

We have already alluded to your action regarding Messrs. van der Linden and Leight, as mentioned in your Minutes. Respecting your request to examine Mr. Verbryck, made with much earnestness, and urged by Rev. Frielinghuyzen, we have to remark that Classis according to their previous resolution, would have to deny this request. Yet it will permit you to examine this one young man, but no more, because the circumstances of the case and the letter of Rev. Frielinghuyzen show (that to refuse) might lead to great and injurious results. Furthermore we accept the submission of Goetshius and acquiesce in the well-grounded rejection of Schenema; also the Rules adopted for the government of the Coetus, on the whole, please us, excepting the fixing of a sum to be paid for examinations, to which we above took exception.

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In reply to yours of Dec. 12th 1748, we remark, that we are pleased to learn of the further preferments of Revs. Vanderlinden and Leight, and of the joy of the congregations thereat; also that copies of the certificates (of ordination) given to them, are kept by the Coetus as liggers, (specimens?) We have nothing further to say about the Minutes, except that we had gladly seen that the Catechism by Rev. (Theodore) Frielinghuyzen had been sent to the Classis for their examination and approval. But as this could not very well be attended to by us, because of several circumstances, we request you to examine it carefully, and if you approve of it, it may subsequently be approved in the name of the Classis.

Now concerning the Committee on the business of Goetschius, and their letter of August 19, 1748, with certain documents:

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We thank those gentlemen for the manifold labors which they have expended on this case. We commend their zeal, united as it was with fidelity and forbearance. We were also pleased to learn that you decided that Mr. Goetschius could not be considered as a minister, and that unanimously you declared him only a candidate; and we are glad that he has been favorably regarded at Hackensack. But we are sorry that the committee could accomplish nothing more toward the regular choosing of consistories and the calling of ministers. We fear further disturbances, even as we have observed with concern the disaffection which has since arisen in the church in Queens county.

We are also astonished at the conduct of Boel in the church at Newtown, both in the manner of his choosing and ordaining a consistory therein, as well as in his rebaptizing children formerly baptized by Rev. Goetschius. He received no authority from the Classis to do either the one or the other. Did he do the latter in accordance with the advice of Classis, in somewhat similar circumstances, to Rev. Mancius? Nevertheless it would have been better if he had first sought advice in reference to the matter, and this Classis will also inform him of it.

We also hear with much concern of the accusations against Rev. Arondeus; of the unwillingness of him and his adherents to confer concerning these with Rev. Coetus or its Committee, in order to reach some agreement; and then also that no less grave complaints are presented against Rev. Van Sinderin by the elders of Breukelen, Flatbush, Utrecht, Bay (?), etc., in a letter dated Jan. 9, 1849.

Now all these matters appear to us so contradictory, confused and obscure, that we must request, as we hereby do, that Coetus will be kind enough to summon these parties before it, and investigate all matters, and settle them in the best way possible. If this cannot be done, we request that the documents and proofs on both sides be sent to us, in such an order that we may properly

decide upon them. We will then write to these congregations upon these affairs in a serious manner.

We are also deeply concerned about the sad condition of the congregation at Tappan through the misconduct of Rev. Muzelius. This has also been confirmed to us by a letter from the elders at Tappan, dated Nov. 8, 1748; as well as by one from Revs. Haeghoort and Goetschius, as president and secretary of a Committee. We commend the action of that committee even so far as the censure they inflicted. But to secure every right, we would gladly see the Coetus also take hold of this case and settle it. We shall by letter order Rev. Muzelius to present himself before the Coetus, and submit himself to its sentence under penalty of deposition.

Furthermore, we leave it to the consideration of Rev. Coetus, whether no means can be devised to prevent the congregations in that country from dealing so loosely with their pastors; obliging them to live up to their calls, and fulfill their promises in regard to salaries.

With this much we must close for the present. With brotherly esteem and love we commend you and your churches and all who are near and dear to you to God and the word of his grace. May the Lord enlighten, support, assist and encourage you, and greatly bless you in your labors in the rescue of many precious souls.

Rev. Sirs, Much-esteemed and Beloved Brethren, Your Reverences' Servants to command, the Members of the Classis of Amsterdam, In the Name of all,

B. Brouwer, Depp. Cl. p. t. Praeses.

M. Schnetlage, Depp. Cl. p. t. Scriba.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Theodore Frelinghuysen, May 5, 1749, Vol. 30, page 146, No. 89. X

Reverend Sir and Brother:—We were very glad to learn from your letter of July 11th 1748 of your safe arrival in your field of labor, the extent and interested condition of the Church and your anxiety to instruct it and build it up. May the Lord grant unto you more abundantly of his grace, assist and bless you in your labors unto his own glory and the salvation of souls.

We are delighted that you intend to unite with the Coetus. We not only urge you to persevere in this, but trust that you will also seek to induce your worthy Consistory to do the same. Impress upon them the fact that the holding of a Coetus will not infringe upon their liberties but will rather establish them; and that such a body, with the Lord's blessing will tend to prevent disorders and confusion, which entire independence or congregationalism may give rise to.

Classis would gladly have seen your Catechism previous to its publication, that we might have examined and approved it. But for the reasons that you mention, we will now, in our good will, permit it to be examined, and if nothing be found therein to forbid publication, to be approved by the Coetus, in the name of the Classis; but this permission must not be taken as a precedent.

We notice, in your letter of Aug. 15, 1748, with great satisfaction, the excellent, and very commendable reports respecting Mr. Samuel Verbryck; but the way in which you request Classis to order the examination and promotion of that gentleman, and the arguments you use to strengthen your request, appear doubtful to us. Classis will yet this once permit an examination in the case of this gentleman, by the Rev. Coetus, in its name; but it is clearly seen already, from your letter, what the consequences would be, if such permissions were granted more frequently. It is, therefore, our intention, not readily to grant such requests again.

And now we commend you to God and the word of his grace, etc., etc.

In the Name of the Classis of Amsterdam,

B. Brouwer, Depp. Classis, p. t. Praeses.
M. Schnetlage, Depp. Cl. p. t. Scriba.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. G. Haeghoort, May 5, 1749. Vol. 30, page 149, No. 91. X

To Rev. Mr. Haegoort of Second River.

Rev. Sir and Much-esteemed Brother:—We can reply briefly to your letter of Nov. 10, 1748, inasmuch as with reference to many matters mentioned therein, we have already written to the Rev. Coetus. This body has been requested, if possible, to settle the Tappan case. In regard to Mr. Fryenmoet, we gave Rev. Mancius and others liberty to advance him. The business was not, however, carried out just according to the intentions of Classis; nevertheless we have approved it, or at least acquiesced in it, from indulgence, and because the matter when once accomplished could not very well be repeated. The baptisms administered by Rev. Fryenmoet before his ordination, the Classis has declared illegal, and therefore void.

In regard to your inclination to go to Pennsylvania, we see no good reason for permitting it. We advise you to remain with your congregation, and labor therein, with God's help, until a lawful call to another place may come to you in the power of God. Who knows how much good you may yet do in your present field under the power of divine grace. We will write to your congregation that they treat you properly according to their obligations. We commend you to God, and wish you and all who are dear to you abundant blessing and grace from the fullness of our Divine Savior.

Your Revs. etc., etc.

In Name of Classis,
B. Brouwer, Depp. Cl. p. t. Praeses.
M. Schnetlage, Depp. Cl. p. t. Scriba.

Amsterdam,
May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. G. Du Bois, May 5th, 1749.

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Vol. 30, page 151, No. 93.

To Rev. Mr. Du Bois at New York.

Rev. Sir and Highly-esteemed Brother:— If you were pleased to consider the letter privately addressed to you by the Deputies of the Classis as a proof of our affection and esteem for you, let this one also serve as an evidence of the same, although the multiplicity of our affairs and the shortness of our time compell us to be brief. The irregularities and disturbances in your country are painful not only to you, but to us also, and for many reasons. We hope to be instrumental in removing them, and trust our endeavors thereto may be owned by the God of order, peace and love. Your letters greatly please us. We are rejoiced that at your great age, you retain through the Lord's mercy so much spirit and power to labor in the Word of the Lord, that until recently you preached twice a day. Worthy father, may the Lord yet cause you to bear much fruit in your old age. May He fill you with His spirit, and sustain and strengthen you by His hand and power. In His unbounded love may He quicken you, causing you to walk in the light of His countenance and in the consolation of His spirit, and that you may finish your course with joy. At last, like the righteous Simeon may you depart in peace, supported by the certain expectation of the reward of grace which is promised to the faithful servants of the Lord.

In the name of all,
B. Brouwer, Depp. Cl. p. t. Praeses.
M. Schnetlage, Depp. Cl. p. t. Scriba.

Amsterdam,
May 5, 1747.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

May 5, 1749. To the Consistory of Kingston and Rev. G. W. Mancius.

Rev., Very Learned Gentlemen, and Much-esteemed Brethren:— In reply to yours, written Jan. 4th 1747, and despatched in July, 1748, we reply, that we are astonished at the reflections you make upon the examination and qualification of Rev. Fryenmoet. We think that it is clear from our former letter, that the thing took place contrary to our intention although we kindly approved of it, and that the affair of Rev. Bohm is of a different character.

The Classis is sorry that you do not favor the Coetus, but decide against it. Also that Rev. Mancius makes objections to allowing Rev. Leigh (Leydt) to preach, although he has been examined and qualified by the Coetus in the name of the Classis. We can see nothing but evil consequences from such conduct.

We do not wish to deny that there may come up matters for consideration in the Coetus, which may create trouble, but since the Classis intends to use all foresight and prudence in the arrangement, it seems plain that your apprehensions are exaggerated. The failure to have a Coetus, may, in our judgement, occasion disturbance, and favor Congregationalism. (Indepentismus.) If you persist in disapproving of a Coetus, and in expressing your opposition thereto, the Classis cannot promise you that it will retain its hearty good-will to correspond with you, and to assist you, according to ability, with counsel and deeds, in brotherly love. For it perceives your unwillingness to take its counsel in a matter, which, from its very nature, proves that the Classis determined upon it, with the single desire to promote the welfare of the Church in your country. (Referring to the establishment of a Coetus.) With this declaration, we request you again, in a friendly and brotherly manner, to receive our counsel and suggestions. Thus will you show your willingness to be subordinate to Classis, according to the professions of esteem which you are pleased to make. We hope that this may be the case, and we will rejoice to be so informed. We pray that the God of grace, from the fulness of his Son, may pour out upon you abundantly of his grace and love and Spirit, as well as upon your labors, and upon all who are dear to you.

(Signed as above.)

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Church of Second River, (Belleville), May 5, 1749, Vol. 30, page 150. No. 92.

To the Congregation at Second River.

Worthy and Respected Friends:— We send this letter in love, having assumed the office of an advocate toward you in behalf of our esteemed brother, your pastor, Rev. G. Haeghoort. We can do this the more confidently and earnestly, because, while he labors among you faithfully and through the Lord's blessing not without fruit, we have learned that he has more than once declined a call for your sake. The laborer, you know, is worthy of his hire; and, thou shalt not muzzle the ox that treadeth out the corn. You are aware what the law has reference to. Ought it not generally and in love to be obeyed? Ought you to suffer your pastor to be disheartened, and to lack the necessaries of life? Is it possible that you will not grant him the repairs needed for his house? Must he suffer the lack of fire-wood, and ought he not to be paid his salary pleasantly? It is disagreeable to us to mention such things, and we fear it is equally annoying to you. Let then your love take all such unpleasant things out of the way. Receive our reminder in love and friendship. Gratify us by acting in this business and in everything that your pastor may be encouraged and incited to serve you with greater zeal and cheerfulness.

We commend both you and him to the Lord. We trust he may be a blessed instrumentality in the Lord's hands to the salvation of many souls.

Signed as above.

Amsterdam, May 5, 1749.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Letters to Foreign Lands. 3060-70

1749, May (6?) At the meeting of Classis in May, 1749, letters were read as follows: One to Rev. Ritzema, of New York and to the Consistory of [illegible]; to Rev. de Ronde; to the Church of Queens County; to Rev. Boel, of New York; to the Consistory of Newtown; to Rev. Muzelius, at Tappan; to the church there; to the Coetus of New York; to Rev. Frielinghuysen at Albany; to the Consistory of Kingston; to Rev. Haeghoort; to the Church of Second River; to Rev. Du Bois, of New York; all of which are to be found in the Copy Book, (Vol. 30.)

At the Classis of June, 1749, a letter was read to the Coetus of Pennsylvania; also one to Rev. Bohm; to be found as above. Acts of Deputies, xxiii. 18.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, May? 1749? xxiii. 125–6, xxiii. 128.

Letter from G. Hagoort, J. H. Goetschius, (committee on Muzelius case), dated Nov. 8, 1748, with some addenda.

These two gentlemen, as President and Clerk of the Committee, confirm the misbehavior and obstinacy of Rev. Muzelius, in refusing to appear before the Committee, or to reply to the accusations sent to him in writing; although they and their consistories had been at Tappan twice on this affair. They had, therefore, unanimously suspended him from his office, asking us, and leaving us to decide what is to be further done in this case.

For the further eludication and justification of that action, we have sent over the following papers:

1. A declaration under oath, by several witnesses, made before the justice of the peace, Abraham Harm, who testify to the habitual drunkenness of Rev. Muzelius as well as his wife; but mostly of the man, who also makes himself odious by cursing and swearing.

Yea, that once on a Monday, after he had on Sunday evening distributed (the elements?), he was seen in a tap-house with a company playing at bowling, and drinking punch.

2. A copy of a letter written by the Committee to Rev. Muzelius, with a statement of the grievances brought against him, and the request to him to answer them.

3. A copy of the accusations brought against Rev. Muzelius by the consistory, in regard to the neglect of his office, and his evil conduct in respect to one John Fisher.

1749

4. A declaration by many of the members at Tappan, testifying over their signatures, that they were in no way induced by the elder, J. Blauwvelt, to complain against Rev. Muzelius. To this is added still another complaint against him made to the Committee, besides drunkenness and his neglect of duty, namely, his further misbehaviour in reference to housekeeping.

5. A copy of the sentence of suspension, by the Committee, of Rev. Muzelius, until the time that the Classis of Amsterdam should have given final decision on the case. This was made known to him by two deacons. xxiii. 125, 126.

Letter from the Consistory of Kingston, dated July 20, 1747.

This letter which was not sent till July 1748, and was signed by G. W. Mancius (as President) agrees substantially with his previous one, No. 38. xxiii. 128.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. xxiii. 128–9.

Letter from the Church of Jamaica, (by the Arondeus faction) dated Jan. 7, 1749?

1. They thank us for the trouble we took in the case of Goetschius; and for the advice given them regarding the appointment of a (new) consistory, and then (for that consistory) to look out for a capable and wide-awake minister; also for showing how consistory could be installed by a neighboring minister, or by a member of the Committee chosen by us, or by some one sent by the Coetus.

2. They state that they had chosen a (new) consistory by all those who had previously acted as elders or deacons; which consistory was installed by Rev. Arondeus.

3. They relate that some, (by far the fewest,) made trouble; and that they, by the advice of Rev. Ritzema, elected another consistory, and even published it. This, however, they declared, (with submission to our judgment,) unlawful, as conflicting with our advice, and the order of Coetus. On this account they had made fruitless representations to Ritzema, who pretended to be in doubt whether Arondeus was a lawful minister; but the contrary (of this doubt) they maintain, with great praise for Arondeus.

4. That Rev. Ritzema had gone on with the election, although they proposed to postpone the election for six months; and, in the meantime, seek to persuade all to love their opponents. They represent themselves as being "New Lights". Yea, they also consulted with Rev. Du Bois, at that time, from whom they also send over a letter.

Nota Bene. This letter advises the election of one elder and one deacon, who had already officiated as elder and deacon, with the added request to make known their sentiment on this matter to the committee; so that, with their approval, Rev. Du Bois might appoint a time to carry out this work, in love. But it does not appear that this point was given heed to by these people.

5. They mention also that they have frequently invited their opponents to send over to Classis to secure a preacher. But this they likewise refuse. (See request hereupon). They also appeal to them to report what was necessary for the upbuilding of the church, to prevent its ruin. They conclude with a wish for a blessing.

6. To this is still added a Postscript which those same people signed that day, and in which they mention

(1) That their opponents have rejected the requesting of a minister from the Classis, with the remark, that from the Classis come none but evil-minded men, none but the scum of the sea and chaff. This was heard by the elder De Amerman (Amerman?) the precentor, and by several members. If need be, would confirm it under oath.

(2) That Goetschius having been advanced (ordained) by the Coetus, as minister at Hackensack, has now no services to conduct in their church; but nevertheless he caused much confusion there, by means of evil counselors, and still seeks to do evil.

Nota Bene. There is added in a note: Some of the Coetus are active to return Goetschius here by trickery, in order to please our opponents with political views.(?)

Signed, Jamaica, January 7. John Nostrand, Abraham Polhemus, Dominicus Ditmars, Dirk Amerman. xxiii. 128, 129.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749. (May?) xxiii. 129–132.

Letter from Long Island, signed by seven persons (of the Arondeus faction). Jan. 10, 1749.

This letter embraces two important documents.

I. A reply to certain accusations brought against Rev. Arondeus. These, it is said, were procured by four of the most seditious and evil-speaking persons. with the object, if Arondeus were again called, and should live in their part of the country, to bounce him out, by seditious means, or (to get) Classis (to do it); so that thus the smaller party might have hope of ruling both in church and civil affairs.

This accusation, as made up, they had caused to be signed by as many hands as possible, and in doing this, this plan was pursued: When they came to a house where lived some one who was friendly to Arondeus, the letter was not allowed to be read, even though it were requested. In other cases, the promise to sign was required before the letter was allowed to be read. Thereby the accusations were elicited, and include the following:

1. Arondeus spoke of a voice (speech) of God coming to him in the night. His reply was: That his contract with the church having expired, he was solicited to remain indefinitely; that thereupon on a certain night he had fallen upon his knees to pray. After his prayer it seemed to him that the ground beneath him moved, and from this he concluded it was best for him, and also God's will, that he should go to Albany, where he had been called.

2. Arondeus celebrated the Supper without reading the Form. Answer: This was done only on short and rainy days with the approval of one or two elders; and for the benefit of such as, after the second service, had very far to ride to get home.

3. Public Censuring. Answer: This was done because they did not pay their bills, and there was no other means of maintaining the truth of that fact; for it was said that the Consistory had lied about it.

4. Not installing Van Sinderen, with a regular installation sermon. Answer: He and his party were the cause of this. Arondeus had offered to preach such a sermon, or to have Rev. du Bois invited to do so. This was refused.

5. The passing by of houses in house-visitation. Answer: This was done by resolution of Consistory; the reasons for which are subjoined.

6. Arondeus has cut off Gravesend (from services). Answer: The contrary shall presently appear.

II. Accusations brought in against Van Sinderen.

1. That on his arrival, he delayed, yea, refused, to call on Arondeus, although frequently requested by the Elders; but finally, upon their strong insistence, came back and went to him.

2. Van Sinderen had said in Consistory, in reference to his request as to the turns in preaching, I have heard much evil about you, and will hold it as true if I preach in the fore noon. Z. O. (?)

3. He has obstinately refused to come, if he had to ride along with Arondeus. He gave Arondeus no opportunity to baptize a child, while he was present in the church. Of this, various explanations were afterwards given. In some of these it was stoutly denied that Arondeus was in the church, but that he had gone home with bad company, thus giving great offence.

4. When Arondeus had been called to Raritan and had gone there, the principal people of the church (on Long Island) made out a new call on Arondeus. This he declined thirteen times in thirteen months, but finally accepted it, the fourteenth time. Thereupon he offered, in writing, to be reconciled with Van Sinderen, but the latter rejected it, constantly making injurious reflections on Arondeus from the pulpit.

5. Van Sinderen demanded for his voyage seven months' salary and ninety-nine pounds, New York money, for expenses; thus altogether, one hundred and sixty one pounds, sixteen shillings and five pence; while Arondeus for such a voyage, asked only thirty-one pounds.

6. Van Sinderen absents himself from Consistory. By keeping away he refuses pr. plura (?) to conclude any business. He said, indeed, once, this is fool's (hagelsch) work; I think myself better than all you.

7. That Van Sinderen said once at the afternoon sermon, that he had studied this out between the two services.— Usually he is out (away from home) four or five days in the week. Yea, even on Saturdays, before Communion, he appears as much as twice in the village. Thereby some, being offended, remain away.

8. He taught that mutual reconciliation is not necessary before Communion; or he assumed to remove that scruple by himself administering the Communion to people who lived in the midst of wilful slanders. This he did under the pretence — I am the Master of that Bread and Wine. He used also still other expressions, both in and out of the pulpit, that are unseemly. The putting off of the installation of the elders upon ridiculous complaints; the refusing to be reconciled with Arondeus, and yet partaking of the Supper; and eight instances more are given.

All this is confirmed by the signatures of certain Magistrates, under oath. They testify that not one, or only some, but all of these things, even to the least, are established, under oath.

Done on Long Island and confirmed at their meeting, January 10th, 1749.

Signed, John Lott, Leffert Leffertse, Folkert Folkertse, John Ditmars, Rem. Remsen, Nicholas van Dent, Abraham Blom.

After this there follows on the folded leaf, a letter from the ruling elders of the congregations named below, dated January 15, 1745 (?) in which they

I. Declare: That the dissensions have reached the highest point; and that they look forward with anxiety as to how, and when, any better condition of affairs can be brought about.

II. That they had sometimes thought, according to English law, it were best, (if we approved) that each minister should continue with his own party, and exercise his zeal according to his own best gifts; yet thereby enmity would be fostered. People would meet each other, riding on the road to church, with bitterness. Then also no fellowship could be held, and in every house dissensions would abide.

III. For these reasons, they requested that we would cause one of the ministers to look about for another call, as was done in the case of Goetschius. They add, however, that there is salary enough for two Arondeuses, but not for one Van Sinderen. Finally they submit themselves to God's will, through whom we rule. Signed by the elders of Five localities:

Of Breukelen: Rem Remsen, Jacob Remsen, Jurie Brown, Tunis Bogert.

Of Flatbush: Dominicus Deivos (Debevoise?), Philip Nagels, John Wodrom (Waldron?).

Of Utrecht: Rutger Van Brunt, Henry Janssen, Rutger Van Brunt (Jr.?).

Of Bay (or Flatlands): Roelof voorHees, John Lott.

Of Bushwick: Nicholas Volkertse, Jonas Van Aalst.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Certain Elders and Magistrates of Queens County, Long Island, to the Classis of Amsterdam, May 10, 1749.

Portfolio, "New York", Vol. ii.

Much respected Sirs, Fathers and Brethren in Christ Jesus:— Since we have been annoyed by a fresh oppression of the Seetus, (Coetus), we know of no other expedient, at present, than to take refuge with your Revs.

The said Coetus wants to arrogate to itself the power to settle ministers over churches, without election by the Elders and with no regard to the pleasure of the greater number in the church, who have to raise the salary; and even over churches which were compelled to declare, publicly and earnestly, that it was not possible for them to be in correspondence with it. As to its party-spirit, which is already in evidence, the following may serve: The Coetus wanted to settle two ministers in Kings and Queens Counties, respectively, when they had secured the consent of only one third of the members of the congregations. The other two-thirds would then have been obliged to submit. But the latter will never thus submit. For this reason those of Kings County have again called and obtained, Rev. A. D. (Arondeus). Other weighty reasons have been mentioned in our former letter.

Now some members of the Coetus are saying everywhere, that "Rev. A. D. is on Long Island in an illegal way, because he was not settled there by our Coetus." This has raised a serious question in the churches, especially because the Rev. Van Sinderen, during the first six months, week after week publicly proclaimed from the pulpit that A. D. was unlawfully there; and that, therefore, all his baptizings and marryings had no more legality than if a negro had done them; that according to John 10 : 1, he is a thief and a murderer (?); and that for his labors, there is no divine promise of blessing; but he is to be cast out as a false prophet, and to be trodden under foot as salt that has lost its savor, etc.

But Rev. A. D. has never, in the pulpit, cast reflections on Rev. V. S.; but that clown (schoft) has wounded himself with his own weapons, especially, since he has been found out as intentionally lying and deceiving; and worse yet, in defending Rev. Rixima, (Ritzema,) as his confederate. These two would not have concocted their evil work against us, if they had not expected unrighteous help from the Seetus, (Coetus). This appears from the fact that the former was by his consistory requested and advised to keep himself aloof from the Coetus. But he gave answer — "I shall go there in spite of you", and he went. We are informed by persons who were present, that the Coetus exhorted him to make peace with Rev. A. D., as the latter had requested in writing. But he replied, "I will never make up with him."

No wonder that Rev. A. D. is never seen on the road except when riding to or from the church; and is sick or out of his element, when he is not studying. Very different is it, however, with him, (Van Sinderen?); and hence he has, with his preaching, which is not only nauseating, but contains also many falsehoods, known how to make himself a burden to the churches, within a year's time; and during the second year, to become among them an absolutely savorless salt. A few weeks before the last three villages dropped away from him, this monster desired to celebrate the Lord's Supper. The elders of the church told him that there was yet no real occasion for it. Whereupon he said, as he struck himself a heavy blow on his breast, "I have an inward longing to do it." But such hypocrisy was in part the cause of the final defection of the churches from him. And as to Ritzema, he now tries to cover up his lack of honor by denying and twisting his own words.

As to the rest of the ministers who are favorable to the Coetus, Rev. A. D. is willing on his oath taken before your Revs. to declare and prove that they are prejudiced against us and have already evinced it in ways too many to mention. In one word, it is because of their political views.

Moreover, one (of these ministers) has denied his own handwriting, after having been printed in the Complaint-Book.

Another, that he cannot preach, on pretence of some pain, either in tooth, belly,

back, head or side; so that through his frequent neglect a Presbyterian preacher has made a beginning there, and finally has taken the largest part of his congregation, and built a church, and has already formed a long-wished for session there.

A third Dutch domine runs about as though he would say, "Who will have me?" Twice this man attempted to get ahead of Rev. A. D.; once when Rev. A. D. found it desirable and necessary to get himself called to the Raritans; a second time when Rev. A. D. was again to be called on Long Island. Both times, however, he shamefully failed; and now he still holds his wretched body together in the hope of getting another place through the Coetus.

The fourth, who wants to attend the Coetus is a man who, unable to comfort his own wife in her distress of soul, came with her to Rev. A. D. who was able to console her; but now being in the Coetus, he is a leader (baas), and would rather believe lies than impartial truth.

The fifth must sometimes have his nap out before he can preach. He had a serious unpleasantness in his church occasioned by Rev. Goetschius; he requested Rev. A. D., after the latter had been in this country for some weeks, for the use of the Acts of Synod for the year 1742 — which resulted in the much desired quiet of that church. But now he is making a big noise among us about the Coetus, and that with much self conceit.

The sixth has blown the Lord's trumpet with such a foolish breath, that the most of his church would be glad enough to give him a fat cow, if he would only leave them. Knowing this, he, too, is seeking to get another place through the Coetus.

Lastly that notorious Goetschius, who with a number of his students, now made into ministers, will soon bring woe upon us, depending as he does, on a majority of votes, as in Coetus we (they?) are now obliged to do. One reason (for our fear) is that we did not approve his first promotion (ordination) by Rev. Dorsius, upon his own demand, and that of his adherents: and another reason is, because we would not designate the Classis as anti Christ, etc., as did some of them. The last named, besides those students still coming on, and the people who, on the Raritans, uphold the Frelinghuizen faction, are united making the threat that "the Classis will yet compell us to join the Coetus, and then we will indeed be caught."

Now, your Revs. may judge whether we can safely connect ourselves with such an association (as the Coetus). One of our number has said publicly many a time, "Will they hold Coetus on condition that, whenever one is found guilty and is convicted of intentional deceit, he shall have his hand chopped off, and thrown into his face?" But no members of the Coetus has yet replied thereto. But on such a condition, we should be as strongly in favor of a Coetus, as they are without it.

Behold, then, our Fathers! is there anything about us that needs conviction? If so, we shall acknowledge it with humble gratitude, and attend to it. But from the natural Church Order, which fourfold Order has been approved in our churches, we will not depart, either through a Coetus, which would then be a fifth order; or still less, through a Committee, which also increases the number; and which Committee so unjustly and impiously treated us, that this alone would be enough to keep us frightened away from their fellowship.

Nota. When in full consistory these letters were about to be signed, one of those Elders, to whom Rev. V. S. declared that he had such a longing to partake of the Lord's Supper, was present; who then said: "When they put Rev. V. S. under censure, and showed him the hopelessness of his restoration in those churches, (I will sign it.) Whereupon the latter said, "Oh, I have a letter from the Coetus, and it approves of all my doings."

Well now, Sirs, we are hoping for a final decision. If that is adverse to us, we shall in a lawful way follow out our duty. If it be in our favor, we shall be ready at once, in conjunction with Kings County, to call a new minister.

We remain your High Revs. humble brethren and servants in the Lord,

Douwe Ditmars
Dirck G. Luerman
Written on Long Island, May 10, 1749. Joh. Noortstrant.

We the undersigned Elders and Magistrates, residing in Queens County, testify to the same opposite (these signatures.) Abraham Polhemius
The justices of the peace have signed it Hendrick Eldert.

CENSUS OF THE PROVINCE OF NEW YORK, 1749.

An account of the number of Inhabitants in the Province of New York, taken May 10th, 1749, by order of His Excellency the Honorable Governor Clinton.

	Males White under 16.	Males White 16 to 60.	Males White above 60.	Females White under 16.	Females White 16 & upwards.
City & Co. of N. Y.	2346	2765	183	2364	3268
Kings Co.	288	437	62	322	391
Albany Co.	2249	2359	322	2137	2087
Queens Co.	1630	1508	151	1550	1778
Dutchess Co.	1970	1820	160	1790	1751
Suffolk Co.	2058	1863	248	1960	1969
Richmond Co.	431	420	36	424	434
Orange Co.	1061	856	66	992	899
Westchester Co.	2511	2312	228	2263	2233
Ulster Co.	913	992	110	810	979

	Males Blk. under 16	Males Blk. 16 to 60.	Males Blk. above 60.	Females Blk. under 16.	Females Blk. 16 and upwards
City & Co. of N. Y.	460	610	41	556	701
Kings Co.	232	244	21	137	149
Albany Co.	309	424	48	334	365
Queens Co.	300	386	43	245	349
Dutchess Co.	103	155	21	63	79
Suffolk Co.	305	355	41	292	293
Richmond Co.	88	110	20	93	98
Orange Co.	62	95	16	84	108
Westchester Co.	303	270	66	238	279
Ulster Co.	217	301	50	198	240

	Total White.	Total Black.
City & Co. of N. Y.	10926	2268
Kings Co.	1500	783
Albany Co.	9154	1480
Queens Co.	6617	1423
Dutchess Co.	7491	421
Suffolk Co.	8098	1286
Richmond Co.	1745	409
Orange Co.	3874	360
Westchester Co.	9547	1156
Ulster Co.	3804	1006
	62756	10692

Total number of Inhabitants, White and Black. 73,448.

G. Clinton.

— Col. Hist. N. Y. vi. p. 550.

PALATINE GLEBE AT NEWBURGH.

Petition of Rev. Michael C. Knoll; May 12, 1749.

To his Excellency the Honourable George Clinton Captain General, and Governour in Chief in and over the province of New York and the Territories thereon depending in America, Vice Admirall of the same, and Admiral of the White Squadron of his Majesty's Fleet.

The Petition of Michael Christian Knoll Minister of the Lutheran protestant Congregation in the City of New York, and the Consistory of the said Church.

Humbly Sheweth

That great numbers of protestants formerly residing within the Dominions of the Prince palatine of the Rhine being driven out of their native Country by the Hardships Occasioned by War were obliged to betake themselves for a Refuge to the Brittish Dominions, and were graciously received and encouraged by her late Majesty Queen Ann —

That many of the said palatines arriving within this province of New York, some of them obtained Letters patent from his late Majesty King George the first bearing date the eighth Day of December one thousand seven hundred and nineteen for two thousand one hundred and ninety Acres of land at a place called Quassaick in Ulster County, whereof five hundred acres were granted to Trustees for the use Benefit and Behoof of a Lutheran Minister forever.

That the said Grantees immediately entered upon the said Lands being very poor and entirely new and uncultivated, and very hard to clear, they were put to great Difficulties to support themselves and Families by their Labour thereon, and could make little or no Improvement upon the said Glebe, nor otherwise contribute to the support of Religion and the publick Worship of God among them for a great number of years.

That during these Exigencies, the Lutheran Congregation of New York, at their sole expense, supplied them twice a year by their Minister, who at stated Seasons attended upon them to preach and Administer the Holy Sacraments of Baptism and the Lord's Supper among them.

That no profit could arise from the said Glebe till within about sixteen years last past, and during the whole Time no more has been received for the services done on the said Glebe by the Lutheran Ministers of New York, for preaching & administering the Sacraments for near thirty years last past than about five hundred schipels of Wheat.

That in the year one thousand seven hundred and twenty seven, the said patentees became incorporated with the Lutheran Congregation at New York by Covenant under the Hand and Seal of the Trustees of the said Glebe and the Minister and Consistory of the Lutheran Church of New York mutually executed on both parts since which Time the said patentees and the said Lutheran Congregation of New York have been one Congregation and the small produce of the said Glebe within a few Years has been paid to the Lutheran Minister of this City.

That during the Time aforesaid the said Lutherans have built a small Church upon the premises. But so it is, may it please your Excellency That the Lutheran Inhabitants living on the said granted Lands being now reduced to a small number, having some of them sold their Lands and bought elsewhere, the present Inhabitants have taken Occasion therefrom to deprive your petitioners of the said Church and Glebe, and have lately hindered your petitioner Michael Christian Knoll from performing divine Service in it, and forbade the Tenants to pay the Rents to your said petitioner, pretending that the said Glebe and Church have reverted to the Crown for want of Lutheran Inhabitants to enjoy them, notwithstanding your petitioners do aver, that within a convenient Distance from the said Lands, as great a number of Lutheran Families and persons are living as are sufficient to make a Congregation for divine service at those times when your petitioner Michael Christian Knoll by his Agreement is called to preach at that place.

Your petitioners therefore most humbly pray your Excellency in tender Consideration of the premises, to grant to your petitioners the Minister and Consistory of the protestant Lutheran Church at New York, as a Bodye politick and corporate, his most gracious Majestys Letters patents, to confirm the said Church and five hundred acres of Land, for the use of a Lutheran Minister of the City of New York forever, who will be obliged to perform the usual Services of Religion, for the Benefit of the said Lutherans in that neighbourhood, either on the said Glebe or at such other place as shall be found most convenient, as has been heretofore used.

And your petitioners shall ever pray etc.

Michael Christian Knoll, Charel Beekman, Laurens Van Boskerk, George Petersson, Johann David Wolff, Jacobus van Buskerk.

New York ye 12th of May, 1749.

— Doc. Hist. N. Y. Vol. iii. pp. 350, 351.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of the Five Churches in Kings County, Long Island, to the Classis of Amsterdam, May 12, 1749. [Friends of A. D. or Arondeus.]

Portfolio, "New York", Vol. i.

Very Rev. Sirs, Fathers and Brethren in Christ Jesus:—

Inasmuch as, after our last writing to your Revs., it became plain that Rev. Van Sinderen was determined to act illegally, in all respects, and was irreconcilable; therefore the Elders of the three remaining villages, did with tenderest affection, counsel and entreat him, for the general peace in our churches, that he would become reconciled with Rev. Arondeus, in accordance with the latters written offer; and that he would also install the newly elected Elders and Deacons. On this last point he replied, "I shall not install them unless they promise not to sit under Rev. A. D.'s preaching, and not to take up collections," (on his behalf.) In respect to the other matter, he said, "If you want to side with the devil, you can do so, but I will not." He said the same thing to others who urged him thus to promote the welfare of the churches. Whereupon the Elders found themselves under the extreme necessity of telling him, besides what it mentioned above — "If you thus persist in privately and publicly indulging in slanders, and in being in one way or another so grossly unaccommodating, we shall, by virtue of our office, put you under censure. Moreover, you might as well understand that our villages will not pay you your salary, unless the civil court here shall compell it". And, with the two villages mentioned before in our letters, all have now deserted him — all but a few persons who use him as an instrument of annoyance to Rev. A. D., and those who side with him.

And really, Dear Sirs, we testify upon the dignity of our ecclesiastical office, that Rev. Van Sinderen is unworthy, and it is unfitting that we should any longer seek reconciliation with him; for his public offences are too numerous, and his unbridled temper and obstinacy far surpass those of some of the black slaves here. Yea, highly esteemed Brethren, we consider that the Rev. Van Sinderen's restoration here is impossible. Indeed, an English lawyer, here, has said that he is willing to guarantee this: that the churches here are no longer obliged to do that which they formerly did for the old ministers.

Rev. A. D. has performed services over here among us now for five years, with great acceptance, and with good results. It is no wonder, therefore, that it was with much expense and trouble that we have got him back again. And, although Van Sinderen has crossed A. D. from the very first hour of his arrival, and this was, indeed, the cause of A. D.'s leaving us, and losing by the change fifty pounds, or more than three hundred Holland guilders; yet he never, by word or deed, injured Van Sinderen, but, on the contrary, twice, in writing sought peace. Yet to all this, even unto this day, giving no reasons therefor, he only says in reply, "He must get out, or I shall."

Rev. A. D. has an engaging manner of preaching. He always makes new prayers and new addresses, and makes new appeals for the poor. And then also more especially, he quotes by chapter and verse, in his neat expositions and forcible applications. He thus gives sufficient evidence everywhere that he is a minister indeed. But Rev. V. S. studies so little that, in all the time that he has been with us, he has never shown that he knew even the words of his text by heart, much less his material for his exposition of the catechism. His addresses, prayers, etc. are miserable; and wherever he goes, he seems to show by his posture that he wants to be considered a perfect dancing-master.

Suppose your Revs. should think it best, through the Coetus, or by some other

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authority, to make Rev. V. S. look about for another church. But that would have no effect; for those who have the most means in our counties, have cheerfully pledged themselves to treat Rev. A. D. according to the renewed Call; and these conditions cannot be made void save by English law. From all this, indeed, Dear Sirs, it follows, that no created thing can make A. D. leave us, unless he, or his representative, win the suit. Furthermore, Sirs, if your High Revs. should attempt to enjoin a reconciliation, or anything else, short of a final decision, as to who is to make out another Call, it would then appear how righteousness will vindicate her own cause, etc.

Your High Revs. beloved brethren in Christ Jesus, on Long Island:
Written May 12, 1749.

Utrecht — signed,
Rutgert Van Brunt
Henderick Yanse

Flatbush — signed,
Dominecus
Philippus Nget
Jan Waldron

The Bay, called also New Amersfoort,
Roelof Voorhees
Hermanus Hoogland

Brooklyn — signed,
Rem Remsen
Jacob Remsen
Teunis Bogaert
Jurre Brower (?)

Bushwick — signed,
Nicolaas Volkerts
Joris Van Alst

We, the undersigned magistrates, under oath to his royal majesty, King of England, etc., etc., declare the above to be the actual truth, to the best of our knowledge.

Johannes Lott, Leffert Leffertse, Nicolaas Van Brunt,
Folkert Folkertsen, Rem Remsen, Abraham Blom.

CHURCH OF NEW YORK.

New York, May 22, 1749.

To the usual Consistory there was presented a request from the High Dutch (German) Reformed Congregation which meets at Amweil (Amwell, N. J.) for Christian help in building a church for divine service, since their own means were inadequate. This being considered, the brethren present, directed the payment of fifteen pounds out of money in hand, for this purpose.

Witness, J. Ritzema.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. Mr. Bohm, pastor at Witpen, June 2, 1749.

Reverend, Very Learned and Much Esteemed Brother:— Although we have answered your esteemed letter, as far as seemed necessary, in our letter to the Rev. Coetus, we nevertheless desire to add this one as proof of our affection and esteem for you. We have been induced to this by your letter, in which you stated that you were grieved in not having received a letter from us in a long time, and that you feared that the old servant, with all his labors, might be forgotten. Our silence was not caused by want of love and esteem for you, but we must practice brevity, and cannot always answer all private letters, because we have much to do in communicating with very many foreign churches and church assemblies in both the East Indies and the West Indies. Our Classis corresponds not only with Pennsylvania and New Netherlands, but with the brethren at Surinam, at the Cape of Good Hope, at Ceylon, Batavia and many other places.

That your Reverence still desires to proceed heartily in the work of the Lord, pleases us much. May the Great Shepherd sustain and help you, and enable you to perceive that your labors are pleasing to Him, and are of profit and saving benefit to many souls. That you at present minister to the recently established and yet small church of Witpen, etc., we trust is not against your inclination, or to your grief, although you seem to express yourself somewhat complainingly in regard to it. May the Lord God enlarge that church and edify it through your ministry, and enable you to persevere with joy, in the consolation of the Spirit and the cheerful expectation of the reward of grace to God's faithful servants.

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Farewell, worthy brother. We commend you to God and the word of his grace, remaining with brotherly affection and esteem,

Your obedient Servants and Brethren — the members of the Classis of Amsterdam, In the name of all,

Martinus Schnetlage, Cl. Dep.
John Temmink, Cl. h. t. Dep.

Amsterdam, June 2nd, 1649.

LUTHERANS AT NEWBURGH.

Petition of Rev. Michael C. Knoll, against (Rev.) John Lodwick Hoofgoed. June 5, 1749.

To his Excellency the Honourable George Clinton Captain General and Governour in Chief of the province of New York and territories thereon depending in America Vice Admirall of the same and Admirall of the White Squadron of his Majesties Fleet.

The humble Petition of Michael Christian Knoll the officiating Minister over and of severall of the Congregation of the Protestant Lutheran Church of Beekmans precinct in Dutchess County whose names are under written.

Sheweth

That your Excellency on a former petition was pleased by advice of his Majesty's Councill to Inhibit one Johann Lodwick Hoofgoed* from Exercising the office and Duty of a Minister untill he should have made it appear to your Excellency in Councill by proper and Authentick Vouchers that he had been regularly Ordained.

That Notwithstanding the said Hoofgoed had been served with a Copy of your Excellencys said Order of Inhibition yet he hath taken upon himself and still doth Continue to Execute the office of a priest in Orders and is Now at Beekmans precinct in Dutchess County where he continues to preach Baptize and Administer the Sacraments without any Warrant or Authority for so Doing — That his Doctrines which he preaches and Inculcates are founded on principles altogether unorthodox and tending to enthusiasm and Sedition in the Church, part of whose members by his influence are already Divided and others wavering in the true Received Approved and Long Established Articles of Faith and must in the End if no step be put to it tend to Divide the Little flock under the care and instruction of the said Michael Christian Knoll their Right and Lawfully Ordained Pastor. May it therefore please your Excellency in your tender Consideration for the petitioners strictly to Charge the said Johan Lodwick Hoofgood that he Desist from Exercising the Office of a Minister till he shall produce to your Excellency proper Credentiails of his being Duly Qualified and Admitted into that Office by Lawfull Authority and shall obtain Your Excellencys Lycence for that purpose.

And the petitioners (as in Duty Bound) shall ever pray for Your Excellency —

Michael Christian Knoll
Minister Ecclesiae.

his
butser ✕ lasking, Jr.
mark
Petrus yansen
Henrick Emig
Hannes Emig

his
John ✕ Cornel
mark

his
peter ijo ✕ hanes
mark
Johannis van isbichtt

his
William ✕ Edward
mark

his
Peter ✕ Graberger
mark

his
butser ✕ lasking
mark
philip Emig
Niclaas Emig, Jr.
Johannes Bergen
William Laseng
William Lasing
Isaac Lassing
hendrics graberger
nicklas Emmich

mark
John ✕ Johnston
of
Reynier van hoese

mark
Andrees ✕ Pick
Laurens Emig
Johannis Broug Treas

the mark
Andrees ✕ Lassing
of

his
John ✕ Cook
mark
Jonathan ooklee
Pete Louerens lawson
Johannes Plowman
Peter yseec Lawson

Fishkill ye 5th of June 1749.

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* The Clergyman above objected to was commissioned by Gov. Clinton 24 Feb., 1748.

CERTIFICATES AGAINST HOOFGOOD.

Litra A.

Most Reverend most Learned and most Honoured Pastor.

Your most reverend & Honoured Letter Missive of the 31st of August last (which I have this day received) has been the more agreeable unto me as it gave me the Honour of your most Reverend acquaintance and an opportunity to give a Testimony of Truth in the Cause you mention to me which I hope will be of service to the Church.

It is not known to me (who by Grace am in the 16th year of my assistance in our Ducal Consistory) Neither is known to my Colleagues here (with most part of whom I have had occasion to discourse & to Communicate your letter to) either in earlier or later years that here has been a Minister of the Gospel who Called himself by the name of John Ludwig Hofguth or of any of the Circumstances which you have been pleased to write to us of So that the whole of it seems to Turn out a fallacious Conterfeit & a fait thing of him.

To demonstrate this more especially I have the Honor to assure your most Reverence, That at Great Ingersheim (a village in our Diocese of Bietigheim & distant but five Miles from Stuttgard) There never was known an Especial, But at all times only has had a Simple Minister of a village, For the Office of Especial, Deacon or Super-Intendent (which are Synonymous) Has always been Fixed at Bietigheim having jurisdiction of the whole Diocese of Bietigheim as over the office of minister of Great-Ingersheim, which belongs to this Diocese, But in Both Places & throughout all the Lands of this Dukedom never has been known a minister of that name in the memory of man.

What that man alledges farther, That he is moved wholly for the sake of Strenghning Preaching against the Roman Catholicks, That a lesser Office was to have been given to him by His Serene highness (our Duke) But that he refused to accept of it, Stands also on an audacious & slight foundation, Inasmuch as we have reason to thank God Almighty for the Continuance of his Grace in Preserving the Ancient Ordinances of our Church in the Dukedom of Wurtemburg and with Humble Thanks praise the Magnanimity of our most Precious Princes that at this Time no such Thing in any manner of way is likely to prevail again.

Upon as slight a foundation stands his feigned Pretence that a pasport was given to him by the Minister of Great Ingersheim whom he calls Mr. Faber & by the Sherif of that Place, For by our Ordinances it is not in the Power of these Officials to Grant such pasports, It is a reserve to the Political ministers of the State, and in some cases such as this It is a perquisite due only to the Chancellor.

Not to mention that the Minister at Great Ingersheim who has been there for many years & is actually still in that Office Is not named Mr. Faber But is named Mr. Gallus Jacob Weiser. And though it is not customary to give written Vocations unto our Stipendarys who are yet obligated even without them, Still Official letters are always Granted unto the Especials, Therefore if his words of being dismis'd with honour were True, or if in such a Case he had decently discovered his Intentions, to seek his fortune in other Countrys Letters of Credentials necessary to the Circumstances of his Case would not have been Wanting, in the manner of which we have sufficient Examples in Cases of this nature.

Moreover if I Consider the letters of the Magistry which he says to have forgot, The publick & private Preaching of his against an Express Prohibition, The making use of Doctrines & Ceremonys which in some measure are Contrary to the practice of our Church, in others at least wholly & Totally not accustomed; The refusing of due obedience towards his Superiors, another Circumstance without which nobody no single Christian, no private person, much less a Parson a Preacher, ought to fail in, namely his not having the manual of Christians with him, I mean the Holy Bible, further his suspicious Company in which he arrived, His living (contrary to all the rules of decency & actually subject to Scandal) in company with a woman of full age & unmarried & making use of the same bed with her even suppose she was (as he says) his own daughter. I cannot avoid declaring my humble Opinion, That all the Circumstances of this man Connected afford the highest degree of Suspicion unto me.

The Lord who is the real Truth, who distroyeth Lyars, unto whom the false are an abomination, Make Evident by his wisdom in a short time this hidden secret of Malice which no doubt is Concealed in the foregoing Case, And Powerfully preserve his Church from Intruding Hirelings as these are.

Unto his faithfull Protection Your most Reverend with the Whole of your most Reverends Consistory is uprightly recommended by him who with the highest esteem has the Honour to remain Your most Reverends most Humble Servant

Councellor of the Government & Consistory of the Duke of Wurtemburg, and advocatus Fisci Ecclesiastici

Frederick Wilhelm Frommann, Ld.

At Stutgard ye 18 October, 1746.

I have seen this Coppy & Certify its agreement with the Original.

Frederick Wagener Rev. minist. Senior mpp.

Hamburg 20 Nov. 1746.

— Doct. Hist. N. Y. Vol. iii. pp. 592-594.

Litra B.

Anno 1746. is certain one, which calles himself John Lodwick Hofgood or George Lodwick Hofgood, arrived in the City of New York and by the orders of his Excellency (hereby coming) is he stopt in the city of New York & the whole Province. Thereupon he has taken place upon Bachwayk here in Dutchess County pretending to be a Lutheran Minister which he not is. 1. He came in this Province without any attest, with a Simple Pass, as a Marchand. 2. He condemns all ordinary Vocations of the Ministers as a human Invention. 3. He has taken upon him without Vocation and Attest, against the orders of His Excellency, the Congregations of another Minister. 4. He has taken upon him, the pretended Vocation of the High Dutch in New Jorke and at Bachwayk upon the Term of a Year. 5. He preaches Blasphemie and unnatural Things as by Example — the Holy Bible is a heretick book, he doth not believe that any Body believes what is written therein; Our Lord God has none Hands in none Manner, He is not more as a Wind. Men must not take the Scriptures by the Letter, but in Contrary Sens, and every One which will not give Consent unto thes like his Doctrines are Damn'd and Cursed and Can't be saved — Which things to act and preach not one sincere Christian can approave, (be of what Confession he is) and for are of our Confession in the Contrary a Abomination by us, by reason, it brings all Worship in Danger and is producing Confusion and Sects in the Congregations.

Now the Church at Bachwayk being buildt for a Lutheran Minister, thus we onderwritten Ministers of this Government doe in all Humbleness bring this Declaration before the Honourable Court, praying their Assistance against the said Hofgoed in Manner as Shall appear to be necessary.

Michael Christian Knoll, Minister at New Jorke and in Dutchess County.

At the Weapons Kreek,
3rd of October, 1748.

Loonenburgh in ye County of Albany.

Having considered His Excellency's our Right Honourable Governour's Orders against Mr. John Lodewick Hofgoed, bearing date ye 30 of May 1746 and ye 8th of November 1746 as also that Consistorial advice of that Most Rev. Consistory at Hamburgh cum annexis, bearing Date ye 30th November 1746, I the Subscriber of this do humbly Submit to both ye Political & Ecclesiastical Decision in this business, and do heartily agree with the most humble petition of our distressed Lutheran Brethren at Poghquaick in Beekmans precinct further relief and Deliverance or assistance against ye said unlawful & unworthy Minister Hofgoed, I Testify and agree & Beg, Praying for ye safety of Our most Gratious Souvereign & Especially for ye Legislature and all ye Protestant Churches within this our Government.

William Christoph Berkenmeyer, Protestant Lutheran Minister in ye City & County of Albany.
— Doc. Hist. N. Y. Vol. iii. p. 594.

Litra C.

Anno 1746. Johann Lodwick Hofgood coming unto us in Dutchess County in Beekman precinct, he was coming in the House of Andrees Freiderick Peck too: and at the same Time Barbara Tupper, Wife of Christian Tupper, was present seeing and hearing him for some hours. And he the said Hofgood, after Dinner going away, she the said Barbara told us freely, by good Heart, without any action of question, that she was knowing the Place of Great Ingersheim, but never she did know him, it should not be for good Songs that he was gone from thence that this is the Truth I testify.

Fish Kill Dutchess County June ye 5, 1749.

Then personally appeared before me James Verplanck Esq. Andrees Frederick Peck and Elizabeth Sharer who declared on oath that the within mentioned Barbara Tupper told them what is here in this paper set forth and farther Said not.
— Doc. Hist. N. Y. Vol. iii. p. 595.

MORAVIANS.

1749, June 6. Parliament acknowledges the Moravian Episcopate, and encourages Moravians to settle in the American Colonies. Certain concessions made to them both in Great Britain and America, viz., Relief from bearing arms, and the taking of judicial oaths.

CHURCH OF NEW YORK.

New York, July 2, 1749.

A letter was read to the Consistory from a Mr. Peter Fferris. He desired to speak with the Consistory respecting his claim to the Manor of Fordham, in order to settle the dispute in a friendly way. Whereupon, Elders Wynand, Van Zandt and Abrm. Van Wyck, and deacons Abel Hardenbroek and Philip Livingston were appointed a committee for the interview.

They reported on the 25th of July, that Mr. Fferris offered to sell his claim to the church or to buy theirs. He said that he had already been offered a considerable sum, but preferred to give the church the refusal; or that he would pay the church three thousand pounds for the Manor. The Consistory, after mature consideration, unanimously Resolved, That the Committee should say to Mr. Fferris that he must make a better offer, that being too little to induce them to sell.

The same committee was directed to inquire further:

1. For a copy of the written statement of Van Bussing's claim on the Manor — with Arent Bussing at Harlem.
2. To ascertain for certain what the phrase, "Bronxes rivier and land" signified in old time.
3. And what sum the church could obtain for the Manor.

Witness, in name etc.
Henricus Boel, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Call of Rev. John Frielinghuysen.

1749, July 21st. Art. 2. A call was introduced upon the Rev. John Frielinghuysen S.S. Min. Candid. as minister at Raritan. This was made out by the worthy elders and deacons of that church. They request the approval thereof by Classis, and that he may subsequently be admitted to preparatory and final examination. These papers having been examined, this call was approved. xii. 177.

John Frielinghuisen ordained after previous final examination.

Art. 12. Rev. John Frielinghuisen, S.S. Min. Cand. was admitted, after exhibiting his laudable certificates, to preach before the Rev. Classis, in proof of his qualifications as a preacher. This he did on Heb. 13: 14, "For here we have no continuing city, but we seek one to come", and was listened to with pleasure. The examiner J. V. D. Broel then proceeded to the examination in the languages, viz., on Psalm 1, and 1 Cor. 1; and in Sacred Theology. He gave so much satisfaction in both, that, by the unanimous consent of all the members present, he was consid-

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ered worthy of performing the duties of the Sacred Ministry. They all expressed the wish for the Lord's blessing upon him. The condemned opinions of Roel and Bekker were repudiated. He declared himself orthodox on the subject of the Post Acta of the Synod of Dort, and promised to read the three questions without modification, in the Form for baptizing children. He then signed the Formulae of Concord, and he was subsequently ordained to the Sacred Ministry in the usual manner by the Rev. Examiner, with prayer and supplication to God. xii. 179.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Long Island.

1749, Aug. 11th. Art. 2. Two letters arrived from Long Island, and were placed in the hands of the Deputati ad res Exteras. xii. 186.

Art. 5. The Rev. Deputati ad res Exteras report that those two letters announce to the Rev. Classis that those churches do not want to subject themselves to the Rev. Coetus. The Deputies think that the Assembly for the present ought to delay writing to them about this matter, because even before these (two) letters were dispatched thence, (from America,) a letter had been written to them in the name of the Classis, and an answer to this ought now to be waited for, (before writing again). The Assembly abides by this report. xii. 186, 187.

COLONEL WILLIAM JOHNSON TO GOVERNOR CLINTON.

French Priests not allowed among the Mohawks.

Albany, Aug. 19, 1749.

.....

In the second place, hearing that there was a priest to settle within twelve Miles of Oswego, I insisted in the strongest manner that the five Nations should by no means allow of it, as they were owners of that land; telling them the bad consequences would inevtiably follow, and that they (the Five Nations) acknowledge they acted in some measure as Drunken Men, but would now follow my Directions, by making a stronger union than ever with their Brethren, and remain inseparable.

In the second place they assure me they have at my desire prevented the priest settling within a hundred Miles of Oswego, which I realy find to be so by the Cocknawagees here now.

..... — Col. Hist. N. Y. vi. pp. 525, 526.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Letter of Rev. de Ronde.

1749, Sept. 1st. Art. 7. A letter from Rev. de Ronde was placed in the hands of the Deputies ad res Exteras by Rev. Mr. Visser. Further report thereon shall be made subsequently. xii. 187.

PROCEEDINGS OF THE FOURTH COETUS, BEGUN SEPTEMBER 12, 1749. 3/13

[Vol. xxiii. 149–151.]

Tuesday, September 12 — Forenoon.

Members Present.

Dom. Du Bois,	with the Elders,	Abraham Van Wyck,
" Ritzema,		Peter Marschalk.
" Van Santvoord,	with his Elder,	
" Erickson,	" " "	W. Couwenhoven.
" Curtenius,	" " "	Is. Brinkerhoff.
" Goetschius,	" " "	D. De Moree.
" Haeghoort,	" " "	
" Van Sinderen,	" " "	Abraham Lott.
" Van Der Linde,	" " "	A. Van Dien.

The Elders, H. Fisher, C. Kuyper, P. Post.

Domine Haeghoort, the President of the last meeting, opened the Assembly with prayer, after which Domine Van Santvoord was chosen President, Domine Erickson, Secundus, and Domine Haaghoort, Clerk.

1. Committees to Report to the Coetus.— The committee on the matter of Tappan, having reported that they had been recognized by Domine Muzelius not as a committee of the Coetus, but as neighboring ministers according to the Church Order, the President proposed the following inquiry: "Whether it should not be provided for the future that all the ministers belonging to this Coetus, when they act as consulenten for neighboring places, should be required to make report thereof to the Coetus, before writing to the Rev. Classis, in order that the Coetus itself may inform the Rev. Classis, and seek their advice; and in case the time for the ordinary meeting of the Coetus were too far distant, that the congregation should have the right to request and appoint an extraordinary meeting; and that the Rev. Classis should be advised with, how to proceed herein in the future?" By a majority vote this proposal was agreed to.

Afternoon Session.

1. Opening.— The Assembly was opened with prayer, and Domine Leydt, of Raritan, made his appearance.

2. Mr. De Wint's Request.— Peter De Wint, at his own request, appeared in the Assembly, and, upon presentation of his testimonials from the Church and the Classis, was recognized as a candidate. At his request, the Coetus promised to seek from the Rev. Classis authority to admit him to the final examination, etc., if he should receive a call here or elsewhere; provided that a copy of his Classical testimonial should be furnished by him, and sent on to the Rev. Classis.

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3. Mr. Van Driessen's Request.— John Van Driessen, at his own request, appeared in the Rev. Assembly and delivered some papers in his own defence, which he requested the Assembly to consider. It was resolved to have these papers examined by a committee, consisting of the Rev. Messrs. Erickson and Haaghoort, and the elders, Fisher and Post, who in the morning should give to the Assembly a complete knowledge and understanding of them.

4. Dom. Mancius's Letter.— A letter from Dom. Mancius, containing some charges against Domine Goetschius, was presented, and referred to Domine Goetschius, that he might present a written defence in the morning, when the Assembly would deliberate further thereon.

September 13th — Forenoon Session.

1. Mr. Van Driessen's Case.— The Rev. Assembly being, according to custom, opened with prayer, the committee on the case of John Van Driessen reported that the purport thereof was, that certain persons from Aquackononck and the neighboring places of Gansegat and Pompton desired him for their minister. It was resolved that the Rev. Assembly finds no cause to intermeddle with Mr. John Van Driessen. It was thought proper that the paper subscribed by him should be inserted here verbatim. It runs thus:

Aquackononck, Sept. 7, 1749.

"I, the undersigned, discharge all the subscribers to my ministry, made before the Assembly of the Coetus at New York, so far that they may be assured that from the date of this paper I am not, and shall not be, their minister; and also the issue shall be decided by the assembly of the Coetus.

"JOHN VAN DRIESSEN."

Finally, it was resolved to question Mr. Van Driessen further as to his intention in signing this paper. Upon inquiry, he answered that it was that, although he should be refused by the Rev. Coetus, yet he would effect an entire dismission from Aquackononck. Upon going out, after learning the resolution of the Coetus, he used this expression, "That he thanked the Lord that he was counted worthy to appear before the face of this council, and that he still would not neglect to preach the Gospel of God."

2. Thomas Romeyne's Request.— The young man, Thomas Romeyn, appeared before us, and requested to be recommended by the Coetus to the Rev. Classis, in order that if found qualified by his studies under Domine Goetschius, he might be admitted to the holy ministry. It was resolved not to proceed in this matter until we had further statements on the subject from the Rev. Classis.

3. Union of Second River and Aquackononck.— Domine Haaghoort having produced a letter from the Rev. Classis concerning Aquackononck and Second River, and having brought before the Assembly what had been done about the union of the two congregations, it was determined to bring it up under the Particularia.

Afternoon Session.

1. Charges of Dom. Mancius against Dom. Goetschius.— The Rev. Assembly being opened in the usual way, Dom. Goetschius defended himself in writing against the letter of Domine Mancius in the name of his Consistory; and the case being taken up ad referendum till morning, it was adjudged that the accusations do not pertain to us, and therefore we would write to the Consistory that we could not take them into consideration, but they should bring them before the Classis, and Domine Goetschius defend himself there.

September 14th — Forenoon.

1. Case of Dom. Goetschius.— The Assembly being opened as usual, the matter of Domine Goetschius was brought forward, and after much debate, it was finally concluded that it should be issued here by the Coetus.

2. New Members Admitted.— Peter Luyster and John Cousjon appeared before the Coetus with credentials of their appointment by the congregation of Oyster

Bay, and were received as members of the Coetus, subordinate to the Rev. Classis of Amsterdam, on condition that they, as authorized and empowered by the congregation, should sign the Articles of the Coetus here in the Minutes; which was accordingly done.

PETER LUYSTER,
JOHN COUSJOU.

Afternoon Session.

The afternoon was spent in debate.

September 15th — Forenoon.

1. Case of Domine Goetschius.— The Assembly being opened with prayer, it was concluded, in reference to the case of Domine Goetschius, that he is not a fit and competent person to choose and ordain a Consistory at Oyster Bay, and that he shall abstain from preaching in Queens County, or doing any ministerial service there during the pleasure of the Coetus. On this occasion it was resolved, that in these and similar cases of division, only the Circle in which the case occurs, all others being excluded, shall consider and take action as may be found expedient and useful, provided that they act by a majority of votes, and make report of their proceedings to the Rev. Coetus. In such case the oldest minister is authorized to convoke the Circle, or otherwise those of whom complaint is made; all without prejudice to the Fundamental Articles.

It was also resolved that the Circle write to the entire congregation at Oyster Bay, and recommend to them that the complainants against the ordained Consistory have right and power to choose from their own number, along with the three elders and three deacons, one elder and one deacon, and to have them ordained by a minister of the Circle, so that thus the whole Consistory may become legitimate, and the two parties united, for the welfare and continuance of the congregation.

2. Particularia.— In respect to the complaint of Domine Haaghoort against his congregation, for neglecting to repair his house and furnish firewood, it was resolved that the Coetus shall write an earnest letter to the Consistory, sharply rebuking them for their negligence in these matters, and their disregard of the letter written to them by Domine Du Bois and Ritzema, in the name of the Coetus, and admonishing them of their duty and that of the congregation for the future. In case of further neglect, Domine Haaghoort shall have the right to convoke the Circle. Hereafter all complaints of ministers shall be treated in the same way.

Afternoon Session.

1. Union of Second River and Aquackononck.— In relation to this subject, it was resolved that the New Jersey Circle be a committee, to meet on the second Tuesday of October, at Second River and Aquackononck, in order to see if the two congregations can be united again.

2. Students' Preaching.— It was unanimously resolved that no students shall give formal discourses (proposities doen) unless under their preceptors, where they are studying and where they are residing; and then shall use no other than the Lord's Prayer before and after service, and without singing or pronouncing the blessing, and without ringing the bell; and it must be during the week, apart from the usual hourse of divine service. If they transgress this resolution, they shall be rebuked by the Coetus. This act shall be made known by each minister, wherever he may come. Nor shall any be allowed to preach before it appears that they are members of the Low Dutch Reformed Church.

3. Extra Meeting.— As to the letters from the Rev. Classis of Amsterdam, they who receive them shall inform the five nearest ministers, with their elders, of the fact, and state to them the contents of the letters. These shall then advise together whether it be necessary to call a Coetus; and if it be, shall make the same known to all.

Whereupon the Assembly separated.

In the name and by the order of all,
G. DU BOIS, Clerk Extraor.

[For letter of Coetus to Classis, see Oct. 18, 1749.]

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CHURCH OF NEW YORK.

New York, Oct. 2, 1749.

The Ruling Consistory unanimously Resolved, That the ministers henceforth should receive fifteen pounds ($37.50) yearly, instead of seven pounds ten shillings, for firewood.

Henricus Boel.

CLASSIS OF AMSTERDAM.

Two Letters from Long Island.

1749, Oct. 6th. Art. 3. This article remains in statu.

Letter from Rev. De Ronde.

Art. 4. A report on the letter of Rev. De Ronde, because addressed to a private member, shall be postponed, until this Classis shall be more specially addressed by the Coetus or Consistory of Suriname. xii. 187.

CHURCH OF NEW YORK, 1749.

Proceedings concerning the Proposed Call of Domine Eggo Tonkens van Hoevenberg.

New York, October 11, 1749.

Consistory held, after calling on God's name.

Certain difficulties were started respecting the subscription already made in the congregation for the Call of Domine Eggo Tonkens van Hoevenberg as minister here: namely, that many members desire to have their subscriptions revoked, scratched out, and held null and void. Others say that they will never hear him, etc. It is also said that there are some, indeed, in the congregation, who say that if he is not called, they will not pay to any (other?) Domine; and also some, who have requested the ministers not to allow him to preach again.

All this having been maturely considered, it was unanimously resolved that the lists should again be taken around in the congregation, and the subscribers asked whether they would stand by their subscriptions. If Yes, then they should remain; if No, it should be noted; if upon conditions, these should be added.

October 13, 1749. Consistory held, after calling on God's name.

Three lists were laid upon the table. Therewith, it was orally stated, as they could not obtain information as to the rest, that the cancelling was so great, that there was no possibility of a call on the lists, but the Consistory must do the rest. Wherefore the matter was put out of hand.

Hereupon, Mr. Abraham Van Wyck, in the name of Simon Johnson, Brandt Schuyler, Pieter Keteltas, proposed that Domine E. T. van Hoevenberg should remain here until next May, in the discharge of ministerial duties, without a call, and receive a proper salary for the same, until that time.

It was Resolved, that this should be determined by the Ruling Consistory, who should meet on the following Monday morning at 11 o'clock.

October 16, 1749. Consistory held — Consisting of Ministers, Elders, Deacons and Church-Masters — after calling on God's name.

The proposal of Mr. Abraham van Wyck, in the name of Messrs. Johnson, Schuyler and Ketelta, was taken into further consideration, according to resolution of Consistory on the 13th inst. It was Resolved, by a majority vote, that we regret this proposal, and will trouble ourselves no further in the matter.

It was further concluded to make this known to Domine van Hoevenberg in the name of the Consistory by David Abeel and Peter Marschalk, and to give him, for his support and travelling expenses a present of twenty five pounds.

The recording of the foregoing having been neglected hitherto, the Consistory on August 24, 1752, resolved that it should be inserted here.

Witness, in the name of all,

Joannes Ritzema, Pres. p. t.
Lib. A. 311, 312.

CLASSIS OF AMSTERDAM.

Correspondence from America.

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The Coetus to the Rev. Classis of Amsterdam, Oct. 18, 1749.

Rev. and Highly Honored Assembly: I have the honor to present to you the Minutes of the last Coetus, held on the 12th of September, and following days, prepared as well as I could, 3113 without the notes of Domine Haaghoort which I have written for, to fill up therewith the final draft of this, but have not yet received them.

It was my duty to send you a letter for a further statement of the condition of the congregations, but this would tell you of very little alteration. It was three days after the rising of the Coetus when I first became possessed of the missive from the Classis with the Acta Synodi, because Domine Boel did not sooner receive his box which contained the letter. Yet other letters had been in hand for some days already; for which reason, the request is made that the address of the letters to the Coetus be made directly to me, or to my colleague, Ritzema. Nevertheless, as some of the ministers were still in the city, the letter was opened and read. While I have immediately sent away the inclosures, we heartily thank the Classis for their remarkable letters, and the evidence of their continued kindness in the accompanying Acta.

In consequence of the letter, it was judged necessary to appoint

an Extraordinary Coetus on the first Tuesday of November next, which I immediately did in their name. An answer has been received from Domine Arondeus, a copy of which accompanies this. Nothing in writing has been heard from Muzelius, but the report runs that he will come before us as little as Arondeus did.

The Rev. Assembly will please to observe that whereas we have been warned not henceforth to make the least request for permission to examine any one for the ministry, (although the Coetus felt itself bound to make application for Peter De Wint, the candidate, whose testimonials from the church and the Classis are sent herewith,) we acquiesce entirely therein. But the Coetus of Pennsylvania has written to the Synod of South Holland on behalf of an excellent student, prudent and skilled in the languages, and famed for his gifts as a preacher, at Aquackononck, which desires never to have any union with Second River, as two of the principal persons at Aquackononck have said to me.

Before I close, I am compelled to say that a violent storm arose very suddenly and unexpectedly in the congregation of New York. Three of the congregation, acting in name of all, gave the Consistory to understand that the most of the people were inclined, on account of the old age of Domine Du Bois, to call the minister, Eggo Tonkens Van Hoevenberg, who had come here from Surinam, on his way to Holland. The thing might possibly have succeeded, but that he was unwilling to be bound by his call to belong to the Coetus, and spoke very injuriously of it to an elder, and charged me with intriguing in the congregation, and said that he would not have any reverence for me, were I even as old as Methuselah, etc. My colleague, Ritzema, he caluminated as a Judas, merely on the ground of an untruth invented by himself, as was afterwards proven. The result was, that his bustling quelled the storm at once; the desire of the mass was turned in the opposite direction, and the enterprise completely overthrown. Larger still, and yet very concise, is my

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narrative of this affair to the Messrs. Schelluine, to which we appeal, if it be necessary.

This, I hope, shall at least satisfy the Rev. Assembly. While I heartily thank you for your affectionate inclinations towards me, and your approval of my ecclesiastical conduct, the few moments which still remain to me, under God's help, shall, so far as is in me, be devoted to the best interests of the congregations in these provinces. And so, wishing you all health and blessing from God in Christ, I conclude with all honor and esteem for your Rev. Assembly.

Honored sirs, Your obedient servant,

G. DU BOIS, Clerk Extraor.

New York, October 18, 1749.

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LAWRENCE HOFF TO REV. JOHN RITZEMA, OCTOBER 22ND, 1749.

Portfolio, "New York", Vol. i.

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Was addressed — To be delivered to Rev. Ritzema, minister in New York.

To be read to the Coetus, which pretends to have a care that our Dutch churches should flourish and be built up, with all the congregation belonging to them, in order to bring forth fruit to the honor and glory of God's Holy Name, here in Queens County, and particularly at Oyster Bay.

You, the Rev. Du Bois, and the Rev. Ritzema, what have you ever contributed to that end? It may, indeed, be said, that you, with your adherents have been the means of bringing our churches into a state of confusion; and your eyes and my eyes must now see, that the longer you continue in such doings, the further you lead them towards destruction. I fear that neither you nor your adherents are at all possessed of true charity; but that you are tainted with the spirit of the rich young man, (in the Gospel.) We might still have been able to have our religious services conducted by one, the Rev. (John H.) Goetschius — a young Timothy indeed. I am sure that if you had felt concerned about the salvation of your own souls, you would also have had compassion on our poor souls, and not have driven that minister of God's Word away from us, seeing that it was little enough anyhow, that we had, when he could be away from his own church. Is it not a sad thing that there are Reformed ministers among us so willing to bring to naught the means of grace, as to cause our church, with the larger part of the congregations, to go to ruin? And apparently only for the reason, that a few of the church have separated from us, and have until now not been willing to unite with us in listening to Rev. Goetschius, although you had installed him as our legal minister? This (ordination of his) is the only sting in their hearts; and the whole reason for their burden of hatred and envy, so that they cannot bear to hear Rev. Goetschius conduct service among us. If this is not the reason, why do they not come to hear him? And, if you encourage them in their position, then you encourage evil and give place to wrath, and cannot answer for it by the Word of God.

Moreover, those who have separated themselves from us have their wish (by his departure); and now we, with our dear children and our gray haired sires, have to go without any religious service, as you have closed the church. But woe unto you! I take to witness against you the Word of God. You have cast our churches on

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the rocks, and we wander about like lost sheep. If, then, the wolves catch some of us, and destroy us, God will demand the blood of each soul at your hands. And how, can you expect that a church thus distracted will have peace? What reason can you give for acting thus? Wherefore are you placed as watchmen on the walls of Zion? Do you expect to build up God's church with hatred and envy? So long as the separatists are not willing to be reconciled with Rev. Goetschius, so as again to enter our church, and with us to listen to him, you can make no true peace among us, according to the Word of God, nor bring the church into a right condition again. How can you expect a true peace, when hatred and envy are cherished against a lawful minister, and his opponents will not be reconciled so as to come and hear him? How can you expect that the Lord's Supper can be celebrated? You would make the church to be a public nuisance; and it will be a hard thing to enter the house of God with such as are all the time bringing forth bitter gall and wormwood.

And now Rev. gentlemen, I inform you that I am not yet a member of the church; nor could I unite with you, so long as you thus deal with the church. I should prefer to go over to the English Presbyterians, and so would multitudes of others with me. I pray you let me ask, whether you cannot bring the church into order again, now that you have led it so far into disorder. Consider what you have done against Rev. Goetschius and his church. Has anything come forth from all this to the honor and glory of God's Holy Name, and to make the church to flourish? I am afraid not. If this be so, how then can you expect to endure the Savior's question in the Day of Judgement, "What gain have ye made with my talents?" Is it not to be feared that you will have to say, "We buried your talents in the earth, for we thought you were a hard master." Is that to be so? Then your case will, indeed, be a sad one. Possibly you will hear the sentence, "Take them, bind them hand and foot, and cast them into eternal darkness." You may then attempt to excuse yourselves, by saying, "Have we not taught in thy streets? Have we not eaten and drunk in thy Name? And what will the Savior say then, except —" Depart from me ye cursed — I never knew you — into the fire which is prepared for the Devil and his angels." Who can keep silent? If we should keep silent, the very stones would cry out. Nothing more at present. And so I remain,

Your friend,

Oyster Bay, Oct. 22nd, 1749. Lawrence Hoff.

[See action of Coetus on this letter, Nov. 9, 1749.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749, Oct.?

Letter from Rev. Lambertus de Ronde, of Paramaribo, (Surinname), to the Rev. Visscher, dated May 26, 1749, with three inclosures.

He gives reasons why he despatches this to Rev. Visscher. He laments the combination of the French and Dutch consistories, and the distastefulness of the manner of the installation of Rev. E. T. van Hoevenberg, as well as the manner of the presentation of the same before the church of Paramaribo. In this, he had been interfered with by Rev. Peter Yver, for which he still asks satisfaction, and submits some considerations in regard to it, even as he had also addressed himself to the court. And although the position of Rev. van Hoevenberg had not yet been determined, and, therefore, the presentation of him by Rev. Yver, and all that the consistory had resolved upon and done in that business, was declared to be null, and of no validity; and it had been wished that Rev. van Hoevenberg had been first presented by me; nevertheless the consistory had protested against this Resolution of the Court; and Rev. Hoevenberg had made his entrance without any further presentation at all.

Further, Rev. De Ronde gives a full relation of the unseemly conduct of Rev. Hoevenberg in reference to his Excellency, the Governor, who had treated him in a very friendly manner; but he was treated in bad faith by Rev. Hoevenberg in return and slandered, both in the consistory and before the Government. Therefore his Excellency was compelled to take notice of it, before the court, which condemned Rev. E. T. van Hoevenberg to tear in pieces his impertinent papers before the bailiff, and to ask pardon; but he was already pardoned by his Excellency, the Governor, who also ordered Rev. Hoevenberg to keep the peace; but that this had very little success, Rev. De Ronde complains of the wretched state of the Suriname church. He takes into consideration whether he ought not to return to the Fatherland, unless Classis knows of some means to restore peace, and to waken up all the well-meaning ones. He concludes with salutations.

The first enclosure was a notification, in the name of the consistory of Paramaribo, dated May 10, 1749, to Rev. Lambertus de Ronde, by Plonteau Pieterz, that it was not necessary that Rev. Hoevenberg should be further presented.

The second enclosure was a Latin letter, (copied) from Rev. E. T. van Hovenberg, to his Excellency J. J. Mauricius, Governor of Suriname, wherein is to be found much evidence, not only of Rev. Van Hoevenberg's insolence, but also of his lack of good sense.

The third enclosure contains the same translated into Dutch. xxiii. 144.

PETITION OF THE LUTHERAN CHURCH IN NEW YORK, OCT. 29, 1749.

To his Excellency the Honourable George Clinton Captain General and Governour in Chief of the Province of New York, and Territories thereon depending in America Vice Admiral of the Same and Admiral of the White Squadron in His Majesty's Fleet.

Humbly Sheweth

That a Petition the 11th of May a. c. being brought in, from your Excellency's petitioner Michael Christian Knoll and his Consistory, in Cause and for five hundred Acres of Land for a Glebe at Quassaik Creek in the Highlands.

That your Excellency had been pleased; more points of Declaration should be laid before Your Excellency

In Obedience of which we lay down

Litra. A. Shewing the proper terms of his Majestys most gracious Letters Patents concerning those five hundred Acres.

Litra. B. In what manner our Ministers of New York have observed the Service of Worship from time to time.

Litra. C. By what authority our Ministers are gone to Serve at Quassaik namely,

1. By Indulgence of our Honourable Governours
2. By Corporation of the Trustees there, with our Church in New York

Litra. D. An Extract of Circumstances, in what Manner, they now there (upon the two thousand one hundred and ninety Acres of Land) living Inhabitants, English Presbyterian and Dutch Reformed have taken Possession of the Church and the Church Land there.

Whereof it appears, that Birgert Myndert, our one Trustee having sold his Land too, he being the last of they, there settled Lutheran Inhabitants on the two thousand one hundred and ninety Acres, and he being removed at the Walenkill, and our second Lutheran Trustee being one of our Tenants upon the Glebe, the new Inhabitants think to be master of the Glebe, and have lockt up the Church there, meaning that your most humble petitioner, nor the said old Trustees, not have any right at the Glebe, for want of Lutheran settled Inhabitants upon the two thousand one hundred and ninety Acres, although there live as Tenants upon the Glebe and there about, on both sides of the River, more than thirty Families of our protestant Confession, and higher at Bachwaik a thirty Families more. Therefore as in the former Petition Your Excellencies ordering and Will is humbly prayed for, that the said five hundred Acres of Land may be granted unto our Church in New York for the Use Benefit and Behoof of the Families round about Quassaik, although they are not settled Inhabitants upon the two thousand one hundred and ninety Acres, that they may there Congregate at Quassaik Glebeland or upon any convenient Place, and may have their old and own Trustees under them in Corporation with the Church of New York, in the End they may perform their Sacred Service without Envy Hatred and Scandal. And we shall ever pray

Michael Christian Knoll, Protestant Lutheran Minister in New York.
Charel Beekman, George Petterson, Johann David Wolff.

New York ye 5th of October, 1749.

1749 October 29. Read & Council of opinion that nothing can be done on this petition. — Doc. Hist. N. Y. Vol. III. p. 352.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. E. T. Van Hoevenberg to Mr. B. (Brouwer) a member of the Classis of Amsterdam, Nov. 1, 1749. (N. S.)

Portfolio "New York", Vol. i.

Very Rev. and Learned Sir, Dear Sir, and Highly Esteemed Brother:—

For two reasons I find myself under the necessity of sending your Rev. this letter, hoping and expecting — since on your advice I went to Suriname — to get your ear, as a brother who is well-meaning, and whom I have always found well disposed toward me. The first concerns my case in Suriname; the second, something that has occurred at New York — which I ask your Rev., as one of the Committee on Foreign Affairs, to lay before the Rev. Classis of Amsterdam.

1. My case in Suriname was this:— The Governor, after some difference with me about ecclesiastical affairs, in which he meddled altogether too much: and about some civil matters, affecting a minister as a shepherd of souls, and relating to that gentleman's evil conduct; as appeared from his own hand-writing, in the hands of Madame Duvoisin:— the Governor made peace with me by letter whereby the past was to be forgotten. But on my coming out of church at a certain time, having been conducting a prayer-meeting, his adjutant, Henschel by name, called out after me, "God damn it, the fellow is crazy." Were I allowed, I could at an expense of about two hundred and ten guilders, prove this under oath, by three or four witnesses. This affair was passed over by the Governor and his military court, without the least punishment; although I declare most positively, that if they gave me no satisfaction, they must not be surprised, if, by the law of nature I myself took satisfaction. I meant by this nothing else than that I would obtain justice. For this reason, I was chased as a rebel out of the colony, as appears from extracts from the court. One in particular refers to me as being crazy, in explanation of a later one. These are enclosed herewith.

My request is, that the brethren would bring this matter before the Supreme Authority; in order that the Governor, with his creatures, or I myself according to the demands of the case, may be punished. For, if I was crazy, then was I treated too harshly — insanenti eum lex scripta. If I was not crazy, and it was correctly reported that I preached rebellion, then I was treated too leniently. But I have with me a certificate from the consistory which clears me of all that, and which I did not want to trust to the sea. N. B. By the last edict of the court I was forbidden even to write to the consistory, and forbidden, though not under censure, to preach. For the Governor, as the President Mr. Duvoisin told me, wanted to force the consistory to put me under censure as a rebellious minister. He sent a soldier to my door to carry me as a prisoner, to the fort, in case I should dare to set a foot outside. I was treated in the harshest manner, and chased out of the country a scoundrel — I, who, as a citizen, sought the good of the colony, and, as a minister, like another Jereboam, sought the salvation of the souls of the congregation; for the Governor, as well as the meanest member of the church had been confided to my care.

It must therefore, be plain to your Rev. It was my fear which has led me to expose the matter more than once to Mr. Kulenkamp and to your Rev. Was not all this calculated to drive a man of delicate brain to insanity, unless God protected him? God be praised! Never did I experience more confidence and peace with him by faith in Jesus Christ, than at present; and I hope that by his spirit, he may comfort me always until the day of eternal joy in glory.

Arrived at New York, I was obliged to stay over there for more than six weeks. I was asked to preach. The ministers there are generous enough in that regard. The church was so greatly pleased with me that they wished that I might be with them on a Friday, to let the ship go, which was to sail on Tuesday. This I

did in order not to be disobedient to the voice of the Lord. By a unanimous vote, I was then called. The president was authorized, in the name of the consistory, to present me the Call, and to write it out formally for signature the next day.

But before that was done, the elder Van Wyk, with the Church-Master, Clopper, came to show me an extract touching the Coetus. They wanted to force me to join this Body, by my signature, only having a clause put into the Call to that effect. They threatened me, that if I were not willing to sign, the Call would not be allowed to stand. To which I replied that I would have nothing to do with the intrigues of Backer and Du Bois, even if the latter, who is ever appealing to his great age, were as old as Mathuselah. This was judged to be a sufficient reason for dropping the Call, although Rev. Du Bois had said more than once in full consistory, that such a thing ought not to prevent a Call. Nevertheless, the consistory declared it void for reasons which they dared not give me; for the names of subscribers had been scratched out, and there was not enough money to pay me.

Therefore I send to your Rev. these two quaeriturs, with the earnest request that you yourself will please to hand them to the Classis and urge it to a decision, so that I may know how I am to regulate myself. After a prayer for a blessing upon you, and the offer of my service, I have the honor to sign myself, with all fraternal regard,

Very Rev. and Learned Sir, Your Revs. obedient servant and brother in Christ,

Eggo Tonkens V. Hoevenberg.

New York, Nov. 1, 1749.

P. S. It should be noticed that, after the Call had been destroyed in consistory, a committee of two presented me twenty five pounds, in New York money.

THE TWO QUERITURS OF REV. EGGO TONKENS VAN HOEVENBERG, Nov. 7, 1749.

Portfolio, "New York", Vol. i.

Very Rev. and Learned Sir, Mr. B. Brouwer, faithful and highly respected minister of Jesus Christ and his Church at Amsterdam:

QUAERITUR.

Delivered by Eggo Tonkens Van Hoevenberg, minister at Paramaribo, in the province of Suriname. To the very Rev. Classis of Amsterdam held in the year, (1750.)

I. The minister Van Hoevenberg asks the very Rev. Classis of Amsterdam how he is to conduct himself in this matter pertaining to Suriname.

1. How he is to obtain satisfaction for the ill treatment received from the Governor and his adjutant, Henschel.

2. Whether pay is not due him, seeing that, without church censure, he was violently driven away, permission first having been granted him to remain or to go as he might choose.

II. Whether in the matter of New York,

1. He is to be considered as a legally called minister.

2. Whether the consistory has power, when it has legally made out a Call, to nullify the same, when no reasons for deposing a minister can be adduced. Was signed by

E. Tonkens V. Hoevenberg.

At New York, Nov. 7, 1749. (O. S.)
Under cover of
Mr. J. Guerin, No. 2.

PROCEEDINGS OF THE FIFTH COETUS, BEGUN IN NEW YORK, NOV. 7, 1749.

[Vol. xxiii. 194 seq.]

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Forenoon Session

The Extraordinary Coetus assembled, and was opened by Domine Erickson with an impressive prayer.

Members Present.

Dom. Du Bois,	with his Elder,	Peter Marschalk.
" Ritzema	" " "	Abraham Lefferts.
" Erickson	" " "	Tunis Swart.
" Curtenius,	" " "	Absent.
" Haaghoort,	" " "	Jacob Stoutenberg.
" Meinema,	" " "	Abraham Lott.
" Van Sinderen,	" " "	Jacob Feck.
" Goetschius,	" " "	Henry Fisher.
" Leydt,	" " "	Albert Zabriskie.
" Van Der Linde.		

The Elders, Cornelius Kuyper and Cornelius Alofsen.

Domine Ritzema was chosen President, and Domine Du Bois Clerk, in consequence of the absence of Domine Van Santvoord. The Minutes, and the letter of the previous Coetus to the Classis, were read and approved, as also were the proceedings of the Extraordinary Clerk in the name of the Coetus. Then the letter of the Rev. Classis was read.

1. Arondeus.— Domine Arondeus having gone to Raritan, a letter was written to him, of which the following is a copy:

New York, 7th November, 1749.

Dom. Joannes Arondeus:

Dear Sir:—

The Coetus has considered your letter of the 4th of October last, but found no satisfaction at all in it. Yet according to the tenor of the letter of the Rev. Classis to the Coetus, the Coetus is fully empowered to cite you before it, as it hereby does; but your journey to the Raritan now delays it. The Coetus, considering the consequences resulting from the journey and service, warn you of the consequences which must follow therefrom, by reason of your neglect of this. And the Coetus expects you to appear before their Assembly next Thursday afternoon. The purport of this has also been sent to your Consistory, that they may appear at the same time before the Coetus.

With the usual greetings, I remain.

A similar letter was written to his Consistory.

Afternoon Session.

1. Dom. Fryenmoet's Letter.— The meeting, according to custom, was opened with prayer. Domine Du Bois delivered a letter from Domine Fryenmoet, the substance of which was, that he was willing to join the Coetus. The Extraordinary Clerk was directed to send to him the Fundamental Articles and Rules of the Coetus.

2. The Paltz.— The Coetus has thought proper to write word to the Consistory of the Paltz, whenever the Coetus shall sit, since, according to information of Domine Goetschius, that Consistory is inclined to join us.

3. Jamaica.— The committee on the case of the congregation of Jamaica reported that Domine Ritzema had preached there, and had chosen and ordained a Consistory; wherein the Coetus rests content.

4. Queens County.— (1.) Justus Duryee and Albert Hoogland, elders from Jamaica, came in, and declared that they had received the letter, and would have given it to the parties concerned, but they would not read nor receive it, saying that they had a minister and a Consistory, and had nothing to do with the Coetus.

(2.) Newtown.— The elders from Newtown, John Colvert, had given the letter, through his brother, to the party addressed, who had read it over, and desired a copy. But they considered that there was no need of a copy, and that is all.

(3.) Success.— Andrew Onderdonk, from Success, reported that he had given the letter to the party addressed, and they answered that they approved of it, and hoped that it would result well.

(4.) Oyster Bay.— For the one party, Jacob Montford, Cornelius Hoogland, and Samuel Losey, promise to submit themselves to the Coetus, and to bring about the same with their friends. The reasons why they have not submitted to the decision of the last Coetus were, the non-payment of Domine Goetschius's salary, and some calumnies against him as heterodox.

On the other side, John Cousjon and Peter Luyster, as a committee of Oyster Bay, promise that an earnest effort shall be made to bring up the arrears of Domine Goetschius's salary, and a caution given against accusing him of heterodoxy.

November 8 — Forenoon.

1. Dom. Arondeus.— The letters to Domine Arondeus and his Consistory were not dispatched, because William Wood, on further reflection, declined to convey them; and William Hopper, who then undertook it, met with an accident.

2. New Letters.— Resolved, That a letter be sent to Domine Arondeus and his Consistory, in which they shall be cited to appear before the Coetus on Monday morning, at nine o'clock, in order, according to the request of the Classis, to state their charge against Domine Van Sinderen, while his letter to the Coetus is refuted. And Arondeus is required to bring with him the letter of the Rev. Classis to himself, and deliver it to the Coetus, that it may be seen whether he has liberty to address himself directly to the Classis, without laying his matter before the Coetus.

3. Dr. Du Bois having undertaken to write the letters of citation to Domine Arondeus and his party, Domine Haagoort is, in the meanwhile, put in his place as Clerk.

(1.) Dom. Muzelius.— Domine Muzelius being called in, appeared according to the Classical Letter, and promised to submit to the decision which the Coetus should make concerning him.

(2.) Tappan.— The Consistory of Tappan being called in, made a representation touching the deportment of Domine Muzelius after his censure, and their proceedings concerning him and his party.

(3.) Meanwhile, the elder, Albert Zabriskie, from Paramus, obtained liberty to return home on account of sickness.

(4.) Reference.— The case of Tappan was referred to this afternoon, and the examination of Verbryck until to-morrow morning.

Afternoon Session.

The Assembly was opened in the usual manner.

1. Sentence of Muzelius.— It was concluded that he should still continue three months under his censure, under the direction of the congregation. This was made known to him, and he submitted to it.

2. The letter of citation to Arondeus and his Consistory, which the Clerk was directed to prepare, being handed in, were approved, and ordered to be sent.

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November 9 — Forenoon.

The Assembly was opened in the usual manner.

1. Letter of L. Haf.— A letter was read from Laurens Hof, of Oyster Bay, not a member of the Low Dutch Reformed Church, which contained the most frightful slanders upon Domine Du Bois, Domine Ritzema, and the Coetus. The Rev. Assembly declared that they listened to it with the utmost abhorrence, and they decreed that if he should ever wish to connect himself with any Reformed Church belonging to the Coetus, he should not be allowed, until he repented of his slander upon the Coetus. It was ordered that this should be noted in the Church Book of Oyster Bay, and that a letter should be written to the minister of the Presbyterian congregation, to prevent them from receiving him until he had made satisfaction to the Coetus.

2. Examination.— The student, Samuel Verbryck, was examined, and his examination being finished with credit, he was declared a candidate for the ministry.

Afternoon Session.

The Assembly was opened in the usual way.

1. Payment of Salaries.— The question of devising means in order to secure the payment of the salaries of ministers was taken into consideration, in accordance with the express direction of the Classical Letter.

2. Poughkeepsie.— The gentlemen from Poughkeepsie handed in a communication, which was read.

Friday, November 10 — Forenoon.

The Assembly was opened in the usual way.

1. Aquackononck and Second River.— The report of the committee, consisting of the New Jersey Circle, upon Aquackononck and Second River, was taken up. The Assembly acquiesces in the action of their committee. It appears from the report that the people of Aquackononck are not inclined to a union with Second River.

2. Poughkeepsie.— The written complaints of the Poughkeepsie friends, Loys Du Bois and Peter Outwater, were read, and they, together with the Consistory of Domine Meinema, were called in, both representing the others who were concerned in the matter.

Afternoon Session.

The Assembly was opened in the usual way.

1. The Poughkeepsie Difficulties.— The communications before mentioned were read again and considered. Whereupon the Coetus resolved,

(1.) That the proceedings of the Consistory at Fishkill, in relation to Mr. Matthew Du Bois, were lawful, and are deemed by no means to be to the detriment of the late Mr. Du Bois, but rather a Christian reconciliation: nor ought they to be opened anew to the prejudice of the Consistory.

(2.) That those persons who refused to pay moneys for the salary to the Consistory, did wrong.

(3.) That the Consistory failed in their duty when they immediately called before a civil magistrate those who refused money for salary.

The final decision was, that they should become reconciled with each other; that is, Domine Meinema with his Consistory on the one side, and Mr. Du Bois and Peter Outwater with their friends on the other; which was done to the satisfaction of both parties, in the presence of the Coetus.

2. Validity of Dom. Goetschius's Baptisms.— The question was asked by Domine Meinema, in the name of his Consistory, whether the children who had been baptized by Domine Goetschius (before he was lawfully ordained) should be baptized over again. The reply of the Coetus was, that it was best to acquiesce in the matter as it now is.

Then the Coetus adjourned until Monday, the 13th.

Monday, November 13th — Forenoon.

The Assembly was opened, according to custom, with prayer.

1. Final Action concerning Domine Muzelius.— The question, what should be done at Tappan, in the case of Domine Muzelius, when the three months' censure had expired, was taken up. Resolved, That the three nearest ministers at Hackensack and Paramus, with their elders, shall repair thither, to whom the Consistory of Tappan shall state how Domine Muzelius has conducted himself during the three months. If he has conducted properly, Domine Curtenius shall preach; and the next day Domine Curtenius shall preach in the morning, reminding Domine Muzelius of his misdeeds; and in the afternoon Domine Muzelius shall preach his penitential sermons, (boed predikatie.) Thereupon the three ministers shall, in the name of the Coetus, declare him emeritus. To this conclusion the Coetus is constrained by the weakness of his eyesight, and the other circumstances which have come before us.

2. Dom. Van Sinderen and Dom. Arondeus.— The case of Kings County in relation to Domine Van Sinderen and Domine Arondeus, with their respective friends, was taken up.

(1.) Domine Van Sinderen and his elder, Abraham Lott, were heard. The authority to call given by the Classis of Amsterdam, and the call itself upon Domine Van Sinderen, through the Classis, were both read and approved, and a formal call upon him was produced and accepted.

(2.) The friends of Arondeus came in, and promised to urge Arondeus, as much as they could, to appear with them in the morning before the Coetus with their charges.

3. Payment of Salaries.— Domine Haaghoort presented for consideration the sketch of a plan for securing the payment of ministers.

4. Approval of Calls.— It was determined that in future no calls, whether upon ministers in this country or upon those in Holland or elsewhere, shall be deemed to be in order, unless they have first been brought before the Coetus or the Circle, and approved by them.

Tuesday, November 14th — Forenoon.

The Assembly was opened in the usual manner.

1. Letter to the Paltz.— The draft of a letter to the Paltz was read and approved, and they were told to address themselves to Domine Du Bois.

2. Reasons of Dom. Frelinghuysen.— Resolved, That the Classis be requested to send to us the reasons assigned by Domine Frelinghuysen why he dreads evil consequences if ever any one hereafter be examined by the Coetus.

3. Dom. Frelinghuysen's Book.— Resolved, That the Rev. Classis be informed that the book of Domine Frelinghuysen is approved by us in the name of the Classis, some expressions having been omitted by the author.

4. Van Sinderen and Arondeus.— The case of Domine Van Sinderen was again taken up, and the letter to the Rev. Classis, dated December 12, 1748, (in which the matter was laid open,) having been read, Domine Van Sinderen was asked whether he had anything further to add on his side.

He said that on Sunday, October 12, 1748, the lock of the church door in Flatbush was broken off by violence, contrary to the brotherly advice of the Coetus to make no more disturbances in the congregation, and thus possession of the church was obtained. On the 21st of Jan., 1749, the lock of the church door at New Amersfort was broken off, and one elder and two deacons, in opposition to Domine Van Sinderen's Consistory, brought Domine Arondeus into the pulpit there. On the 19th of March, 1749, Domine Arondeus, at Brooklyn, announced some as new members, one of whom he had chosen for deacon, when he had never partaken of the Lord's Supper. On the 19th of April, Justus Nagel paid his salary in arrears, whereupon he suspended him until tidings should be received from the

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Classis. On the 15th of October, 1749, Domine Arondeus ordained two elders and two deacons, who, having before been chosen by Domine Van Sinderen, were not ordained, because the congregation had objected.

Mr. Nagel and his friends being called in, reported that they had consented that Domine Arondeus should appear before the Coetus; but that others had threatened that if he did appear they would leave him, and go over to the English Church. Hereupon Mr. Bodet said that Domine Arondeus would abide by his letter to Domine Du Bois. Jurian Brouwer said, on behalf of the congregation of Brooklyn, that the friends of Domine Arondeus would never have anything to do with Domine Van Sinderen. Rutgers Van Brunt, of New Utrecht, said that Domine Van Sinderen had said that he would no longer be their minister, and they must look out for another. This he had said from the pulpit in Oyster Bay, and they thanked him for it, and brought him money. Roelif Van Voorhees, of the Bay, had no authority to speak in behalf of that village. Mr. Bodet, of Bushwick, complained of Domine Van Sinderen's unlicensed tongue in the pulpit against Domine Arondeus and his friends; but his object was not to have Domine Van Sinderen go away, but to have his conduct improved.

Afternoon Session.

The Assembly was opened, as usual, with prayer.

1. Case of Arondeus.— The first proposal of Domine Arondeus, dated September 1, 1747, was read, in which he proposed a reconciliation with Domine Van Sinderen under conditions. Then was read the second proposition, dated August 8, 1748, without conditions.

Domine Van Sinderen's reply to the first proposition was, that they should make this reconciliation for themselves in a Christian way, before ecclesiastical persons; but that, as to what belonged to the preaching, that should be settled by the congregations here, as well as at Raritan. Whence it appears that they are not irreconcilable, as partisans pretend.

Domine Van Sinderen had no time allowed him to answer the second proposition, but on the fourth day they renounced his services, as an irreconcilable man; i. e., the people of New Utrecht and Brooklyn gave him their written opinion, but without copies, and from that time abandoned their official seats as elders.

To the charge of Rutgers Van Brunt, Domine Van Sinderen replies, that he did not say what is charged, but that in the sadness of his soul had said that he wished they were provided with another minister, who could serve them better; and this is confirmed by Abraham Lott, Justus Reider, and William Cowenhoven.

The Coetus could not proceed further in this case, because Domine Arondeus was unwilling to appear before them. His friends undertook to induce him to appear with them on the last Tuesday of the coming April, and they are to give us notice thereof within four weeks. If Domine Arondeus promises to appear, then the Coetus will meet on the second Tuesday of September, 1750.

Domine Ritzema proposed the inquiry, whether it was not necessary to stop Domine Arondeus (from preaching) in Queens County, since the entire congregations are placed under the care of the Coetus? Answer, Yes! but that Domine Ritzema should not execute this, in the name of the Coetus, before the expiration of the month above mentioned.

Lastly, both parties were earnestly enjoined by the Assembly to refrain from abusing each other, which Mr. Abraham Lott and Mr. Nagel promised for themselves, and, as far as they could, for the others also.

Hereupon the Assembly broke up, after wishing one another all health and blessing.

[See letter of Coetus to Classis, dated May 11, 1750.] 3108?

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CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1749.

Letter from Rev. De Ronde and the Deacon D. van Dusant in the name of the Consistory of Paramaribo, August 6, 1749.

They presuppose, and are of the opinion, that the Classis has already been informed of the affairs of Rev. E. T. van Hoevenberg. They will shortly send over all the documents and papers bearing on this case, and give now only a brief account. They say Rev. Hoevenberg again set foot in that land on April 2. Three brethren received him and on the next day introduced him to the Consistory, where he was cordially welcomed by all the brethren. The hand of fraternity was extended to him, although, to their surprise, they did not see the least writing or certificate from the Classis. This they overlooked, in order not to give Rev. Hoevenberg the least occasion for confusion of brain, to which he had been previously seriously subject.

Meantime the Civil Government, had not yet fixed on a settled place for Rev. Hoevenberg; but his Excellency, the Governor had made known that this would be done ere long, viz., on May 5, when he would be in Paramaribo; and that Rev. De Ronde could prepare himself to present Rev. Hoevenberg then on May 7, at the prayer meeting, to the congregation. Rev. De Ronde would rather not do this on a Wednesday before only a few hearers; but Rev. van Hoevenberg, who had already got into a dispute with Rev. de Ronde, insisted upon being presented then; for he thought that Rev. De Ronde, on account of the pique against him, might, before a great concourse of people, make mention of the previous distressing condition of Rev. van Hoevenberg, who feared that then he would not be able to preach his inaugural on the following Sunday afternoon. The Consistory asked these gentlemen, therefore, to come to an understanding with each other. This took place; but then Rev. Yver, on consultation with Rev. van Hoevenberg and an elder, undertook to present Rev. Hoevenberg on May 4.

About this, Rev. de Ronde complained bitterly in the Consistory on May 5. Rev. Yver did not wish to come to the Consistory at that time, which otherwise might have caused this affair to end in the best manner. On the contrary, he went off to his plantation and remained there until the 10th or 12th of June. On this account, the Consistory was unable to settle the affair, but concluded by a majority vote that although the action of Rev. Yver was not regular, yet that Rev. van Hoevenberg should not be presented a second time, as this was not absolutely necessary, inasmuch as he had been previously a minister there.

But at this, the Civil Government (lit. Court of Police, or Political Court,) which had as yet made no assignment of a place, was very much offended. It desired, after that assignment, that a second presentation should be made. To this end, it sent an abstract of a resolution, whereby everything done in Consistory, regarding Rev. Hoevenberg before the Court had made the assignment was declared null and void. A second presentation was now the more strongly insisted on, but the Consistory would not consent to it, and forbade Rev. De Ronde to do it. These dissensions became all the worse, because Rev. van Hoevenberg had wrongly reported the Governor's words in Consistory. On this account the Governor asked for a deputation from the Consistory. He declared to them that Rev. van Hoevenberg had reported everything either senselessly or maliciously, whereof a document was delivered to the Consistory.

When the Consistory was about to deliberate on this, the President was informed by the Governor that Rev. van Hoevenberg had presented a Memorial, against his Excellency, to the Court. Thereupon the Consistory proceeded no further, especially, because the Governor wished everything, thus far, to be treated merely as information. Rev. van Hoevenberg was condemned by the Court to tear all his papers, with his own hands, before the Bailiff, and to ask pardon of the Governor. The Governor contented himself with forbidding Rev. van Hoevenberg ever

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to act so again, or to speak of it in any public place. Rev. van Hoevenberg seemed to be satisfied therewith; but in full Consistory, he refused to pray for his Excellency in the pulpit, until he received express command to do so. Still further went Rev. Hoevenberg's recklessness. He alleged before the Consistory that, as he came out of the church, and just after the service of the prayer-hour, Mr. Hentzel, adjutant of the Governor, had called him foolish and crazy, and threatened to beat him with his cane, because he, Rev. van Hoevenberg, had boasted that he had not prayed for the Governor.

The Consistory perceiving the irrelevant manner in which all this had been represented, deemed it best to take no notice of the affair until it had been investigated through a deputation to the Governor. This was done on the strength of an account which the elder Variel had also given them of this affair, and who had admonished Rev. Van Hoevenberg (who had run home in anger) to pray expressly and by name for the Governor. Rev. van Hoevenberg would not listen to this. The Governor promised, if the charge against his adjutant was true, to give ample satisfaction. Rev. Hoevenberg, however, having now resolved to pray for the Governor, writes a pacific letter, requesting the intercession of his Excellency with the Hon. Court to let him return to Holland. This was granted to Rev. van Hoevenberg, although in this instance he had not recognized the Consistory in the least; but the Consistory did not in the least trouble themselves about it.

Thereupon comes in a written defence from Mr. Hentzel, protesting that both Rev. van Hoevenberg and the elder Vareil had lied about him, and that he had been affronted by Rev. van Hoevenberg. Rev. van Hoevenberg now forgets himself completely, and wrote an insolent note to the Governor, and also said by word of mouth, that if within twenty-four hours he received no satisfaction, he would do justice for himself with pistol or sword. Thereupon the Court arrested him in his own house, until the case between him and Vareil should be decided. All information about this was given in a letter to the Patres. (?)

Meanwhile Rev. van Hoevenberg was very active in writing letters, and requesting Memorials, not material to the present purpose, but very insolent, and (leading to) many excitements at the Court where everything was dealt with, (and was thus outside the Consistory). It was finally resolved to act, upon so many communications, with Consistory. The Rev. President, by one, and the whole Consistory, by two deputed members of the Council, received word from the Hon. Court, that they were willing to discharge Rev. Hoevenberg from his arrest, provided that, so long as he remained in that place, he should not again be allowed to preach.

Meantime, while further means were being discussed, the Court learned that Rev. van Hoevenberg wished to go immediately to New England, and so they discharged him. But Rev. van Hoevenberg abused his liberty by writing to the Governor a very offensive letter. Thereupon the Court placed him, until his departure, in the custody of Exploiteur who accompanied him everywhere and prevented his writing letters, except to Consistory. Rev. van Hoevenberg, however, utilized that exception, wrote to the Consistory, handed over two papers to the President, and again ran away. Those papers being very impertinent, were handed back to him. The Court now learned that Rev. van Hoevenberg was preparing to preach a Farewell Sermon. The Consistory now resolved to detain him again in his own house. The Exploiteur had to forbid him all writing materials, and to accompany him aboard of the bark, on which he sailed for New England on June 25, (1749).

All this the Consistory of Paramaribo submits to the examination of the Classis, to which the Minutes will also be sent. A prayer is made for our welfare, and a promise in a Postscript, that it will answer the letter of Classis dated April 14, (1749) received so long before the sending of this.

In the name of Consistory,

Signed, Lambertus de Ronde, p. t. President.
D. van Dinand, Deacon.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Abroad.

1750, Jan. 13th. Art. 8. The following letters from foreign lands have arrived:

One from the Revs. Ritzema and du Bois, with some enclosures, together with the Acta of the Coetus. All these papers were referred to Depp. in order to report on them subsequently. xii. 193.

Dorsius.

Art. 10. They also report that the Messrs. Directors of the West (India Company?) have appointed as minister at the Castle Delmina, (in Guinea) the Rev. Peter Henry Dorsius. Hitherto he was a minister in Pennsylvania. He came thence into the Fatherland, without its having ever appeared to us that he was legally dismissed from his church, and that he had conducted himself properly there. The Assembly made no objection, indeed, to recognizing this appointment of Dorsius; but they cannot permit him to enjoy the benefit of it, until he exhibits to us the required papers; for he has refused to do this, although repeatedly admonished thereto. The Deputies are requested to give notice of this our resolution to the said gentlemen, (of the West India Company,) and to request of them that they will be pleased to hold Dorsius thereto, and insist that he prove to us his legal dismission and his good character. xii. 193.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Abroad.

Art. 12. The Deputati reported several letters from foreign countries: One from Parimaribo, written by Rev. de Ronde, and one from the Coetus in that country; also one from the Cape (of Good Hope), and one from Colombo (in Ceylon), and one from Curacoa. The drafts of replies were also read and approved. The

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Deputies were thanked, and were requested to forward these letters, as well as those to be sent to Batavia and St. Eustatius; together with the Acta of the Synod, to those places which are accustomed to receive them annually. xii. 193, 194.

ACTS OF THE CLASSIS OF AMSTERDAM.

Dorsius.

1750, Jan. 27th. Art. 2. The Depp. ad res Exteras report that the affair with Dorsius stands as formerly. He had replied no otherwise than before to their repeated writings. He referred them to the Depp. of the Synod of South Holland; and that the Directors of the West India Company desired to have a minister at Delmina, etc. The Rev. Assembly cannot do otherwise than persist in its previous resolution, and accordingly holds Dorsius obliged to show us evidence of his character and of his legal dismission. xii. 196.

TRINITY CHURCH, NEW YORK.

1750, Feb. Trinity Church School-House burned, with all the Parish Registers, containing baptisms, marriages, burials.— Dix's Hist. Trinity Ch. i. 252.

PETITION FOR A BRIEF TO BUILD A LUTHERAN MEETING HOUSE* IN NEW YORK. APRIL 4, 1750.

To his Excellency the honourable George Clinton Captain General and Governour in Chief of the Province of New York and Territories thereon Depending in America Vice Admiral of the Same and Admiral of the White Squadron of his Majesties Fleet.

The humble Petition of sundry Inhabitants of this City, High Germans, in behalf of themselves and others of the same Country But now Incorporated Freemen of this City of New York most Humbly Sheweth

That Whereas, under his Majesties most mild and indulgent Laws and happy constitution of Government they do enjoy Liberty of Exercising their Religion according to their Conscience in peace and Tranquility (through God's Blessing) and which is and alwales was in the way and according to the Faith and practice of Lutherans and it being after the method and manner of the High Dutch and in their Language occasions their being denyed and debarred the priviledge of Assembling in Congregation with The other Lutherans in their present Church in the said City, who vary much from them, and more so, on the account of their Constant use and practice of their Religion in the Low Dutch Way, & who, by reason of very many ancient people as well as young Ones, most of them poor, Likewise in respect of the tenderness of Conscience, cannot be brought over to Learn their Language or Exercise of Religion in the Low Dutch way Therefore are and have been a Long time separate from any publick Congregation for the Performance of their way of Worship, which all others his Majesties Loyal Subjects in their perticular Perswasions Have the happiness and benefit of within this City of New York.

Now Your Excellency's most humble Petitioners, humbly pray that, as they

* The building here proposed to be erected stood afterwards at the north end of Cliff Street.— Doc. Hist. N. Y. Vol. iii. pp. 294, 295.

have the present opportunity of a godly and worthy Minister to be a Preacher Amongst them from the same Country and of the same Religion and Language with Your Excellencys Petitioners, And legally ordained, as in and by his Credentials and credible Testimonials may and doth appear, So, Your Excellency will be pleased to grant us your paternal Permission, to goe about this City Amongst the Rest of our country-men and fellow Citizens to ask and Collect such benevolent contributions as they or any others Shall be willing to give or bestow for and towards the Building of a Meeting House for the Lawful and publick Exercise of their Religion as aforementioned & your Excellencys most humble Petitioners as in duty bound Shall forever Pray etc.

Philips Grim

Johannes fetz
Johann

Christoffer Bott lieb Creutz

Mark Shaffer.

4th of April 1750. Granted.

JESUIT MISSIONS IN NORTHERN NEW YORK.

1750, April. The Abbe Picquet establishes missions near Fort Frontenac, and in northern New York for the conversion of the Five Nations of Indians. See elaborate account, Doc. Hist. N. Y. i. 277-286.

AFFIDAVITS OF JOHN H. AND GENEVIEVE LYDIUS. APRIL 5, 1750.

City of Albany, ss. John Henry Lydius of the said City, Esq., being sworn upon the Holy Evangelists of Almighty God, maketh oath, that he hath frequently heard both from the Mohawk & Caknawage Indians, & that for about these twenty five years past, that the Land Northward of Saraghtoga, as far as the Rock Rogeo, did and does belong to the Mohawks; which Rock is scituated on the Lake Champlain about ten leagues North from Crown Point; neither hath he ever heard of any other Rock called by the Indians Rogeo, being a Mohawk word, and the name of a Mohawk Indian who was drowned, as the Indians in the Lake Champlain, near that Rock, long before Christians came amongst them; from whence the Mohawks call both the Rock and the Lake, Rogeo. And this Deponent saith that he knows that the Lake Champlain is called by the French Mer des Iroquois, as well as Lac Champlain; and this Deponent further saith, that he himself hath long had a Conveyance from the Mohawks, for Land five Leagues North from Crown Point which the said Mohawks did covenant with him to be their sole, lawfull and proper right. And he this Deponent hath always heard, that the purchase made by Godfrey Dellius in the year 1696, was commonly esteemed to extend to the Rock Rogeo; And he this Deponent haveing frequently enquired of the five Nations of Indians how far their right of hunting extended, hath allwayse heard them claim and assert, that they the Indians of the five Nations had a right not only to the land on the South side of Cadarokoui River, but also to the Land between Cadarokoui and the branch of St. Lawrence River, called Le Grand Rivier. And whilst this Deponent lived in Canada he hath heard some of the French people themselves own, that the lands on the South side of St. Lawrence River belonged to the English; And this Deponent further saith that he well knows that the Northern branch of Hudson's River extends at least twenty leagues further North than Crown Point, running thro' the Peninsula that divides Cadarokoui and Lake Champlain; he this Deponent having been that far up the said branch of the said River.

And this Deponent further saith that the time that Mr. De Lachassagne, Governor of the Three Rivers, was sent from Canada to treat with His Excellency, William Burnet, then Governor of New York against the English building a Fort at Oswego, he, this Deponent, being in Canada, did at their Return hear Monsr. Demuseaux, (one of the Gentlemen that had accompanied Monsr. De Lachassagne), say that Governor Burnet had convinced them that the Land of the South side of St. Lawrence River of right did belong to the English.

John H. Lydius.

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Sworn before me Jacob C. Ten Eyck, Esq., Mayor of the City of Albany in the Province of New York, this fifth day of April 1750. In testimony whereof I have hereunto set my hand and Caused the Seal of the Said City to be hereunto Affixed.

Jacob C. Ten Eyck, Mayor.

City of Albany, ss.

Mrs. Genevieve Masse, wife of John H. Lydius, of the City of Albany, Esq., born in Canada, and an Inhabitant there 'till she was the age of twenty seven Years, being duely sworn upon the Holy Evangelists of Almighty God, maketh Oath, that while she lived in Canada she frequently heard that the English claimed the Lands on the South side of St. Lawrence River as far Northward as the River, and that she this Deponent hath heard several of the French people in Canada own that the English Right did extend so far. And this Deponent further saith, that the Settlements on the North side of St. Lawrence River were established long before there were any Settlement made on the South side of it.

Genevieve Masse Lydius.

Sworn before me Jacob C. Ten Eyck, Esq., Mayor of the said City of Albany in the Province of New York this fifth day of April 1750. In testimony whereof I have hereunto set my hand and caused the seal of the said City to be hereunto affixed.

Jacob C. Ten Eyck, Mayor.

— Col. Hist. N. Y. vi. pp. 569, 570.

ACTS OF THE CLASSIS OF AMSTERDAM.

Dorsius.

1750, April 6th. Art. 8. In regard to the case of Rev. Dorsius the Messrs. Committee report, that as yet no satisfactory reply has been received from him. xii. 198.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. [About April, 1750.]

Letters from Revs. Du Bois and Ritsema, of New York, dated Dec. 27, 1749. O. S.

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The letter reporting that the extra session of Coetus which was stated in their previous letter to have been called in November, [1749] had been held already, but what was done there they do not report, referring themselves to the minute of Coetus which will be sent us in the Spring.

2. In particular they complain sadly about the distressing experiences which they have encountered as a committee in the affairs of Long Island in the two counties, when Coetus had adjourned, since then all the complaints come to them, they do not wish to let these churches go uncared for, and yet their hands are bound for acting more seriously.

3. They propose with much modesty, whether at length Classis should not give power to the Coetus or its committee, to lay down the law to the obstinate ones, and to account those who refuse to be guided thereby as disturbers of the peace of the Dutch churches; this they think will be the only way to peace, and that otherwise the affair shall come into the hands of the judge, when probably the one party shall join themselves to the Presbyterians, and the other will make itself independent of Coetus and Classis.

4. Further they announce that they are ordered by the Coetus to forbid Arondeus

the exercise of his office in that congregation, wherein however they shall proceed slowly, even as they had already spoken with Arondeus by way of consultation, but he only seeks sly subterfuges. Rev. Goetschius has already been forbidden the ministry at Oyster Bay.

5. Regarding Kings County they observe that the status questionis is not there, who in that quarrel might have done some wrong, or not have done some wrong, but who is minister there, or who is not. They had made an attempt at association, in order if possible to come into the world a lawful call on Arondeus, but Arondeus and his party want no colleagueship with Van Sinderen. They conclude with wish for blessing. xxiii. 151, 152.

Letter from Rev. de Ronde of Paramaribo, August 20th, 1749.

(Refers exclusively to affairs of Paramaribo or Suriname, at the very end saying:) and places Rev. E. T. Van Hoevenberg entirely in the wrong. xxiii. 152.

Letter from Rev. De Ronde from Paramaribo, December 10, 1749.

In which he says:

1. That he had written that he would send up some current pieces (Loop stukken) of Divine Truth, in Dutch and Negro-English; it is indeed in order and ready, but his condition does not permit going on with it. (See Corwin's Manual, Art. De Ronde.)

2. For the fulness of labor and the possible opponent for three years, would not have deterred him, but the impossibility of being able longer to preach in that climate, having been beset for a year with a great oppression on the chest, even with spitting blood, whereof the doctor had forbidden him to preach for a while; having let two turns pass he went on again, but found that his oppression increased, wherefore he announces that he is no longer fit for service there, but finds himself compelled to repatriate, wishing also to lay this before the consistory the gentlemen of the government, and the conventus in February.

3. To this is added a statement by the Doctor of Medicine, that he can no longer preach in that climate, unless he would make his disease incurable, and turn it into a consumption.

4. Rev. De Ronde however would be useful to that church with the pen, and if he recovers, by preaching to churches in other regions.

5. He complains further how much the two Dutch ministers have to suffer from their French Colleagues, whereof he expects to make a full verbal report, giving as a specimen, only, how the Classis there tries to make one suspected of the greatest unfaithfulness and folly; a copy of a letter which Rev. du Voisin (after having retired from the Consistory of Paramaribo shortly after the receiving of our letter to the same) sent round to the houses of the brethren by the sexton, is given.

6. Rev. De Ronde does not believe that the consistory will answer our letter to the same, before the Conventus has been held, because many matters are mentioned in it, belonging to that assembly. Further concludes with salutation. xxiii. 152.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Deputati ad res Exteras.

1750, April 7th. Art. 6. These made a report upon the letters from New Netherland and upon the Acts of Coetus. Extracts of these are to be found in the Acta of the Deputies. Further there

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was read the drafts of letters to the Coetus (in New York), and to Revs. Du Bois and Ritzema; also the three members of (the church of) Jamaica; and to the officers of the five congregations on Long Island. All of these were approved by the Classis, with thanks to the Rev. Deputati for their discretion and the pains taken by them. It was requested that these letters be sent off as soon as possible. Quod factum. At the next Classis Rev. Beels shall preside. xii. 200.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Rev. L. De Ronde, April 7, 1750. Vol. 30, page 177, No. 102.

To the Rev. Mr. De Ronde.

Dear Sir, and Beloved Brother:—

The contents of your letter of May 26, 1749, were communicated to us by Rev. Mr. Visser. We did not at once answer it, because we deemed it necessary to await the writing of the Consistory of Paramaribo concerning the case of which you complain. This writing has at length arrived and been answered. From this you may observe that we do not indeed approve of the conduct of Rev. Yver in proposing Rev. Mr. Van Hoevenberg; nevertheless we request and advise you to retain no displeasure on that account.

You further remark on this case other unpleasant experiences, in a letter of August 20, 1749, that "Levius fit patientia, quidquid corrigere est nefas"; and that no one, if retaining a pure conscience, has ever regretted on his death-bed that he has endured and forgiven too much. We trust that your respected fellow-servants, following after those things which make for peace, and wherewith one may edify another, will afford themselves an agreeable rest, as well as give us a cause for gladness.

We are also glad to notice that you endeavor to remove the reproach of an indolent servant by performing much preaching and catechising, and that your labors are not unblessed. Although the work may be somewhat arduous, do not let your hands grow slack, for there is a reward after your labor. May the Lord grant you further desire and ability to labor, and crown it with his own almighty work of grace in the saving change of many hearts.

Respecting your intention to print a sketch of First Truths in Negro-English by the side of the same in Dutch; Classis judges that it would be useful, but thinks it necessary first to transmit a copy for examination and approbation. The Classis is moveover pleased with the clearer view which you give of a so-called "Order of Knights;" and especially with the added statement that you have no connection with any Societies from which any offence or suspicion might arise.

Finally, we are of opinion that the candidate Blok has, with reason, been denied the pulpit. We understand that there are grievous rumors about him also in this country. Here we close, wishing for you all needed grace and every desirable blessing from heaven, while we profess to be,

Rev. Sir and Esteemed Brother,

Amsterdam, Jan. 15, 1750.?

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the three members of the Consistory at Jamaica, L. I., April 7, 1750, Vol. 30, p. 179. No. 107.

To the three Consistory members of Jamaica.

Very Worthy Sirs and Brethren:— We have read with much grief and with disapprobation the letter of the 10th of May, signed by Douwe Ditmars, Dirk Amerman and John Noordstrant, and by two Justices of the Peace besides. We should have passed by the perversities contained therein, if we had been informed that our writing of the 5th of the month, which arrived subsequently, or the efforts of the Rev. Coetus, had made any modifications in the sinful dissensions on Long Island. But, as we have learned nothing to that effect from that section, but from other quarters, that things are going worse than ever, to the destruction of all edification, peace, and lawful Church-Order, we cannot refrain from making some serious remarks on that writing.

We notice in it hardly anything else than accusations and vituperations against the Coetus, as well as against most of the ministers who have joined themselves to that body. These are all of a character so destitute of proof, so bitter and so uncourteous, that they do not seem to have flowed from the heart or pen of one who seeks to cultivate Christian or even civil propriety.

Consider, we pray you, calmly, for a moment, whether such a course of conduct is calculated to diminish that discord and bitterness which is now prevailing between elders as well as between lay members, and which actions are so contrary to the spirit of the Gospel; or whether it is not calculated to make them beyond remedy. Yea, judge ye also, whether or not the Classis ought to take any notice of such a style of grievances. If so, then there is hardly a minister in New Netherland who is not liable to censure. But then, others can, with equal right, demand that we take notice also of the heavy accusations against Rev. Arondeus. Could there not be any number of charges made about his running from one church to another, in a disorderly and unlawful manner? and especially, if one should take into account a writing, signed by four of the elders made by him, eight months after his return from the Raritans, and which they want to have pass as a lawful call to the church of Jamaica? Our Assembly, however, wishes to be impartial in these matters, and will act only with a view to the peace and welfare of your churches; but that we should pass a just judgment on your affairs is impossible to us, owing to our distance from you, and to the contradictory reports that come to us.

We must once again, therefore, urge you most earnestly to submit your grievances and all your interests, in a modest manner, supported by proper arguments, to the judgement and decision of the Coetus. The Classis sends at this time also a letter to that body, requesting and authorizing it to settle your affairs; and yet this is done in such a way, that any one who feels himself aggrieved by the decision of the Coetus, shall have the liberty of addressing himself in an orderly way, to our assembly, with the reasons of his grievances, and with proper proofs. Thus the matter may come to us in such a shape that we can give a decision on it.

If, however, this, our well-intentioned admonition, is again fruitless, what else can we conclude but that your affairs cannot bear too close a light on them? And what other result can there be, than that the Classis must either pronounce judgment upon those who reject its wholesome counsel — which would be far from pleasant to us; or that it must cut off all correspondence with such particular churches, and leave the responsibility for their total ruin with those who destroyed our only possible way of helping them? We pray God that He may prevent such a result! and that for your own welfare, as well as for the peace and eternal salvation of the people of these churches, He may cause our counsels to be acceptable to you. It is also our earnest desire, that God would enable each

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one of you to understand, for his own contrition and improvement, in what he is to blame, in order that righteousness and peace may flourish where now so many roots of bitterness are springing up. With this wish we remain in love,

Very Worthy Sirs and Brethren,

Your Revs. obedient servants and brethren — The Members of the Classis of Amsterdam.

In the name of all,
M. Snethlage, Depp. Cl. h. t. President.
Johan Temmink, Depp. Cl. h. t. Scriba.

Amsterdam, April 7th, 1750.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the members of the Consistories of the Five Congregations on Long Island, April 7, 1750. Vol. 30, page 181. No. 108.

Very Worthy Gentlemen and Brethren:— The Classis perceives with sorrow from a letter of May 12th 1749, signed by certain members of the Five Consistories on Long Island and by Six Magistrates, the sad condition of your churches, occasioned by bitter and partizan conduct of certain so styled leaders, whereby you bite and devour one another.

We have observed, first, that Rev. Van Sinderen has been placed under censure and his salary, which was to be paid by the inhabitants stopped; then, also, how he is grievously despised, while Rev. Arondeus is highly praised; and finally, your conclusion is, that it will be in vain for us to attempt a reconciliation or anything else, except to give the final sentence as to which one must seek another place; yet at the same time it is asserted that neither Classis nor any other body shall get Arondeus away.

Upon the first matter we remark, that if congregations, or certain parties in them, against the desires of others, deal thus with lawfully called ministers, withholding also their salaries, it will be impossible to find capable ministers for such people, and all good order will be trampled under foot.— In reference to the next matter, we declare, that while we do not defend all that Rev. Van Sinderen says or does, yet no proper reasons are given why he should so peremptorily be put under censure.— In reference to Rev. Arondeus, however, while we ought not much to heed even grave rumors to his injury, yet we know too well, notwithstanding the commendations bestowed, how he unlawfully gads about from one congregation to another. Even if he has no intention of temporal advantage therein, he certainly does occasion much disturbance and bitterness. Yet at the conclusion of your letter you dictate plainly enough the law for the government of Classis in their decision, viz., in favor of Arondeus. But if we should decide according to our knowledge, it is easy enough for you to understand toward which side we incline.

In order, therefore, to avoid all appearance of partiality, we assert that we cannot understand how either of these ministers can continue to serve with edification and peace on Long Island as long as bitterness and discord are cherished by leaders and others. We wish, therefore, that opportunities might be found for settling each of them somewhere else, under lawful calls, and of having others unanimously, and in a regular way, chosen in their place. But because everything seems so obscure, as represented to us, we have to-day written to the Rev. Coetus, requesting and authorizing that body conscientiously to investigate the whole matter and settle this Long Island affair. Should anyone feel aggrieved in the decision, the way is open to all reasonable appeals or complaints to the Classis. The Classis will also then be put in a position rightly to understand the true condition of the business. Such is the present decision of our Assembly. It was not our intention at our last writing to leave it absolutely to your choice by whom your business should be judged, whether by Coetus or Classis, as Rev. Arondeus wrote to Rev. Du Bois.

We see no means of bringing your affairs to order and rest in any other way than that proposed, so long as one writes one thing, and another another, according as each follows views influenced by passion, or party, or private considerations. We therefore request and exhort you, not only for our sakes, but for your own sakes, to follow the course we have marked out for your peace and edification. This plan will not be in opposition to Church Order, but is calculated to maintain it. If you do not heed us, we will be obliged to leave the results, sinful and destructive as they are, to your own responsibility, and we declare we will have no more part in them. Refresh us, therefore, we beseech you, for we heartily desire the peace of your Zion. So we will also ever wish that the peace of God may reign in your hearts, in all your Assemblies, and in your congregations.

We remain affectionately,

Amsterdam, April 9, 1750.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Coetus of New York, April 7, 1750. Vol. 30, page 183, No. 109.

To the Rev. Coetus of New York.

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Rev., Godly and Very-learned Sirs, and Beloved Brethren:— The Minutes of your Meeting of September 12, 1749, prepared by Rev. Du Bois, as Extraordinary Scribe, from the notes of Rev. Haeghoort, we have received. We thank you for your brotherly correspondence which we also desire affectionately to maintain, and we send herewith the Minutes of our last Synod of North Holland. (1749.) We also learn from a remark of Revs. Du Bois and Ritzema, that another Coetus was held in Nov. 1749, but we have not yet seen the Acts of the same in reference to the affairs of Tappan and Long Island. If we had, we would have been in better condition to express our views about those offensive disturbances on Long Island. But as far as we can form any idea from the former Acts, from the letters of certain congregations there, and from the letters of the two gentlemen who constitute the committee on the subject, we may make the following observations:

We notice grave accusations from several churches, and an unconquerable repugnance to Rev. Van Sinderen; but there are no less weighty objections against Rev. Arondeus. While we fear that the former has not sufficiently sought to win hearts by a prudent and peaceable course of conduct; we know of several great irregularities about the latter, which destroy all good order and peace in the church. We know that there are also several members, and these perhaps not the most unworthy, who cannot join themselves with him. We hardly know, therefore, whether either of these men can remain there in peace and to the edification of the people. If each could be called to some other church, and these disturbed congregations could be provided with men of peace and prudence, then might a way to secure a settled condition be found. But we only suggest this for your consideration, as we are not yet able to express a final opinion on this matter. We believe that you are better acquainted with all the circumstances than we are, and can better understand all the obscure points. The Classis therefore hereby requests and authorizes the Coetus to give such sentence, and make such arrangements in reference to the whole case, conscientiously, and in accordance with the Word of God and Church Order, as they consider best, in order to prevent the entire ruin of those churches. If any justly consider themselves aggrieved by your sentence they may then properly address themselves to Classis with their reasons for such objection. Thus will the Classis be enabled to view the whole matter in a clearer light, when they have such statements, with the Acts of the Coetus, and all things orderly arranged. To this end two letters are despatched to-day, in reply to those written to us in May, 1749, in favor of Rev. Arondeus. In them we most earnestly admonish those who do not wish to submit to the Coetus. And now in reference to your recent Assembly: We rejoice that your meetings are con-

tinued, and we now again urge and admonish all who have not yet joined themselves thereto, to accommodate themselves to such a profitable object, not only for their own comfort, peace and edification, but to aid us the better in the judgement and treatment of their affairs.

Upon the quaeritur proposed to the Classis, in respect to ministers who belong to the Coetus and also act as counselors in neighboring places, we are of the opinion that such should first report to Coetus before writing to us, unless in some very important case there should be periculum in mora, while waiting for the regular or extra session of the Coetus. Any congregation, likewise, should have the right to request an extra meeting of the Coetus, provided that the multiplicity of these meetings, unless there be absolute necessity, do not cause a grievance to any, and so give new grounds of complaint.

We again notice a request to examine peremptoir, and to ordain the candidate P. De Wint. This request was made by you before our letter of May 5, 1740, was read. We trust that hereafter the objections already mentioned more than once on such requests, will deter the Rev. Brethren in the future from repeating them. Besides we discover something in the present instance why we should not grant this particular request. It seems somewhat suspicious that the Rev. De Wint's letter of membership is not written in the usual form; also that he departed for New Netherland, intending to become a minister, but did not first report himself to Classis, or even notify us of his intention. In reference to a similar case, that of Thomas Romein, we observe that the Rev. Coetus did not enter upon it of their own accord, but wished first the fuller elucidation of Classis. This was shortly after given.

The article about John Van Driessen was somewhat obscure, perhaps through some slip of the pen. It almost seemed to us as if we were going to resign from the church of Asquiggenonk. It does not seem necessary, therefore, for us to make any remarks on this subject at present.

Neither do we say anything against the circumstances concerning Rev. Goetschius in relation to Oesterbay, (Oyster Bay,) nor upon the plan agreed upon in the choice of members of the Consistory there. We are even well pleased with the manner in which the Circle (Ring,) is to conduct itself, as well as with the fact that such meetings are not to be so multiplied as to become troublesome.

In regard to Rev. Heagoort, we trust that your admonitions in connection with ours will exert the desired effect on his congregation and remove all causes of trouble. Furthermore, we desire to learn the result of the attempt of the York Circle to unite the churches of Second River and Acquigenonk. Finally, we are quite satisfied with the resolutions passed by you about our propositions relating to students, and how you are to act when letters are received from our Classis.

The later Minutes of your transactions failing us here, we will also conclude our letter. May the God of love and peace be with your persons, your Assemblies and your congregations; may he bestow abundant grace on you, that you may be steadfast, unmovable, and always abounding in the work of the Lord, and enable you to understand that your work is not in vain in the Lord.

With affectionate esteem,

Amsterdam, April 7, 1750.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Messrs. Du Bois and Ritzema, April 7, 1750. Vol. 30, page 187, No. 110.

To Rev. Messrs. Du Bois and Ritzema.

Rev. Sirs and Much-esteemed Brethren:— The letters of Oct. 18th and Dec. 27th 1749 — of which the latter was signed by you both, and the former, accompanying the Minutes of the Coetus was signed only by Rev. Mr. Du Bois — we gratefully

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acknowledge as having been duly received by us. Our reply to the Rev. Coetus, on matters pertaining to their transactions, is despatched with this, and is, by request, addressed to Rev. Mr. Du Bois. We cordially thank him for sending us the Minutes of the Coetus and documents relating to Rev. Arondeus and De Wint.

We rejoice with you that the storm excited by Rev. Hoevenberg has so quickly blown over. How much that man is to be pitied for all his unseemly conduct, which is known both in Surinam and here. It must be looked on as the result of troubled brains.

Our joy would be greater were the disquiet upon turbulent Long Island also at an end. And although we pity you who have to endure so many vexations because of these unruly persons, and to devote so much effort to the restoration of peace and to promote edification there, yet we do not find ourselves in a condition to pronounce a final judgement for want of a proper understanding of the same, as well as of the best means of redress. Besides your report concerning Queens County, of Jan. 1st 1749, to which you have referred, has not yet been received by us, although other letters of the same date have reached us. Therefore we can give no other conclusion than the one already communicated to Rev. Coetus. If we had received the transactions of your Meeting held in November, upon the affairs of Tappan and Long Island, we would have had more light to guide us.

Your question about Kings County we can answer more readily as it now presents itself. One who has been legally called by the whole congregation is the lawful minister of such church; but he is an unlawful minister who has been enticed in irregularly from another church, by a lot of people got together. But the great difficulty lies in the carrying out of any sound policy, when the churches cast off all authority, and do just as they please with the ministers whom they have called, as well as with their promised salaries.

We have again allowed ourselves to take the trouble to reply to two letters, dated May, 1749, from Long Island, in favor of Arondeus, giving earnest admonitions to those people to submit to the Coetus. May the Lord, who silences the roaring of the sea, give success to these efforts to quiet these unruly spirits, and restore good order. Likewise do we most heartily wish that He may bless your arduous endeavors to the same end. May He cheer you in these efforts, and in other fruits of your ministry, and sustain you therein with all needed grace, and grant you and yours continued health of both soul and body.

Amsterdam, April 7, 1750.

CLASSIS OF AMSTERDAM.

Rev. E. T. Van Hoevenberg to the Very Rev. Classis of Amsterdam. 1750. April?

Portfolio "New York", Vol. i.

To the Very Rev. Classis of Amsterdam:

Very Rev. Sirs, Highly Esteemed Brethren, convened in Classis of Amsterdam:— Inasmuch as it was cast up at me, in Coetus, that I could not be a minister: therefore in behalf of the churches which I had supplied in the meantime, I requested copies of all letters, and of the Acts which belonged to the New York Coetus; and because slanderers have now spread the report through the province that I am not a minister, I, therefore, ask for a copy of my call to Suriname, in order thereby to stop the mouth of such foul slanderers, children of Satan and of darkness — church owls.

I ask also for justice in reference to the insult put upon me in Suriname; and also in New York, where, by an ecclesiastical resolution, a copy of a unanimous call is denied me.

I am astonished at the foul sort of remarks about me, called out by your letter

to the sickly Coetus; as, for instance, that at times I was out of my mind; that my utterances were to be ascribed to my hollow pate; "Thou shalt not say to thy brother Raka"; and that you were glad that the storm raised by me in New York had so happily passed over.

All I want to know is whether such a procedure took place by order of Classis, or at the option of the writer. If by order of the Classis, then I know now that a unanimous call, backed by the strong desire of the entire congregation is a storm. Now God stirs up hearts to make a call. Consequently it is God who has raised a storm, which Du Bois and his adherents say was raised by a mule of a blockhead.

Under cover of Jan G. Xacans (?) Copian at Amsterdam on the Eglantiers Canal.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. G. W. Mancius to the Classis of Amsterdam. April 26, 1750.

To the Highly Distinguished Classis of Amsterdam.

Highly Honored, Pious and Learned Fathers and Brethren in Christ:— Before we proceed to answer your much respected missive received by us in October, 1749, we must mention something which occurred here previously to the arrival of that letter, and which occasioned some trouble in our congregation. For Rev. Goetschius came here on June 3rd, 1749, and told our pastor, Rev. Mancius that he intended to go and preach at Paltz, a small place, but unquestionably belonging to our congregation. Our pastor answered Rev. Goetschius that he had no objection, to offer, provided it were done in accordance with the rules of church government. He further informed the Rev. Goetschius that some of the ..... people at the Paltz, even the very ones who had invited the Rev. Goetschius to come there, had been already, previous to his arrival at Kingston, disciplined by the Consistory of this place on account of their obstinate adherence to Mr. John Van Driessen. Hereupon the Rev. Goetschius asked whether the honorable Consistory had censured the place or the people. To this our pastor replied, that it seemed as if Rev. Goetschius were speaking in jest, and that he thought that Rev. Goetschius knew better than to use such language. Finally, (after having vomited forth some slanderous remarks against Rev. Boel, calling that worthy gentleman an Anabaptist, a man unable to govern himself, a man who was ruining himself and family, a man of whom it could not be ascertained whether he preached orthodoxy or not, inasmuch as nobody could understand him), Rev. Goetschius declared that he would go to the Paltz to preach, and that our pastor could complain of him if he saw proper; indeed he challenged our pastor to do this, calling the (aforesaid) discipline, "an oppressive and execrable action."

Accordingly it is our humble petition to your Worthy Highness (that you would inform us) whether said discipline can rightly be called "an oppressive and execrable action?" And in order that your Worthy Highness may be fully capable of judging in reference to this matter, we will truthfully state the reasons why this discipline was exercised.

After John Van Driessen had preached at the Paltz several times, the Consistory warned the members of the congregation at that place against said Van Driessen, inasmuch as he was not a lawfully qualified minister of our Dutch Reformed Church. Subsequently certain of those members were requested to come before the Consistory and were again admonished to discard Mr. John Van Driessen. But they were unwilling to do this, saying that they were desirous of having services at the Paltz. Then the Consistory proposed to join with them in calling a second pastor, so that they might have service there. They received this proposition ad referendum; but after postponement they declared that they were unwilling to have anything to do with a second call. Moreover, they adhered to Rev. John Van Driessen, and separated themselves from our church. And although they were

afterward very often admonished to return, both by the Honorable Consistory and others; and were even warned by Rev. Du Bois, (when he was at Poughkeepsie to introduce Rev. Van Schie), that Mr. John Van Driessen was not a legally ordained minister of our church; nevertheless they persistently adhered to him. He came there several times during the year, not only conducting the services, but choosing and installing a Consistory. They thus separated themselves from our church. Thereupon our Honorable Consistory, cut them off from the ordinance of the Lord's table. Afterward, it is true, some returned with confession, asserting that they were ignorant of the fact that John Van Driessen was not a lawful minister. These were received into the church again. But others remained obstinate, refusing to confess that they had done wrong in adhering to him, avowing that they were too stiff for that and that they could not see that they had acted in an unbecoming manner.

Hereupon our Honorable Consistory proposed to them to appoint three orthodox ministers of this province, to correspond with your Honorable Body, and ask your opinion upon this matter; also that we and they should submit to a decision given by you and the three ministers, conjointly, and in accordance with the rules of church government; but neither would they hearken to this proposition, but persisted in their obstinacy. This is a truthful statement of the principal facts. Now may it please your Honorable Body to decide whether we have abused or oppressed those people by disciplining them.

Rev. Goetschius, besides using the language quoted above, also declared at the Paltz that the adherents of John Van Driessen not only could, but also would be received as members in full communion, if they presented themselves to the Coetus; including such even as had made Confession of Faith during the ministry of John Van Driessen.

But this is not all the complaint which we are obliged to enter against Rev. Goetschius. That gentleman seems not only to question your high authority over these churches, but more than this, he has also allowed one of his pupils to occupy the pulpit. This is directly contrary to the classical letter. And this pupil had not yet the requisite qualifications to preach, (as we have been told by many trustworthy witnesses), but was obliged to read from a little book, or from paper. (And as to your authority over us), Rev. Goetschius asked our pastor, even in the presence of one of our Assemblymen, Mr. Abram Hassbrouck, what authority your Honorable Body had, or if any, where you had obtained it, to govern the churches in this country. Mr. Haasbrouck was an intimate friend of Rev. Goetschius, both because he originally came from the Paltz, and had two uncles, as well as other relatives among those who were disciplined. He had also witnesses; all the abovenamed facts, and declared them to be true, in our presence. Of both these circumstances we have complained to the Coetus.

Their conclusion upon this matter was, that inasmuch as Rev. Goetschius was sick at present, and we were intending before long to enter complaint before your Honorable Body, it would be better, perhaps, for the Rev. Goetschius to answer for himself before your Honorable Body. But after this, Rev. Goetschius not only continued to pursue this wrong course but also went on to administer the sacrament of communion, (by order of the Coetus, as he pretends), to those who were under discipline. He has thus supported these obstinate people in their unrighteous practices.

And how little respect Rev. Goetschius has for your Honorable Body, appears, among other things, by his utterance at Fishkill, viz., That before his black hair had turned gray, other ministers than those from Holland, would officiate here. Of this the Right Reverend Meinema can also inform you.

Now, as regards your highly honored and much respected letter to us, let the following serve as a reply: We learn with deep grief that your Highness considers what we said in our defence, as "reflections;" and inasmuch as we perceive that your Highness is not pleased with this, we refrain from saying anything further in regard to it.

Concerning the case of Rev. Leydt, the following is a true statement. Rev. Leydt, (whom Rev. Mancius had congratulated upon his examination), was desirous of preaching at Mormel (Marbletown), a place unquestionably belonging to our congregation, and served by Rev. Mancius, our lawful pastor and theirs. Accordingly on the following day after his arrival from New York, in company with

Rev. Mancius, by boat, he wrote to the Honorable Consistory in regard to it. Upon receiving this communication, the Honorable Consistory went to Rev. Mancius to ask advice. He replied that it appeared strange to him, that while the Rev. Leydt had been on the boat with him for three days, and had freely conversed on church matters, yet he had said nothing in regard to this. Upon hearing this, the Honorable Consistory were also greatly surprised, and asserted that this was an unbecoming procedure on the part of Rev. Leydt. Rev. Mancius then said, that as it was either ignorance or malice on the part of Rev. Leydt, he could not consent to his petition, but would leave the whole matter in the hands of the Honorable Consistory. They, judging that the conduct of Rev. Leydt toward their pastor was neither becoming nor ecclesiastical, resolved not to allow him to preach. Of all these circumstances Rev. Leydt is also fully aware. May it now please your Honorable Body to judge whether the objection to allowing Rev. Leydt to preach was raised by our pastor, or whether it was not rather occasioned by his own conduct? You will also be able to judge to how little degree truth is regarded, in sending reports to your Honorable Body.

As to your advice to us to apply to the Coetus, we are obliged to say that we cannot determine to do that, for the following reasons:

1. The Coetus, (or at least Rev. Goetschius, who avers that he has done everything by order of the Coetus), has treated us unjustly, by taking from us a part of our congregation, as said above. This action is obviously opposed to every system of church government. It was considered strange by many people living at the Paltz, and who have always remained true to our church, and caused doubts to arise as regards the justice of the Coetus, and of Rev. Goetschius himself. It therefore seems to us as if the Coetus intended to force us. This very thing Rev. Goetschius also openly declared in the presence of the abovementioned Mr. Haasbrouck; for he said that your Honorable Body had given power to the Coetus to compell such congregations as did not yet belong to the Coetus, to unite themselves thereto. In this last statement, as compared with a previous one, Mr. Haasbrouck himself noticed the contradiction.

2. Rev. Goetschius defends the case of John Van Driessen by his acts, since he considers the Consistory chosen and installed by said Van Driessen as lawful as that of any regular, orthodox, Dutch Church, contrary to the decision given by your Honorable Body.

3. In addition to this, we cannot see any advantage or benefit which would accrue to our church from uniting with the Coetus. For in several churches belonging to the Coetus, there is more trouble and schism than with us; or there was, among them, before they joined it. We therefore again humbly ask, that we may retain our liberty in being under your direct control, and the privilege of corresponding with your Honorable Body on all important matters. However we do not mean to say anything disparaging as to the reverence due the Coetus, and intend to live in Christian fellowship and brotherly love with all who belong to it, as we have ever done.

But if your Honorable Body refuse to grant our request, of being allowed to correspond with you, (as is probable), this will be our comfort,— that it is done on account of our faithful adherence to your Honorable Body, and our recognition of subordination to your decision. Against this we have never, as far as we know, offered any opposition, or done anything contrary to it. We have even defended and upheld that subordination against some who were desirous of appealing from you to the Synod. It would, indeed, grieve us if we are obliged to miss your sage (lit. well-cut) advice. Meantime we supplicate the Lord of the Church that he may be on our side, and grant us deliverance; that he may bless your High Excellencies in Christ Jesus. May he satisfy you with length of days, and cause his light to shine upon you, (lit. thee, the Classis), for the good of his church and our good; that we may continue to enjoy your high and worthy counsel, and learn from it how to judge and act in difficult circumstances.

As ever, we remain, high and worthy gentlemen, Fathers and Brethren in Christ,

The Honorable Consistory of the Dutch Reformed Church at Kingston.

By commission, and in name of all,

G. W. Mancius.

Kingston, N. Y. April 26, 1750.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Spring of 1750.

Abstract of a Letter of Rev. E. T. Van Hoevenberg, dated Jan. 3, 1750, but without Mentioning Place.

Inasmuch as, without having been censured, and notwithstanding the Peace-Contract, he has been driven away by the Governor in a violent manner, he asks of the Classis that it will make provision, that in those foreign parts, the payment of his salary be secured to him by the Society. He is still in distress because of the dreadful treatment by de Bois, whom, he says, he justifies, (does not justify?), as he is ready to go from Surinam, to Smyrna or to the East Indies, according to the pleasure of Classis. If the Society should refuse to pay him, he asks that (we?) complain to the Synod and to the Commissioners, so that their High Mightinesses may keep him as well as Liege, (?), and he be enabled to enjoy, in redress, his full salary, or the half of eighteen hundred florins, and the half for those years which have elapsed; (?) for only by persistency of begging they have paid him six hundred florins per annum. Yet he will not instruct Classis as to their duties; but the Lord will behold their actions, and the Judge will judge uprightly. For this purpose he requests that they send over a draft on his correspondent. xxiii. 30, 31.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Coetus to the Classis of Amsterdam, May 7, 1750.

3098
3102

Letter to the Rev. Classis of Amsterdam.

Rev. and Honored Brethren:— Thus are before you the Minutes of the Coetus, begun on the 7th of November last, which I could not send to your Rev. Assembly, along with ours of the 27th of December, by an earlier opportunity. The various unexpected circumstances at the Coetus are the reason why matters were treated as they are set down in the Minutes.

From them the Rev. Assembly will perceive, to our extreme regret, how sad is the condition of the Church of God on Long Island, in all the congregations of both counties, and alas! growing worse and worse. The period having expired within which the friends of Domine Arondeus were to make known to us whether they would submit their whole case against Domine Van Sinderen to the consideration and judgement of the Coetus, the three friends of Arondeus have come to me and declared in the name of all, that they would have nothing to do with the Coetus, but would refer their cause only to the Rev. Classis, to which they were subordinate.

At Tappan, affairs are more prosperous. Domine Muzelius has promised me that he would no longer resist the Consistory, since I convinced him that such a course would finally result only to his own injury. He is declared emeritus on account of the weakness of his eye sight, and the congregation have hired for him a suitable house, into which I have urged him to enter, his congregation undertaking to give him some portion of his support. Meanwhile, it is more than probable that the candidate Verbryck will be called there.

The candidate, De Wint, expects to go to Bergen and Staten Island, as soon as the Coetus shall receive permission from the Rev. Classis to qualify him. There are in these provinces three growing places still vacant, viz., Rhinebeck, Rochester, and the Paltz, with their dependent neighborhoods, which cannot be supplied

from Holland, chiefly because of the expense. For which reason, it is desirable that some means of aid for congregations just starting should be provided in Holland; and the more, since Dutch congregations, subordinate to the Rev. Classis of Amsterdam, are much more objects of aid than others.

According to the resolution of the Coetus, (November 14th, forenoon,) to request the Rev. Classis to send to us the reasons of Domine Frelinghuyzen for the evil consequences he dreads if hereafter any one were examined by the Coetus, the application is hereby made to the Rev. Assembly in the name of the Coetus, in the most amicable manner. The little book of Domine Frelinghuyzen, after examination, has been approved here, in the name of the Classis, yet with the omission by the author of some expressions, as appears in the Minutes. For what remains, we refer you to our letter of December 27th last, which we trust has come to hand in due season; and to which, as well as to that of the 18th of October, we hope shortly to receive a reply.

After recording my continued health and strength for the discharge of my ministerial duties, under the gracious help of the Most High, in my advanced age, and the health of all our brethren in these provinces, I, for the present, conclude, with my heartfelt prayer to God that he would keep Holland and her Church from all harm, and make them to flourish more and more for the magnifying of his most holy name; and that he would follow your persons and services with his rich and gracious blessing continually. I subscribe myself, with all due reverence,

Reverend and honored brethren, In the name of the Coetus, Your obedient servant,

G. DU BOIS, Clerk Extraor.

New York,
May 7th, 1750.

CLASSIS OF AMSTERDAM.

Acts of Deputies. May, 1750(?)

Letter from Rev. De Ronde of Paramaribo, Jan. 17, 1750, with two enclosures.

1. The letter makes known that the Consistory of Paramaribo has been able to find good to adopt a resolution upon the point in our letter regarding the speaking of the French language, with seven voted against one (and that was Rev. Yver) who was against us, even as by Rev. de Ronde who was then absent. But there is nothing to be done against so French a congregation, who are so one-minded; if they are free to follow their feelings in opposition to our approbation, he leaves to our judgement, concluding with salutation.

2. The enclosures are firstly, Minutes of the Resolutions adopted by the Consistory, November 18, 1749, present: Rev. Yver president, Elders Ph. Le Franc, J. Aker Crombi, W. K. Van Steenleergen; Deacons E. Neauline, J. B. Silvester, J. Planteau Pieterz and D. F. Dandivan. The assembly having come together to deliberate about the letters of Rev. Du Voisin, it was asked if they should let the Conventus decide about this, or do it themselves, the latter was decided on by a majority, without taking up the main question between the Classis and Rev. du Voisin.

a. It was resolved by a majority vote, that the French language shall be admitted in that assembly as well as the Dutch.

b. By unanimous vote it was resolved to give an extract of those minutes to Rev. du Voisin, with the request that he would again appear in that body, in order to present his other points by word of mouth, as was done before. Two elders were delegated to carry out this resolution with regard to him.

c. Duplicates of Rev. de Ronde's letter of Nov. 10, 1749, with the certificate of the Doctor, and of the circular letter of Rev. de Ronde. xxiii. 157.

ACTS OF THE CLASSIS OF AMSTERDAM.

Dorsius.

1750, May 11th. Art. 6. The case of Dorsius remains in statu. xii. 203.

1750, June ?. Art. 4. Nothing further has arrived from Dorsius. xii. 206.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. July, 1750.(?)

Letter of Rev. De Ronde, from Paramaribo, Feb. 28, 1750, with two enclosures, being copies from the minutes of the Court and consistory.

The Court has granted him to go elsewhere for a year and a half (unless he obtained another place sooner) for the restoration of his health, salvis honoribus et emolumentis, besides retaining his office there. Thus he will depart first of all to New York, because it is near. xxiii. 193.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. July 9, 1750.

Letter from Rev. G. Hagoort of Second River, May 1, 1750, Received July 9.

1. He says that he will abide by our advice, and remain for the present with his church, requesting however that the Classis give the Coetus in mandatis to recommend him elsewhere.

2. That our letter has had no effect upon his congregation, but has rather done harm: he thinks also that such expressions as, it bores us somewhat to make mention of such particulars, we also fear that it bores you somewhat (escaping Mr. Snethlage through imprudence) stiffen the hands of the wicked, and make him ridiculous to his people, as if he had been inventing (or, sending) wishie-washies, and accuse him of detaining Classis therewith. He thinks that we should manifest our displeasure to such congregations, and threaten not to provide them with a minister except on the assurance of better treatment, unless ambition lies closer to our hearts than christian and fraternal love.

3. He claims that the combination of Acquaquenonk and Second River (advised by us) was not sufficiently cherished by the Coetus and subsequently by the Committee, Acquackenonk being still without a pastor and unable to maintain one alone.

4. He complains also that the Coetus has made little or no progress in means to avert the loose management of calls; at his instance there having resulted only the resolution B.

5. He concludes from all this that such a Coetus gives no redress at least not to complaining and misused preachers, and repeating sarcastically those words (underscored above under No. 2.) he asks that our love would redress those inconveniences by ordering the Coetus that the practical calls be brought upon one

1750

footing, and by resolving that Classis shall accept no more calls (if they would keep beyond blame) except on sufficient security.

6. In conclusion he says he shall conduct himself in harmony with his last; and in the next to give us further insight into what is deemed by us so indispensable a Coetus.

Concluding with salutation. xxiii. 198.

Letter from New York signed by Du Bois, August 14, 1749.

(Refers exclusively to Pennsylvania matters.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Dorsius.

1750, July 20th. Art. 4. This case remains in statu. xii. 210.

Departure of Rev. De Ronde to New York for awhile.

Art. 6. The Revs. Depp. ad res Exteras report that Rev. De Ronde had gone to New York for a time for the recovery of his health, with the consent of the Court of Police (Court of Justice) and the Consistory of Suriname. xii. 210.

Request of the Coetus of New York.

Art. 7. The Rev. Depp. ad res Exteras report that they have received the Acta of the Coetus of New York. This Coetus, among other things, requests that they may know the reasons why they may not hold examinations there. The Classis requests the Rev. Depp. to draw up a reply to this, to be read before the Assembly. xii. 210.

Letter from Rev. Hagoor. (Hagoort.)

Art. 8. A letter was received from Rev. Hagoor, to which the Rev. Depp. shall reply. xii. 210.

ACTS OF THE CLASSIS OF AMSTERDAM.

Churches Suffering Need in Pennsylvania.

Art. 12. Regarding the churches in Pennsylvania, our Classis has no special remarks to make, because no reports have come to us therefrom. Only we make request that it be noted that the

moneys which were formerly in the keeping of Mr. Visser, have been placed in the hands of the Rev. Depp. We remark further that Ryf is not a minister, as seems to appear from that Article, but that he has held office as an elder. As to Dorsius: there came before us an appointment of him as minister at D'Elmina, by the Directors of the West India Company. This appointment, however, the Classis could not allow to go into effect, because he has not exhibited to us any papers as to his legal dismissal and character, although he has been many times admonished thereto. We wish moreover that the efforts of Rev. (Michael) Schlatter for the welfare of these foreign churches (in Pennsylvania) may be blessed, and that we may hear good accounts thereof. We commend those churches to the good care of the Messrs. Depp. conjunctim cum Rev. Depp. Syn. S. Holl. xii. 212, 213.

CHURCH OF NEW YORK.

Proposal to Call Rev. Lambertus De Ronde.

New York, July 31, 1750.

Consistory held, of Ministers, Elders, Deacons and Church Masters.

Present, domines Du Bois and Ritzema, (domine Boel being sick); Elders, H. Cuyler, H. Lefferts, P. Marschalk, D. Abeel and C. Van Horne; Deacons, E. Hering, L. Lispenard, P. Livingston, P. Clopper, J. Turk, J. Brevoort; Church Masters, C. Clopper and Evert Bancker.

After calling on God's name, certain members of the congregation, namely, Evert Byvanck, Abeel Hardenbroek, Joris Brinkerhoff, Theo. Van Wyck, M. Ernest, Isaac Stoutenberg and Jacobus Stoutenberg, appeared before the Consistory, and in the name of many others, earnestly requested them to call the Rev. Mr. Lambertus De Ronde, (at present in New York), now the settled minister at Surinam, to be our Pastor and Teacher, along with the present ministers, and to pursue the usual means to that end.

This proposal was agreed to by the Ruling Consistory. It was Resolved to summon the Great Consistory to meet on Friday afternoon at 3.30 o'clock. Domine Ritzema and Mr. Abeel were requested to inquire if Mr. De Ronde was qualified to receive a call, and if he had written testimonials; and also whether he was disposed to become a member of the Coetus.

J. Ritzema, p. t. President.

New York, Aug. 3, 1750.

Consistory held. After calling on God's name, domine Ritzema reported, in execution of the duty assigned him at the last meeting (July 31) that he had ascertained

1. Domine De Ronde's readiness to become a member of the Coetus.

2. His testimonials, which were read. These gave entire satisfaction as to his qualifications to receive a call.

Thereupon the members of the Great Consistory, Evert Byvank, Joris Brinkerhoff, Christopher Bancker, Nicholas Bayard, Paulus Richard, Jacob Rosevelt, Abrm. Lynson, Abrm. Van Wyck and Th. Van Wyck appeared. It was determined to call domine De Ronde, if a sufficient subscription could be raised, under such a "Heading" as was used in going around for domine Hoevenberg.

G. Du Bois, p. t. President.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Resolutions of the churches of King's County, August 8, 1750, on the two Letters of the Classis of Amsterdam dated April 7, 1750, to the churches of Kings and Queens Counties. (This document is of the Arondeus Faction, is Anti-Coetus and very bitter.)

1. The Classis speaks of parties (political parties?) and districts, and of those who call themselves "Leaders".

Answer: Such things have been known here for more than fifty years, and will remain, as long as the Royal Law (of England) prevails. For every country must, by a majority of votes, elect officials of higher and lower grade, as well as judges; and in countries under English rule, such officials are chosen to be over greater or lesser districts.

2. No charge has been properly proven against Van Sinderen why he should have been subjected to your discipline.

Answer: If this is not sufficiently understood from the affidavits, then, we can only add, that all his preaching, is either foolish or erroneous; or else it only tends to excite to public disputes between the parties. And the more he has been admonished by the remaining elders of the three Consistories, the more perverse he became. Once, when preaching at Flatbush, he said in the pulpit while pointing to the elders, "That in all things they had acted as unjustly with him, as the Jewish Council had acted with Jesus." When he left the pulpit, the elders took him to task for this. He gave only a senseless answer, and added that the reasons why they did not side with him were their ignorance and wickedness; and that he himself was an example of real wisdom and piety. To this one of the elders replied, that that was true of God alone. Van Sinderen did not come back to the church in the afternoon. Therefore, during the following week, we announced to him the act of discipline we had exercised upon him. To this he replied: "I have a letter from the Coetus, and it endorses all my course of action." But as surely as the Lord lives, Van Sinderen is a fox in the Lord's vineyard. Now, if all things, taken together, do not justify our act of discipline, then all our ideas of propriety and reason have come to an end.

3. Classis says that Van Sinderen is too much despised, and Arondeus is praised too much.

Answer: The proofs are ready. The preaching of Rev. Arondeus during his first year here, brought about such changes that the preaching of the Herrnhutters seven times a week as has been the case, was scattered to the winds. After

Arondeus moved to the Raritan, certain ones came here who were making great advance because of the (poor) character of Van Sinderin's preaching; but immediately after the return of Arondeus, all this was stopped. In this country, there is no minister, either English or Dutch, so far as we know, who has anything to say against the preaching of Arondeus. Even his enemies acknowledge that they have nothing against it; only, they desire that he should make their smaller party, the larger one. But where can we find another minister like this: after being five years in a church, (and leaves,) they want him back again so much that they spare no trouble or expense; and even when he had thirteen times refused to return, they did not relax their efforts; and some say they would not in seven years, even though bound to another minister. If, therefore, Rev. Arondeus is not to be highly praised, then we must stifle all emotions of respect and love, and go contrary to the very convictions of our consciences.

4. The Classis speaks of his gading about in the congregations of lawfully qualified ministers, and interfering with their salaries.

Answer: The lawful qualification of Van Sinderen has never appeared quite clearly to us from the letter of Mr. De Wolff; neither has his ability appeared, except for evil. No minister can secure love and respect in this country and a salary, unless he makes himself worthy of it.

5. The Church laws are not trampled under foot by us; but this is done by the many who belong to the party of Rev. Frelinghuysen and to the faction of Van Sinderen. It is such as these who reject Classes, Synods and Church Forms, over here in this country.

6. Your Revs. do not mention everything concerning Van Sinderin's remarks, and his actions you defend.

Answer: We wish that there could be shown a single word or deed of his which has anything to do with our church, which was done without some folly, or impropriety or other obvious extravagance.

7. The offensive reports against Rev. Arondeus — what about these?

Answer: We have found as little verification for these, as for those specifically mentioned by the Classis as a great burden to her. Besides those mentioned in former letters, you refer to his calling certain ones Antichrists; or that he said that you send over here no ministers except of the poorest kind, or those of other characters too bad to mention. You ought not to give any reception to such offensive reports, as if Arondeus had ever said any such things. They are only uttered by those who are partizans and filled with bitterness and envy towards him. Such stories, if true, ought to be reported by us, (the elders,) who are appointed by God to watch over the life and doctrine of our minister. Goetschius scattered the report, far and wide, that Arondeus quaffed the wine very freely at the Committee's table. We can truly say that he put it to his lips at that time for the mere purpose of tasting it. But inasmuch as our Madeira wine is very sour and strong, one dare not indulge in it. And no one can ever prove that over here he ever used as much as one wine-glass full, (romer). He used no liquor except for medicinal purposes. There are no ministers over here (in America) who so largely maintain the honor of the Classis (of Amsterdam) and the welfare of the Dutch Church, as Revs. Boel, Mancius and Arondeus; and they do this to such an extent, that they are not sure of their lives. These might easily be taken by poisoning or shooting, by hostile slaves. Therefore they dare not travel without company. (!)

8. The letter of Classis lays down the law sufficiently plain as to how you should act.

Answer: Not at all; for all that you say is only in the form of requests, wishes and testimonies. On the contrary, it ought to be in the form of commands or prohibitions. But if there is anything in this which seems to lay down the law for the Classis, we sincerely declare that this is not our meaning.

9. Further. The letter of Classis says: If the Classis should give decision according to law, we can easily understand to which side the Classis would be inclined.

Answer: This is to us a dark enigma. For we would naturally think, in the first place, of the unworthiness and inability of Rev. Van Sinderen; but, on the other side, that it might relate to the alledged unlawful desertion of office of Rev. Arondeus. But this he himself has proved to be an absolute falsehood. Therefore

we are obliged to say concerning this, to us, mystery: Arondeus seems to have been intended. But, on the other hand, we cannot reconcile such a view with other things. For how can that "Lamp of Wisdom, Holiness and Justice," (the Classis) set the seal of its condemnation, on a minister who is a constant blessing and joy to his church; and justify that other one who is a curse and burden, and strengthen his seat, to the inexpressible vexation of the churches?

10. Moreover, your letter says, that the Classis wishes there was an opportunity to remove both the ministers, by lawful calls, to other fields, and to put others, by unanimous consent in their places.

Answer: The Classis has not yet provided a way for doing this! Then, also, the Coetus has filled up all the vacant places to such an extent that Revs. Van Driessen and Muzelius have each of them to beg bread for themselves and families. And although this man has great weaknesses on account of many temptations, yet Rev. Boel at the request of the churches has healed this wound. Then certain parties in the Coetus got control of the matter and brought it into a contrary shape. In the stead of Muzelius is now a man (Verbryck) whose grandfather is still living at Gravezant, who troubles the old minister to an indescribable degree. This was done by taking him by the arm, at the church, after service one day, and saying to him in the midst of all the people, "You have preached false doctrine and soul-destroying errors"; and also by circulating among the people more than ten libels, such as these:

That such preachers must be regarded only as belly-ministers, while they feed their people with husks; who are, indeed, murderers of souls. Besides this, he made out that Antonides had been the cause of much corruption and four bankrupts in his former place, (Bergen in Vriesland, Holland); but on the contrary, this gentle and patient man had very laudable testimonials, not only from the church from which he came, but also from the Classis. Rev. Arondeus has seen these testimonials, and Rev. Boel publicly read them when he delivered his funeral sermon at Flatbush, (1744), from the very appropriate and divine words found in Heb. 13: 7, "Remember them that have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation," etc. At the same time he also found opportunity to speak about the praiseworthy character of Rev. Freeman, who had died a while before, (1741.) Furthermore, this youth, thus appointed to the ministry, has exhibited up to the present time no other traits than those of his grandfather. He follows out his words and deeds, and is consequently further stirred up by his own partizans.

Rev. Arondeus need not yield his position to any earthly creature, so long as the Royal Law (of England) is in force, and by virtue of his own written credentials, unless he no longer can or will serve. As to Rev. Van Sinderen, he can expect a new call just about as certainly as that a roasted pigeon should fly into his open mouth. And then the thought of placing two other ministers here, instead of the present ones, by the unanimous consent of all parties, this is simply impossible. For the entire business is in such a deplorable condition, that neither side would bind itself to call a new minister, unless it knew beforehand under his own written signature, to which party he was going to belong.

11. Your letter tells us that there is still an open way for us (by way of appeal) if we find ourselves oppressed by the Coetus.

Answer: Then we can do nothing else except to send over our unjust condemnation to the Classis. But even then, the decision concerning us would not be changed, on account of the respectability of the other party, they being also under oath as all the ministers of the Coetus are. Yet the principal members of that body can be proven to be falsifiers of facts, or wilful perjurers; while the others are but ill-informed; each one of whom would also be gladly called to New York in place of the old ones. These are very willing to assent to anything, (lit. to be "Yes-brothers"). Thus it would inevitably follow, that under the semblance of justice, we would, nevertheless, be wickedly condemned; and the cord put about us by the Coetus would only be fastened by a tighter knot. Goetschius and Van Sinderen have boasted, both in private and public, that this would be the case. Goetschius even had his wife's body dug up, when she had been dead ten or twelve days — there are witnesses and proofs of this — that his brother, who is a doctor, might have her for anatomical purposes, as the rumor is; yet this needs confirmation. Yet the intention seems to have been this, and this brother is but a youth.

12. Finally, you tell us you know of no other means to restore peace among us, except by the Coetus.

Answer: Just the contrary seems clear to us. We think that the maintenance of that view would produce ruinous results for all the churches. If the oracle of Heb. 10: 24,— "Let us consider one another, to provoke unto love and good works" — can have no place among us, then we must and will do the best we can for our own case.

In the name of all the members present.

Rutgers Van Brunt
Johannes Lott
Aug. 8, 1750. Jan Van Dykgen?

CHURCH OF NEW YORK.

New York, Aug. 20, 1750.

Consistory held. After calling on God's name, the lists of subscription for domine De Ronde were presented and found to be fully sufficient. It was resolved to call Mr. De Ronde, and domine Du Bois was requested to draw up the call in writing, which he agreed to do.

G. Du Bois, p. t. President.

CHURCH OF BERGEN.

Certificate to Peter de Windt, as a Candidate, Aug. 10, 1750.

August 10, 1750.

Rev. Peter de Wind, Ministerii Candidatus is a member of the Dutch Reformed Church, sound in the faith, and edifying in walk, at least so far as is known to us. We herewith still further confirm what we have acknowledged about his praiseworthy conduct, in that we have called him as our regular pastor and teacher. Hence we request the overseers of the church of Jesus Christ, wherever this, our certificate, may be shown, to recognize our brother as such, and to admit him to the enjoyment of the Holy Supper of the Lord, and to receive him to their Christian fellowship. Thus done at New York, August 10, 1750.

In the name of the Consistory of Bergen,

Gualterus dú Bois, who is also the minister there.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gualterus Du Bois, in behalf of the Consistories of Bergen and Staten Island, to the Rev. Classis of Amsterdam, Aug. 10, 1750.

Portfolio, "New York", Vol. i. Extracts xxiii. 200.

Very Rev. and Highly-esteemed Sirs:— We, the Consistories of the Dutch Reformed Churches of Bergen and Staten Island, together with Gualterus Du Bois, our occasional (extraordinare) minister at Bergen for over fifty years, present to your Rev. Assembly, by the hand of Rev. Pieter de Wind, our view of the call,

made out upon him by the two churches of Bergen and Staten Island, on the 18th of June of this year, (1750), and request your judgement as to the ecclesiastical regularity of the same. The call was made before the receipt of your Revs. letter in which you refused to give the Coetus of New York the right to qualify Rev. Pieter de Wind as a minister, whenever his Rev. might be called by any church in this distant region of America. Wherefore it became necessary to make certain changes in said call, so as to determine the commencement of the salary, as the Rev. Assembly will understand. In order then, that his call may be furthered in a constitutional way, upon his showing his church certificate, it is the request of the said churches, which have called him to be their regular pastor and teacher, that it would please the Rev. Assembly to give Rev. Pieter de Wind his final examination as a ministerial candidate, and to qualify him also by ordination and installation, as their regular pastor and teacher.

And, inasmuch as these churches have but limited means, they humbly ask also that it may please the Rev. Assembly to take into consideration the great expense to which they have been put in sending Rev. Pieter de Wind so far across the sea, not without danger to his life, and to make it as easy for him as is consistent with paternal kindness. Of this we have no doubt, seeing that your singular beneficence toward the German Churches in the neighboring province of Pennsylvania is so generally spoken of, and with great praise. Now the Dutch Reformed Churches in these provinces are more nearly related to your Revs. than those.

So then with constant prayer to God that it may please his divine majesty to make his way prosperous, the churches are looking forward with joy to receiving back, under God's good guidance, the minister whom they have called.

Continually asking God, in Christ, for every desirable blessing on your Revs. persons, on your very important gospel services, and on your respected families, We, the Consistories of the above named churches, do with all respect take the liberty to declare ourselves to be, and to remain,

Very Rev. and much respected Sirs, Your Revs. humble servants, In the name of all,

Gualterus Du Bois.

New York, Aug. 10, 1750.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Revs. Gualterus Du Bois, John Ritzema, and Elder Abraham Lefferts, to the Classis of Amsterdam, August 10, 1750.

Portfolio, "New York", Vol. i. Extracts xxiii. 201.

Very Rev. Sirs and Much Respected Brethren:— Owing to my many manifold engagements, I had not intended to take advantage of this opportunity, to send you an answer. This is, indeed, due, in return for your much esteemed letter of April 7th, accompanied by the Acts of the Synod and the pastoral letters. I have acknowledged the same only in my letter to the Rev. Mr. Schelluyne. But, inasmuch as I have been indirectly assured of the very scandalous, uncourteous and wicked reply of Arondeus and his party to the Rev. Classis, we feel ourselves moved to send your Revs. these few lines.

We have understood on good authority, that he, Arondeus, with his people, or his so-called consistory, has no intention of appearing in the Coetus, (which is to be held on the second Tuesday of September next,) but has written a letter to the Rev. Classis, or to you, Rev. Sirs in particular, to this effect: that he, Arondeus, together with Revs. Boel and Mancius, are the only maintainers of the Church here in this country. The truth is, they do nothing but to stir up and foment disturbances. And besides all this, they heap up on us, namely, Du Bois, Ritzema and the entire Coetus, detestable lies and abominable slanders. They also do not

spare even the Rev. Classis, and its Deputies, as obstinate and unreasonable persons.

Mr. Clopper, by whose hand you will receive this letter, is well known among us as a friend, is an exemplary member and one of our Church-Masters. On his safe arrival, when delivering to your Revs. this letter, he will, we think, at the proper opportunity orally explain our reports regarding the condition of the churches here in general and the sad state of the things on Long Island in particular.

It would be well if the Rev. Classis would send back the letters of those uncourteous Long Island people to the Coetus, especially those in which they treat the Rev. Classis in an unbecoming manner, and slander us and the entire Coetus. But we have conducted ourselves toward them with the utmost meekness and forbearance, as the Rev. Classis can easily gather from the Minutes of the Coetus — (and it is no mere copies which we send, for copies would be nothing here.) Then the Rev. Classis would probably no longer be troubled by their vituperations and slanders; and we should be better able, if it were necessary, to convince your Revs. of the contrary, and so to relieve your Revs. of such troublesome revilings.

With this we close. We pray God to watch over the interests of his children for good; to purify his church more and more of all that is evil; to give us patience in our tribulation, and courage to oppose those who are of a querulous disposition. We commend your Revs. to God and to the Word of his Grace, and with due respect, we subscribe ourselves, Rev. Sirs,

Your Revs. humble servant,

Gualterus Du Bois, Joannes Ritzema, Abraham Lefferts.

New York, August 10, 1750.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Resolutions of the churches of Queens County, Aug. 10 or 20, 1750, on the Letters of the Classis of Amsterdam, dated April 7, 1750. (This document is of the Arondeus Faction, is Anti-Coetus, and very bitter.)

Brief answers to the points of the Classical Letters. (See Letters of April 7, 1750.)

1. Classis says: That our affairs are becoming worse, to the destruction of all edification, etc.

Answer: Just the contrary is true. In proof of this we call God to witness, under fear of all punishments. Two native-born Americans, living on the Raritan, and belonging to the disaffected church there, (i. e. opponents of Frelinghuysen), over sixty years of age, where once in our meeting when Arondeus preached. They afterward declared that, in all their lives, they had never seen so many people together, as they had seen in and around our church on that occasion.

2. Classis says: That our accusations have not been proved.

Answer: How shall we prove them? By taking a great many people from this country over to Holland? Or shall we do it by affidavits? We do not see that the former accounts from Queens County had any effect on you. No wonder, then, that neither were we believed, even when writing officially.

3. Classis says: What about the heavy charges against Arondeus, with the circumstances mentioned in our letter?

Answer: They are as false as anything can be, as his Rev. showed. In February last the Rev. Ritzema came to Rev. Arondeus together with Mr. Bancker. After the greetings, the first word of Rev. Ritzema was: I would not have ventured to come under your roof if I had not been accompanied by this gentleman. I am commissioned, as President, to be a Peacemaker between you and Van Sin-

deren. To this, Arondeus answered: Out of respect to this gentleman, I shall bear with you; otherwise I might chase you away as a God-forsaken wretch. When Ritzema heard the reasons for this remark, and that there were four witnesses present, he said that they all lied, and he would say the same if there were a thousand witnesses. Arondeus replied: They can prove it; and I also have been present and must testify against you. To which Ritzema answered: I have no need of proof. Arondeus replied: If such a course were permitted to a thief, he would escape the gallows.

To the question of "Peace", Arondeus answered: Since peace has been offered to Van Sinderen both by myself and by the elders, even to nauseation, it is now too late to speak of it. Many have already abhorred it, though others desired it.

4. Classis says: We recommend you most earnestly to go before the Coetus.

Answer: This is as agreeable to us to refer us to those who would refresh us with fire and brimstone. Surely we would be great fools to go there. Once when we met with a Committee, we had thirty pounds expenses to pay, or about two hundred Holland guilders, for meals and for copies of letters which cost thirty shillings. These, Rev. Du Bois had copied by his son who was at home, but which (copies?) we never saw. We had to subscribe our names to letters sent to Classis, yet these were never sealed in our presence; and if a Postscript was at times added, it was without our knowledge. Rev. Du Bois has now been President for three years, (of the Committee), notwithstanding Revs. Antonides and Arondeus were present, and meetings were frequently held. And when that woman was once present and testified that her oath was sure and solid truth, then Goetschius, who now stands with the Coetus, made no reply. It was concluded, however, from his actions, that he had unspoken assurance, since he was going to submit to the Coetus, that his restoration was certain. All this is plain enough now, and it is no wonder. For the adherents of Frelinghuysen and Goetschius, by their abundant business, bring much profit to the New York elders and deacons, by which also their pastors are benefitted. (!)

5. Classis says: If we are not willing to be judged by the Coetus, it is because our affairs cannot bear the light.

Answer: This is certainly false. The (English) King's law is, that when those summoned can prove that the judges, or any one of them, are enemies or are partial, their judgment must be rejected in regard to that case; and an impartial judgment and sentence must be delivered. This principle is so just that all christians must receive it. But the members of the Coetus are, without exception, our proven enemies. Ergo, they cannot be our judges. But the justice of our cause is not, therefore, taken away, because we cannot let them decide it.

6. Classis says: If our exhortations prove fruitless, and you refuse to carry your case to the Coetus, it only remains for the Classis to cut off all correspondence with you.

Answer: Mr. Temmink (one of the Deputati of Classis), we now address you personally. Is such a threat a proof of reverent piety? Can such an unfounded sentence promote the interests of Christ's Kingdom? Will not such language make God's people despondent, and arouse the enemies to more dangerous devices?

Is it your intention, like the Coetus, to run us down against all right and reason? If so, enter the lists lawfully, or as the English say, "Come out plainly." Make the case clear, name the charges and the accusers, (as we intend to do), in order that the whole truth may finally appear to the whole christian world.

With that design, we say, that Rev. Du Bois has, not without reason, been black-guarded as an extortioner, as a godless driver, a false swearer; and we can prove all this. Furthermore, we say that Rev. Ritzema is a wilful deceiver, and accomplishes the devil's work. We say that there is no one in the Coetus who is not our enemy; who is not filled with prejudice against us. There are even some who are so bitter and also foolish, that they proclaim our sentence beforehand, as we are able to prove, and shall do.

The law of his English Majesty says, that no notice shall be taken of lying, calumniations and accusations, unless there is a promise to prove them. This last item, Mr. Temmink, is very plain in its relation to your letter. Since you do not fear to blame the King's "Justices of the Peace", you deserve to have your hide taken off; and this would be done to you, if you should once put your foot on English soil, and these charges should be brought against you. We notice that

those boys of Frelinghuysen [some of his sons were then studying in Holland] have filled your bosom with many false ideas; and, therefore, you write thus in your communication; for we doubt not that you wrote the letters of April 7, 1750. But from this we shall be able to prove your prejudices against us, which are so overwhelming in character, as well as unjust.

7. Finally, your letter says that it is evident our case cannot bear the light, and therefore, refusing to be judged by the Coetus, all correspondence with you must be cut off.

We cannot, however, be cut off from the "Temple of the Lord" by men, for we are the principal builders of that Temple. Moreover, we understand the English language just as well as the Dutch, and we help to support the English minister at Ryren (?) just as much as those who regularly go to church there. How much of an outward loss, then, would this cutting off of us amount to? On the contrary, if we should go to the Coetus, our enemies there would heap ridicule upon us, and triumph over us. Indeed, the Rev. Goetschius, threatens to sue us at the law for three hundred pounds, which is two thousand and fifty guilders. This he reckons to be what we yet owe him for services, although these services were illegal in themselves. Yet he himself boasted that every sermon of his did not cost him more than an hour's study, as can be proved by those who heard him. Arondeus, on the other hand, says that he has to write two days on a free text, even when he has not consulted all his helps; and then it takes another day to fix it in his head. All the sermons he has ever delivered have first been written out in full.

8. Come, come, Mr. Temmink, let us get at the most weighty proofs. Whose case is it which cannot bear the light? We place ourselves under all the curses, temporal and eternal, which God has ever threatened in his holy, infallible and everlasting Word, and declare that we are justly guilty, if we have ever presumptuously opposed ourselves to the true Reformed Dutch Religion, its Church Government, its Forms; or against the honor and glory of the Classis of Amsterdam; and if we do not even now intend to maintain the same.

For the charges against us are false. For there neither is, nor has there been in us any wilful deceit in relation to any of the things mentioned, according to the best of our knowledge. If there has been, may the Most High do thus and thus to us, if in these statements we lie or deceive.

Do you also feel at liberty thus to bind yourself by an oath? to think and believe the contrary of us? But now, do that which the Most High puts in your heart!

John Noortstrandt
Douwe Ditmars

Hendrick Derje, Justus.
Aug. 10, 1750. Abrm. Polhemius, Justus.

Acts of the Classis of Amsterdam.

Dorsius.

1750, Sept. 7th. Art. 6. From him comes no further report; wherefore the Classis can come to no further decision thereon. xii. 221.

Request from Coetus of New York.

Art. 7. Remains in statu. xii. 221.

Letter from Rev. Hagoor. (Hagoort.)

Art. 8. Also this article remains in statu. xii. 221.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Mr. Joannes Arondeus,

Reverend Sir:— The Rev. Classis of Amsterdam wrote to us in their last letter, dated April 7, 1750, that they had written to you in strong terms, to repair to the Coetus and submit yourself to its judgement. I feel it my duty, therefore, lest ignorance of the time of meeting should hinder you, to apprise you that the Coetus will commence its next sessions on the 11th of September, so that you may have opportunity to arrange your affairs there. I remain, with Christian salutations, etc.,

J. Ritzema.

New York, Sept. 7, 1750.

September 11, 1750.

Mr. Ritzema — The Classis have written nothing to me, and what they have advised and requested of the Consistory can, as to the Coetus, give it no influence with them, as they have replied by the last voyage of Captain Gerritze. Further, I have no matters to defend before the Coetus, unless my Consistory have complained of me, and no other means can be found of issuing the case. Yesterday all the members of my Consistory, with one exception, declared that they would pay no regard to the Coetus, and bound themselves thus in unity by writing.

If you desire to constrain us by unrighteous violence, we shall, when summoned by opposers, defend ourselves without ceremony, or fearing blood-shedding and death.

Nicholas Volkertze, Bodet, Cason, declare that if their matters against Van Sinderen are not advanced, they will urge them for the last time, and also will prove them with new accusations, if men can prevail with you to have them called up.

Farewell.

Johannes Arondeus.

PROCEEDINGS OF THE SIXTH COETUS, BEGUN AT NEW YORK, SEPTEMBER 11, 1750.

Forenoon.

The Coetus assembled, and was opened with an impressive prayer by Domine Ritzema.

Members Present.

Dom. Du Bois,	with his Elder,	David Abeel.
" Ritzema,	" " "	Peter Marschalk.
" Erickson,	" " "	Coert Schenck.
" Curtenius,	" " "	Daniel Romeyn.
" Schuyler,	" " "	Dirck Hagedoorn.
" Meinema,	" " "	Francis Brett.
" Van Sinderen,	" " "	Abraham Lott.
" Leydt,	" " "	Hendrick Fisher.
" Goetschius,	" " "	Jacobus Peek.

The Elders, Simon Van Arsdalen, from New Brunswick, and John Haaring, from Tappan.

Domine Meinema was chosen President, and Domine Ritzema, Clerk.

1. New Members.— Domine Fryenmoet, minister at Minisink, with his elder, Benjamin De Puy, were affectionately received as members of the Assembly.

2. Reading of Minutes.— The Acts of the preceding Coetus were read and approved.

3. Letters of the Classis.— The letter of the Rev. Classis, of the 7th of April, 1750, and their letters of the same date to two private members were read before the Assembly. It was referred to the ministers of the city, with their elders, to make reply, in the name of the Coetus, to the Rev. Classis.

4. Letter to Arondeus.— Domine Ritzema read a letter which he had written to Domine Arondeus, to inform him of the time when the Coetus would sit. It ran thus: (See preceding document.)

Domine Ritzema received the thanks of the Rev. Assembly for his prudent care.

Afternoon Session.

The Assembly was opened with prayer.

1. Oyster Bay.— Simon Losey and Cornelius Hoogland, from Oyster Bay, appeared, (1.), Inquiring whether they and their associates, chosen and ordained by Domine Goetschius, were not recognized as a lawful consistory, (2.), Signifying their inclination to come under the Coetus, upon condition that they should have liberty to get the assistance of a preacher of the Coetus, so long as the union was not established through the whole county. The reply was, that the determination of the Coetus, Sept., 1749, must be carried out. Domine Ritzema undertook to write to the other party not to slander, as unlawful, the Consistory chosen by Domine Goetschius. The matter, so far, remains intrusted to Domine Ritzema alone.

2. Van Hoevenberg.— Here Domine E. Tonkens Van Hoevenberg appeared in the Assembly, with two elders, one from Livingston, the other from Claverack, desiring to know whether he and his Consistory could be admitted to the Coetus as members, and stating this question in writing, that the Assembly might give a written reply.

A minute which was made of this was read to Domine Van Hoevenberg, who said that it conveyed the meaning of his proposal.

Hereon he was asked by the Coetus, through the President, in what capacity he made this request? He replied that it was as a Dutch minister. Evidence of this was asked, and he replied that this was not necessary until he became a member of the Assembly; that he would do nothing more therein until he should consider further. He was asked whether, if granted what he demanded, he would pay for it? He replied in derision, Do people here pay for their copies of writings? Whereupon a circumstantial statement was given to him, and he took his departure in an injurious manner.

Jamaica.—Elbert Hoogland, from Jamaica, requested service there by a minister belonging to the Coetus. His request was granted.

Wednesday, September 12th — Forenoon.

The Assembly was opened with prayer, as usual.

1. Tappan.— The proceedings of the committee on the matter of Tappan, in reference to declaring Domine Muzelius emeritus, were read. The Assembly approved the same, and thanked the brethren for their faithful conduct.

2. Call of Verbryck.— The call of Domine Verbryck to be minister of the congregations of Tappan and New Hempstead (now Clarkstown) was presented. No fault was found with it.

3. Examination.— Domine Verbryck, after delivering a formal discourse, (propositie,) was admitted to an examination, which was conducted by the Moderators to the satisfaction of the Assembly. After signing the instrument prepared for candidates, he was appointed to the congregations of Tappan and New Hempstead.

Afternoon Session.

The Assembly was opened with prayer.

1. Rule of Succession.— The question was considered, how the succession ex ordine of President and Clerk, according to the rule, was to be understood. The answer given by the majority was, that the last one who came into the Coetus should be considered the youngest.

2. Ordainers of Domine Verbryck.— Domine Curtenius and Domine Goetschius were chosen to ordain Mr. Verbryck.

3. Letter from Millstone.— A letter was received from Rynier Van Nest, an elder of Millstone. The Coetus concluded that Domine Du Bois should prepare a reply, suggesting peaceful considerations.

4. Fishkill.— A letter, presented by the elder from Fishkill, was read, and the Coetus determined to answer it in serious terms, viz.:

(1.) That parties there must not turn around to oppose the conclusion of the Coetus respecting the collecting of the salary.

(2.) The unchristian behavior of those who refused to pay.

(3.) The abominable behavior of those who seek to receive the Lord's Supper from us, and then again from the English Church.

5. Letter of D. Arondeus.— The letter of Domine Arondeus, in reply to the above-mentioned from Dom. Ritzema, was read, and ordered to be copied into the Minutes. It runs thus: (See preceding documents.)

Thursday, September 13th — Forenoon.

The Assembly was again opened with prayer.

1. Letter to R. Veghten.— The letter to Mr. Rynier Veghten, prepared by Domine Du Bois, was read, and being entirely approved, was signed by the Clerk, in the name of the Coetus.

2. Difficulties at Tappan.— Persons from Tappan handed in written complaints, which were read, and the following conclusions reached:

(1.) The Consistory must render an exact statement of the behavior of Domine Muzelius; and when Domine Verbryck is ordained, if the Consistory have any grievances to bring forward, it shall be done to the ministers then assembled.

(2.) Domine Muzelius must, by the first opportunity freely, leave the parsonage and go into the house hired for him, and must give up to the Consistory the land, the church book, the furniture, and all that belongs to the congregation.

(3.) The congregation, through the Consistory, must render to him a prompt and suitable support.

The foregoing, Domine Muzelius being present, was assented to by both parties, in the presence of the Assembly, and they openly promised to conform to it.

Afternoon Session.

The Assembly was opened as before.

1. John Van Driessen.— Domine Schuyler requested from the Assembly a written declaration concerning the falsehood of John Van Driessen, who had a paper, (prepared, as was proved, by himself,) signed by Domine Ritzema in the name of the Coetus, which purported that he was reconciled with the Coetus, whereas our proceedings show the opposite. This request was readily granted, and Domine Schuyler was directed to prepare such paper before his return.

2. Kings County Matters.— The question how to meet these affairs, according to the intention of the Rev. Classis, was finally, after consideration, postponed, as being of importance, till the next day.

Friday, September 14th — Forenoon.

The Assembly was opened with prayer.

1. Letter to the Classis.— Domine Ritzema presented the draft of a letter to the Rev. Classis, containing the decision of the Assembly upon the affairs of Kings County, which was approved, and ordered to be forwarded. Meanwhile, the Clerk Extraordinary should retain a copy until an answer is received from the Rev. Classis, when both should be placed word for word in the book of Acta.

2. A New Circle.— Further, the Assembly saw fit to constitute a new Circle in Orange and Ulster Counties, to embrace Domine Fryenmoet and Domine Verbryck, who, in weighty matters, might call in the aid of a neighboring Circle.

3. Letter of Domine Mancius.— Domine Ritzema now presented a letter from Domine Mancius concerning the congregation of the Paltz, which was read. It was concluded to give the same to Domine Fryenmoet, that the congregation might answer for themselves, and that he, if the congregation appeared to stand alone and not bound to Domine Mancius, should provide it with a lawful Consistory; and that a copy of this should be given to Domine Fryenmoet; which was accordingly done.

4. Censura Morum.— Finally, the Censura Morum was held. No grievances were presented against any one, and after especial inquiry to-day, nothing appeared.

And so the Assembly, after a hearty thanksgiving to God by the President, separated in peace and friendship.

Johannes Ritzema, Scribe.
G. DuBois, Extraordinary Scribe.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Coetus to the Rev. Classis of Amsterdam. Sept. 14, 1750.

Reverend, Pious, and Learned Sirs:

Honored Fathers and Beloved Associates:— Herewith the Coetus has the pleasure to present, with respect and submission to the Rev. Classis, their proceedings, begun on the 11th of September, 1750. Meanwhile, we long to hear, by fit occasion, that they are acceptable to your Rev. Body, when we shall have the happiness to be honored with your attentive remarks thereon.

The Coetus rests in its dispatch of the 14th of September last to the Rev. Classis, which we hope has already come to hand. With it, we had at first thought of sending only these Minutes. Yet it is considered an appropriate and fitting thing to send in reply to your highly esteemed letters the following friendly communication, according to the third Article in the Journal of September 11, A. M., concerning the wide separation of the dwellings of our members, who could not tarry longer here.

To what was said in ours of September 11th concerning Kings County matters, we add this: Even if Domine Van Sinderen has been misconducting, how can we receive for adjudication charges by Arondeus's party, since they do not recognize the Coetus, and it is their scoff, "What is the Coetus? The Rev. Classis have no right to constitute a Coetus here." Therefore, they will allow no charges against them to be decided by the Coetus. And the more plainly is their recognizing the Classis alone a mere pretence, since they acknowledge no other authority in the Church than what pleases them, saying that they are in a free country. Therefore, they make no distinction between a call made according to the constitution of the Low Dutch Church, and one made by private individuals, according to their own judgement.

It were to be wished that your exhortations in favor of the Coetus should have influence upon those who still stand out, but all endeavors upon our opposers are fruitless. Their only aim is to undermine us here with lies and slanders, and in

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Holland with the charge that we have sought, against the order of the Rev. Classis, to qualify persons for the ministry, whereas the opposite appears from our former letters and from our minutes. But the slander born of envy will make itself heard as long as it lives. The Coetus does not fear to justify itself before the Rev. Classis against any charges, and it dreads the least appearance of independence. The Rev. Classis need not be anxious lest our meetings of the Coetus or the Circles should be frequent; rather is there need to exhort the members not to neglect the yearly gatherings, since our distance from each other is great, and the pains and expense of traveling are considerable, and the desire of being absent so long from one's family is small. Domine Fryenmoet lives ninety English miles away, and Domine Schuyler full one hundred and eighty; other members live eight, ten, fourteen, and more Dutch miles from New York, and Domine Van Sandvoord full forty.

The Rev. Assembly has now seen by experience our ready and respectful compliance with their absolute direction to attempt no request for authority to license and ordain any one here, whoever he may be. Yet with respect to the candidate De Wint, many thought that there was abundant enough reason to incite us to make an earnest request on his behalf, and they made a discreet reply to the reasons of those opposed. At least several were sorry that the poor De Wint (generally esteemed edifying and peaceful in his deportment, and greatly desired by the farmers at Flatlands (?) for his preaching gifts) should be required to leave wife and children, and cross the sea at risk of his life, in order to meet the Rev. Classis; since it is unanimously believed that it was mere simple-heartedness which prevented him from presenting himself to Classis before his departure from Holland, when he went, not to New York, but to St. Thomas. And there is considerable difference between a candidate, and a youth who has not yet begun to study Latin.

As to John Van Driessen, it appears to the Coetus that the Rev. Deputati ad Res Externas must have some knowledge of him. For the Classical Minutes, twenty five years ago, (less or more), it is said, show that the Rev. Classis warned all the ministers here against him; but the history is too long to be repeated. It was not a mere mistake, but a deliberate deception on his part, when he sought thus to mislead the country people: besides that he never once belonged to our Church, and his extraordinary conduct up to this day is now already known.

The union of Second River with Aquackononck appears impossible. The reasons of this are many, and it would be tedious and useless to repeat them. The beginning of the trouble will not be unknown to the Rev. Classis, if they will please read anew the circumstantial complaints against Second River, made by Domine Koens, [Coens,] once minister of these congregations.

While this is a respectful reply to your two epistles of the 7th of April last, we hope ere long to receive the deliberate judgement of your Rev. Body respecting our decision upon Arondeus, and also, if it may be, upon those who so unjustly cling to him; since all means of reconciling them have proved vain, and even this one, with the rest, viz.: to have a lawful call made upon Arondeus, so that both he and Van Sinderen should pursue their ministry as regularly-appointed teachers. But to this they would not listen, nor would they bind themselves in writing to conduct themselves regularly according to the Church Orders, as sufficiently appears from the statements in the letter of Arondeus.

Our prayer to God in Christ is, that the spirit of stiffneckedness and confusion may no longer rule among them, but that the Lord, by his powerful grace, may soften their hearts and bring them together in love, so that the frightful scandals they have given to all men may be removed; and that, by mutual study of the truth in love, God's name may no longer be profaned, but honored and magnified among them.

Our heart's inmost wish is, that the Most High would more and more build up the walls of his spiritual Zion, both in all Europe, and especially the dear Netherlands, and in these far-off provinces. Here we conclude, with earnest invocation of Jehovah's gracious blessing upon your beloved persons and your important work in the Gospel, while with all due respect we subscribe ourselves,

Reverend and Honored Fathers, and beloved fellow-laborers.

Your obedient servant, In the name of the Coetus,

G. DU BOIS, Extraor. Clerk.

CLASSIS OF AMSTERDAM.

Correspondence from America.

President and Clerk of Coetus to the Rev. Classis of Amsterdam, 14th of September, 1750. [Supplementary.]

Reverend Sirs, etc.:— By the happy arrival (though after a long journey) of the Rev. John Frelinghuysen, we find ourselves honored with the long-desired letters of the Rev. Classis, especially in reference to the affairs of Long Island, mentioned in the letters to the Coetus, and also particularly in those to Domine Du Bois and Domine Ritzema. Over these we rejoice in the highest degree, and offer our humble and bounden thanks, both for the Acts of the Synod of North Holland, and for the document against the Herrnhutters.

Were we at once favored with the decision of the Rev. Body, how happy should we be, and how would hope of restoration arise in our hearts! We conceive that we have given such clear, minute, and manifest advices on our part, that not the least scruple remains, while the other side for the most part have picked up nothing but trifles to bring before the Rev. Assembly, as appears from their very complaints to us. Still, the present members find by the letters that this work, which extends so far before them, must fall to the charge of the Coetus. From the same, it appears, among other things, that the complainants against Domine Van Sinderen are enjoined to apply to the Coetus. We wonder whether these great boasters (blazers) about their subordination to the Classis will now be obedient.

3132 Domine Ritzema, having taken the freedom to send to Arondeus the following few lines, (see ante), was finally informed that nothing was less in their minds than submission; yes, that Arondeus himself again chose to be quarrelsome. On the 11th inst., being the first day of the session, the following answer was received. (See ante).

It behooved, then, the Coetus, according to the express command of the Rev. Classis, to finish the affair, since it could scarcely be that Arondeus and his party would be induced, by hearing and rehearing, to act with the Coetus either now or hereafter. We have, after mature deliberation and long delay, and without the least partiality or strain of conscience, made this decision, declaring Domine Ulp. Van Sinderen, for the present, the only lawful minister in Kings County, and Domine Arondeus unlawful. The reasons of this decision we need not mention, since they are minutely set forth in previous letters. The sentence, however, has this limitation, that although real, it is not to be given under the hand and seal of the Coetus until it has been ratified by the Rev. Classis, in order that the Coetus may be free from the consequences which may follow, and that thus the severity of the sentence may weigh more on the minds of the silly persons who, carried away with their leaders, have made the Coetus the subject of their derision, and that because of the long delay of this decision.

We here, also, suggest whether it may not be strictly necessary (for reasons which we need not mention, since they are notorious) that the Rev. Classis should completely silence Arondeus in the Dutch Church; since he is truly the troubler of our Israel, and, finding the matter finished here, may begin, without contradiction, the same in another congregation. At the same time, let there be a judgement concerning the Consistory whom Arondeus introduced, and who thereupon acted with him, as being the original cause of these mischiefs.

As to other matters, they will appear from the Minutes, when we have an opportunity to send them, especially the examination of Domine Verbryck, which gave much satisfaction. He has been sent to the congregation at Tappan.

Provision is made for the Emeritus, Muzelius; and so, in a word, the whole matter is finished with extreme satisfaction, and, as we hope, to the desired advantage of the Church.

Since we do not doubt that the sentence pronounced, both with deliberation and

in the fear of the Lord, for the upholding of the rights of the Church and the furthering of her welfare, will be confirmed by the Rev. Classis, we request that this confirmation be sent to us as a separate document, signed by the President and Clerk, with the seal of the Rev. Classis affixed; and the sooner the better, without regard to expense, either by way of England, or direct from Amsterdam, or by Curacoa, or, which is best, both ways. Necessity demands this. The faction grows by lapse of time; Van Sinderen is deprived of his salary in a great part, having two years had none from Brooklyn, and very little from N. Utrecht; Queens County also remains the longer divided, and all our efforts are fruitless.

With this we end our letter, and pray the God of all grace to pour out richly his enduring blessing upon your persons and your weighty charge; and also, especially to shine upon our Rev. Assembly, for the welfare of Zion in these foreign provinces, to the good of us and ours.

Learned and godly sirs, and highly esteemed fellow-laborers, Your servants and fellow-laborers, The members of the Rev. Coetus, at New York, In the name of all,

G. DU BOIS, loco Praesidis.
J. Ritzema, Clerk.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report about Dorsius.

1750, Oct. 5th. Art. 2. The Rev. Depp. ad res Exteras give notice that they have been assured that Rev. Dorsius, on account of continued drunkenness and offensive conduct, particularly in the abandoning of his wife and three children, was censured by his consistory in Bux counti (Bucks County, Pa.). This was also reported to the Rev. Depp. Synodi S. Holl. and Dorsius hearing of it, he had kept away from The Hague. The Depp. of South Holland did not know where he had gone to. The Classis thanked the Depp. for this report, and those gentlemen were requested to communicate this to the Messrs. Directors of the West India Company. Quod factum. xii. 222.

Letter to the Coetus of New York.

Art. 4. The Messrs. Depp. ad res Exteras read a reply to the question of the Coetus of New York, which the Assembly approved, with thanks to those gentlemen. The reply shall be sent off. xii. 223.

Letter from Rev. Hagoor, (Hagoort.)

Art. 5. The Rev. Depp. ad res Exteras also read an answer to Rev. Hagoor, [Haeghoort] which in like manner was approved and will be sent off. xii. 223.

No writing received as yet from Suriname.

Art. 6. The Rev. Depp. ad res Exteras report that as yet they have received no communication from the Conventus of Suriname, nor from the Consistory of Parimaribo. xii. 223.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Hagoord of Second River, Oct. 5, 1750. Vol. 30, page 191. No. 113.

To Rev. Hagoord, pastor at Second River.

Rev. Sir and Brother:— Yours of May 1st 1750, to our Assembly came safely to hand. We learn with satisfaction that our advice that you should remain with your congregation, was pleasing to you. It would have given additional satisfaction if we had learned that the reasons which made you so earnestly desire a change of settlement, had been taken away. Our letter of May 5th, 1749, written to your church at the same time as the one addressed to you, was written with that design. Therein we exhorted your people not to withhold from you proper affection and a necessary maintenance for your household wants. We are sorry that no good results were thereby accomplished in your behalf; but we cannot hide from you that we were greatly offended at the expressions in your letter about that letter of ours (to your people.) Our words were gentle and friendly. Thus we thought we ought to deal with people, who were not so thoroughly in subordination to us that ye had power to command them, especially in matters of such a nature. Moreover, we are of opinion that harsh words, strong expressions and threats, however much you might have liked to see them, would rather have embittered them, and not bettered matters at all, but have done more harm than good. At least we did not anticipate that you would have been so displeased at our communication, that even that brother who had prepared that letter and read it to us, and whose love of peace and uprightness of character are thoroughly known among us, should have been mentioned by name in your letter. You wrote as if the expressions in our letters were marks of weakness or negligence. But we gladly cover this with the mantle of charity. We know that the circumstances in which you are placed are very trying and that this must have been the reasons why the terms of your letter were not chosen with more calmness and gentleness. That the desired union of Second River and Acquackononck has not come to a successful issue, grieves us. We will gladly assist you in any way in our power toward such a union. This may be done through the Coetus and our instructions to the same. We will also, hereafter, use all precautions to prevent ministers who are sent thither, from getting into similar difficulties to those in which you find yourself. We make no further remarks on your letter, but conclude with hearty and sincere prayers for your welfare. We commend you to God and the Word of his Grace, while we remain,

Rev. Sir and Brother, Your Brethren to command, In the name of all,
John Temmink, Depp. Cl. p. t. Praeses.
John Van der Vorm, Depp. Cl. p. t. Scriba.

Amsterdam, October 5, 1750.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Coetus of New York, Oct. 5, 1750. Vol. 30, page 192, No. 114.

To the Rev. Coetus of New York.

Rev. Sirs and Brethren:— The letter of Rev. Du Bois, dated the first of May, with the Minutes of the Coetus of November 7th, 1749, came safely to hand last July. We heartily thank you for your brotherly conduct in sending us a copy of the Acts of your Coetus, and as we have done heretofore, so we still hope to show you, how glad we are to reciprocate your friendly spirit, and to do everything in order to promote a correspondence between us. It was very gratifying to learn therefrom that the Coetus still thrives among you, and that a larger number of the brethren are interested in it, and are disposed to join themselves to it. If all the Rev. Brethren could be induced to unite themselves therewith, we would expect much good from such gatherings. The Acts of such a body would be very useful in removing all causes of difficulty in the Church, and in helping to build up the same in love. We wish to tell you how gratified we are with the treatment of matters in general, in your Coetus.

We notice, especially, and with pleasure, that the student Verbryck gave good satisfaction in his examination, and that in the name of the Assembly you received him among the number of candidates. So also we are pleased at your action concerning the censure of Rev. Muzelius, and your removal of it when he improved in his manner of life. We trust that this well-deserved act of discipline will be beneficial to him and tend to the upbuilding of the church. It also seems entirely proper that no one shall be permitted permanently to minister to any congregation before he has been regularly called to the ministry of the same, and has appeared before the Coetus, or the Circuit of the neighborhood; for it is certainly the duty of an Ecclesiastical Assembly to take care that no one intrude into the ministry without a just and legal call thereto.

Since you have endorsed the book of Rev. Frelinghuysen, in the manner suggested by us, we are fully satisfied therein. But we are very sorry that your Christian endeavors to reconcile the two ministers, Arondeus and Van Sinderen, and their respective adherents, and thereby promote the peace, so much needed on Long Island, have hitherto been in vain, and that Rev. Arondeus and his friends have refused to appear before the Coetus. If they had any respect for our Classis, as they profess to have, they should submit to its decision, which was, for reasons before given, that the case of the differing brethren be brought before the Coetus, and be there adjudged. We hope that your efforts may have better success in the future, and that we may, sometime, be permitted to rejoice with you over a happily accomplished peace. Let not your hands grow slack in this matter, Rev. Sirs, knowing that the ....., the peaceful ones and the peacemakers are declared by our great God and Saviour to be the blessed ones.

We commend also to your loving interest the case of Rev. Hagoord, who complains to us of the gentleness of our terms in our letter to his congregation, not without some signs of displeasure, and says that his difficulties and evil treatment continue. We wish we were able to remove these things, but see no way to do it. We think that harsh terms and threats would give no hope of any better results. Let his Reverence, therefore, in his trials, be the object of your increasing love; while at the same time, if possible, secure the long desired, but hitherto fruitlessly attempted union of Aquigenogk (Acquackononck) with Second River.

In our letter of April 7th of this year, (1750) you have already learned our reply to both letters alluded to by Rev. Father Du Bois in his letter to us. We refer especially to the suspicions which our Rev. Assembly entertains, and our objections, therefore to the peremptoir examination of the candidate De Wind, before your Rev. Coetus. We hold ourselves to the reply before given.

1750

But we must yet allude to your request, asking to know the reason urged by Rev. Frielinghuyzen why it would be dangerous to permit examinations by the Coetus. In friendly reply, we say, that he, having written to us on August 15, 1748, requesting our permission to allow the examination of the candidate, Verbryck, before the Coetus, Rev. Frielinghuyzen did not, indeed, enlarge, in that letter, as to the evil consequences which arise, should such a thing occur frequently; yet we thought, without attempting to give you a transcript of just the words he used, that he implied this. But we may well present for your consideration this thought: Whether, while you are subject to a Foreign government there may not sometimes arise unpleasant complications, should the examinations and ordinations of candidates and students be made too frequent and easy in that country. We judge, Rev. Sirs and Brethren, that a Church, in a country that was originally colonized by Hollanders is safest in expecting to receive its overseers from that land wherefrom it originally emigrated. We hope, therefore, that you will not take offence at our being unwilling to allow examinations, such as are alluded to, in your Ecclesiastical Assemblies. We think also that we can defend this view before our higher Ecclesiastical Assemblies. The granting permission to examine ought never to be allowed except in cases of absolute necessity, and only then, when we are perfectly convinced of the commendable characters of the parties under consideration.

With this we close, with hearty prayers that He would keep you safely under His blessed care. May He be a support to you all and especially to the aged gentleman among you, upon whom the gray hairs have come. May He give great success to the Gospel through your instrumentality, and hereafter honor you with the great reward of His grace promised to His faithful servants.

Signed as before.

Amsterdam, Oct. 5, 1751.

CHURCH OF NEW PALTZ, *vs.* THE CHURCH OF KINGSTON.

Testimony of Samuel Bevier and Daniel Hasbrouck as to the Independence of the Church of New Paltz from the Church of Kingston; and the consequent legality of a certain Consistory. Oct. 18, 1750.

On the 18th of October, 1750, in the congregation of New Paltz Egbert De Witt and Samuel Bevier, Elders of Wawarsing and New Paltz, respectively, being present, there were read to the Rev. Consistory of New Paltz the instructions of the Rev. Coetus, and the letter of Rev. Mancius. In answer to these they make the following statements:

In reference to the first article of Rev. Mancius' letter, they say: That Samuel Bevier, at present elder at the Paltz, is willing, together with many other witnesses, to testify, if necessary, under oath, that he and several others saw Andries Le Fever and others swear before a magistrate, that, the Paltz, as a French Reformed Church, had always been accustomed to be provided with a minister and consistory of its own; but as they were now vacant, how-

ever, they were willing to promise to unite with Kingston for the support of a minister from Europe; but with this understanding, that whenever they could have a minister of their own again, they might then consider themselves released from this promise.

On the second article, they say: That it was, indeed, true that several of the people of the Paltz had been received as members at Kingston; but the reason for this was, not only because that in accordance with the said promise, the Paltz people were still paying salary with Kingston; but especially because the Paltz at the time did not yet have a minister of their own. It was true, indeed, that some had returned to Kingston but they knew not what declaration they had made to the Kingston Consistory, as to the known or unknown illegality of Mr. John Van Driessen's ministry at the Paltz. That circumstance, however, could be no reason why the Paltz should belong to Kingston, inasmuch as those church-members might just as well have connected themselves with some other church. And finally, we do admit that a few of our members were received by Rev. Mancius; but that was only because Mr. John Van Driessen was with us, in opposition to the wishes of the Kingston Consistory; and we could not therefore prevent some of the adherents of that party from being received also on confession there when we did not have a minister of our own.

On the third article, we answer: That it is entirely untrue that the Paltz had no other consistory than that of Kingston. For, as early as August 22nd, 1683, under Monsieur Pierre Daille there were elected and installed an elder and a deacon — Louis Du Bois as elder and Aughe Frere as deacon, as appears from their Church-Book; whence also it appears, that on June 9th, 1690, there were chosen Aughe Frere as elder, and Louis Bevier as deacon; and these remained in office until their death. Therefore, when Mr. John Van Driessen came to the Paltz, (1732), there was, it is true, no consistory, but he appointed one; and this, the Rev. Goetschius rightly considered as a lawful consistory, for the Rev. Coetus had set him such an example.

Therefore, we are of opinion that the conclusion of Rev. Mancius is wrong. From the foregoing explanations it clearly appears that the Paltz was always a Church and congregation by itself and so independent of Kingston; and consequently, the preaching and the service of Rev. Goetschius and other Reformed ministers are not at variance with Article 15 of the Church-Order.*

That this is our real answer to the letter of Rev. Mancius, we declare by our signatures.

Samuel Bevier
Daniel Hasbrouck.

In presence of
E. De Witt
Samuel Bevier.

The above having been delivered to me and by me calmly considered, I have, with the Rev. Consistory and members of that Church, nomine Coetus, after calling upon the name of the Lord, chosen an elder and a deacon; and, after publishing their names to the church at three different times, I have installed them in their offices.

In confirmation, I subscribe this.

J. C. Fryenmoet, V. D. M.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Nov. ? 1750?

Letter from John Arondeus of Long Island, dated August 10, 1750.

He says,

1. To the charge of unlawful running, he does not know it, the going to Raritan was not such, he had previously a lawful call, that church is also lawful, and recognized as such by the Classis.

The coming back to Long Island (N. B. after that, meanwhile, Rev. van Sinderen has been called there by the Classis), he says that he had received thence a full fledged call on May 23, which Mr. Klopper heard read, and shall inform Classis thereof more fully.

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*"No minister may preach or administer the Sacraments in any church other than his own, without the consent of the consistory of that church."

2. As regards offensive rumors, no one, not even the Governor is (free) from them; he asks that he may know the rumors and the accusers.

3. They have not understood that the Classis referred them to the Coetus: if they order this it will have distressing consequences, and he requests that he be rather ordered to look about for another church; as he would rather resign his office than soil himself with that abomination of iniquity.

He concludes with farewell.

xxiii. 213.

CLASSIS OF AMSTERDAM.

Correspondence in Holland.

Rev. Peter Wynstock to Peter de Windt, Dec. 8, 1750.

Portfolio "New York", Vol. ii.

Addressed: Mr. Peter de Windt, Candidate, living at the house of Mrs. Schrender, at the White Swan, in Amsterdam.

Harderwyk, December 8, 1750.

Mr. Peter de Windt:—

With gladness did I receive, and safely, your letter of the first instant. I congratulate you upon your safe arrival.

I have learned with great joy from your letter, that you have been called as a pastor to New Netherland. I heartily congratulate you on this; as well as upon the fact that you are in the month of January (1751) to be examined by the Reverend Classis of Amsterdam. May God enable you to pass this examination in a praiseworthy manner. I have no more to say at present, than that we are still all well. I expect you to come over to visit me, if possible, for I would gladly speak with you before you are examined. If you can possibly come over, do not fail to do so. I will help you in everything. Herewith concluding, after greetings from me and mine, I commend you to the protection of the Most High, and remain

Sir, Your obedient servant,

Peter Wynstok.

[See affidavits of June 11, 1752, as to the identity of this letter, by attempting to prove its genuineness from its chirography.]

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of Kingston to the Classis of Amsterdam, Dec. 10th, 1750.

Highly Honorable Sirs, Fathers and Brethren in Christ:—We trust that our letter of April 26th has been received. We have since then made inquiry of (one of) our pastors Rev. Ritzema, whether the Coetus had given permission to Rev. Goetschius to administer the sacraments at the Paltz to those who had separated from our church. To this the Rev. Ritzema replied, that he was unable to say, as he had not the resolutions of the Coetus at hand; he also requested our minister to give him in writing the arguments by which we endeavored to prove that the Paltz unquestionably belonged to Kingston. This our minister did in a letter to the Rev. Ritzema, which reads thus:

"According to promise and your desire I send to you the proofs by which it clearly appears that the Paltz unquestionably belongs to Kingston.

1. From a list. The people of the Paltz promised to the Consistory of Kingston to contribute their part of the salary of a minister, when they were about to call one from Europe. They also did annually contribute to the salary of Rev. Vas, as their pastor who came in answer to their call until the time when Rev. John Van Drissen intruded himself. (1732).

2. This appears more clearly from the list of members, who were received by Rev. Vas, (under the supervision of the Consistory of Kingston), although they lived at the Paltz. These communed at Kingston, but they are too many to mention now. We received also on Confession of Faith, on Dec. 24, 1715, Nicholas Rosa, and on April 12, 1718, Solomon Haasbrouck, both members of the Consistory under John Van Driessen. We have also received on Confession of Faith many from the Paltz, who still commune at Kingston. If it were necessary, the year and day (of their reception) can be clearly proved from our church records.

3. The Paltz has had no other Consistory than that of Kingston. It was because Mr. John Van Drissen found no Consistory at the Paltz, that he appointed one for that people. It is also this Consistory, ordained by John Van Driessen, that Rev. Goetschius acknowledges as lawful as that of any Dutch Reformed Church.

Hence I think it appears that the Paltz unquestionably belongs to Kingston, and that the preaching and officiating in other ways of Rev. Goetschius at the Paltz, is opposed to Article XV of the Church Government.

To this letter the Rev. Ritzema replied as follows: "I am much obliged to you for the trouble you have taken in unfolding to me the unknown fact of the relation of the Paltz to Kingston. At the proper time and place, I shall make it known."

But what took place? The Coetus sent Rev. Fryenmuth to the Paltz, who ordained a Consistory there. And when Rev. Mancius requested the Rev. Ritzema to have the kindness to communicate to him the contents of the commission of Rev. Fryenmuth, which the Coetus had given him; Rev. Ritzema answered, under date of Nov. 3, 1750, as follows:

"Concerning your question relating to the action of Rev. Fryenmuth at the Paltz, I am unable to report. This, however, I know, that I have fulfilled your desire, by placing your letter relating to that question, on the table, and since there was no one to answer it, it was handed to Rev. Fryenmuth. I beg to be excused from the rest."

This then, Most Honorable Classis, is the factum. Your honors can now judge whether the Coetus acted ecclesiastically and justly in this matter; and whether prejudice and envy are not the motives for such a procedure; and what was the intention, by consenting to put the letter of our minister, without his knowledge, into the hands of those at the Paltz.

We submissively entreat you to take the trouble to examine the writing sent to you, which treats of the difference between us and Rev. Peter Van Driessen, and which was signed by Revs. Du Bois, Antonides and Boel. This was also approved by you. We also trust the justice of our cause will become more evident, as well as the fact whether Rev. Du Bois has not acted in this matter contrary to his former writing.

Since we heartily desire that this matter between us and the Paltz may find a just result, in accordance with truth and righteousness, therefore we humbly beg and entreat your Right Honorable Body as our competent ecclesiastical judge to decide this matter. We declare sincerely before the Omniscient One that we do not wish to retain these seceders against their will, but we will gladly and willingly discharge them according to church-order, as we have offered them more than once. This would have come to pass long ago, if they had not been stubborn, and if in their stubbornness, they had not been supported by others.

But if, contrary to our expectation and hope, we do not secure a decision from you, then we will be compelled to seek our help from the Synod. Several of the members of the church entrusted to our care have already requested us to submit this matter to your decision; and if contrary to our apprehension, we may be refused an audience, then to have the whole matter printed, and submitted to

the decision of the Christian Synod, that they may judge concerning the Acts of the Coetus.

We once more submissively pray you to deliver a final sentence in this matter. We also pray the Lord of Hosts that he would be for a spirit of judgment to him who sitteth in judgment. May he command his blessing upon you, and reward you for your labor of love, and cause that the constant object of your love may be and remain,

The Consistory of the Dutch Reformed Church at Kingston. By order,
G. W. Mancius.

Kingston, Dec. 10, 1750.

CHURCH OF NEW YORK.

New York, Dec. 27, 1750.

Article 1.

Organ and Organist.

The Consistory met at the request of three members of the Congregation, Brant Schuyler, Matthew Ernest and Pieter Kateltas. They presented a Memorial, signed by various other members, containing a request, with reasons attached, that the organ should be played during worship, and that, for this purpose, a suitable person should be employed. This being read and considered, it was unanimously agreed to, that is, so long as the subscription continued, or the requisite funds could be obtained from the special lovers of the organ, and without burdening the treasury of the church, and also, so long as the organist bore himself properly.

The applicants were also permitted, at their request, to choose such persons as they saw fit, to go around the congregation and solicit money by subscription. When enough or more than enough was obtained, such moneys should be deposited with the Church Masters to pay the organist, and in case of need, to repair the organ.

Whereupon the organist appeared. He was informed that he would be required to play upon every occasion of public worship except when the Lord's Supper was celebrated. In order to avoid abuses, he must the day before the service, repair to the ministers, to obtain the Psalm. His yearly salary should be thirty pounds New York currency. All this he accepted.

Article 2.

Bell-ringing.

As to the Bell-ringing. It was Resolved, That the first and second ringing shall be as heretofore; but the third shall begin with the bell of the New Church. To this end, the bell-ringer, A. Van Hoek, shall see that the clock is correct; otherwise the Consistory will be compelled to appoint another person.

This shall be annuonced to both the bell-ringers, Montagne and Van Hoek; and it shall also be said to the former that at the third ringing of the New Church bell, he also shall ring in the Old Church, except at the times of the celebration of the Lord's Supper.

J. Ritzema.